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WITH A VIEW OF

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THE

MISSIONARY HERALD.

VOL. XLII. JANUARY, 1846. No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE commencement of a new volume of the Herald presents a favorable opportunity for gathering up the results of our missionary operations, during the year which has just closed. The successive numbers of this publication, as they have gone forth from month to month, have furnished all the materials for this survey; still it is profitable to pause occasionally, and look over the entire field, and inquire what is the present condition, and what are the nearer prospects, of the enterprise in which we are engaged.

The changes which have occurred during 1844, may seem to have been less stirring and eventful than in some previous years. No mission, in obedience to the voice of a mysterious Providence, has been discontinued. No wasting pestilence has invaded the ranks of our brethren. Indeed, only two ordained missionaries are known to have died since the last survey; and their departure had long been anticipated. On the other hand, it is not our privilege to contemplate those signal displays of the divine favor which have sometimes cheered and encouraged us. No revivals of extraordinary promise and power; no marked interpositions of Providence, opening kingdoms hitherto closed, or scattering enemies once bold and strong in their hatred of the truth, enter into this chapter of our missionary annals. God has passed by us, neither in the great and strong wind, nor in the earthquake, nor in the fire.

And yet some events have occurred, within the last few months, which are worthy of an especial remembrance. Persecution, such as we can know only by the hearing of the ear, has fallen upon many, for no other reason than their love to our common Lord. Some of our brethren have been compelled to look forth upon "the battle of the warrior, with confused noise, and garments rolled in blood." Another of our beloved missionaries, in the

very city where Paul once declared, "In all things ye are too superstitious," has been put upon his defence for giving utterance to kindred truths. And from tidings which have just reached this country, it appears that our mission in Western Africa is involved in imminent danger. But the Lord reigns, and the wrath of man shall praise him.

Nor ought we to withhold a passing reference to the mercies which have been enjoyed. One mission, involved in darkness and uncertainty a short time since, has seen the cloud, for the present at least, rolled away; and they have also seen the Spirit of the Lord descending, as the dew upon Hermon, to make glad their hearts. From stations widely separated, the report has come to us, that God is slowly but surely carrying forward his work. In some places, indeed, there are cheering indications that an abundant harvest will be gathered, at no distant day, if we strive together with our brethren in prayer and faith and persevering effort. In China and India,—lands to which the Christian turns with a stronger interest than to any other,—"the powers that be" are gradually lessening the agencies and influences which obstruct the free course of the gospel of Christ. For these things, therefore, "let us offer the sacrifice of praise to God continually," "giving thanks to his name;" and in respect to all that is before us, let our faith be unshaken, knowing that "whoso putteth his trust in the Lord shall be safe."

AFRICA.

SOUTHERN AFRICA.

UMLAZI.—Newton Adams, M. D., *Missionary;* Mrs. Adams.

UMVOTE.—Aldin Grout, *Missionary;* Mrs. Grout.

PETER-MARITZBURG.—Daniel Lindley, *Missionary;* Mrs Lindley.

(3 stations; 3 missionaries,—one a physician,—and 3 female assistant missionaries;—total, 6.)

The brethren of this mission still continue their labors among the natives, who reside within the limits of the Natal colony. Umlazi, the station of Doct. Adams, is near Port Natal on the south. Mr. Grout has selected a new site on the Umvote river, forty miles northward of Port Natal and about six miles from the sea, which he regards as a most eligible post. Mr. Lindley's efforts are, with the concurrence of the Prudential Committee, still given chiefly to the Dutch boers.

Letters of a recent date give an encouraging view of this field of labor. "In reference to the adversities to which our mission has been subject," says Mr. Lindley, "I feel disposed to shout, as many a weather-beaten sailor has done, with a joyful heart, 'land, ho!' The difficulties with which we have had to contend are past, and we have no fear of similar ones in future." The whole Natal country is now under British authority, and that authority is decidedly favorable to our operations among the natives, who are estimated at a hundred thousand. To every one of these we have free access. Lands are to be reserved for them, on which they will be located in bodies of perhaps ten thousand each, and they are to be regarded and treated as British subjects.

Doct. Adams's Sabbath congregations at Umlazi vary from five hundred to one thousand, and he has another smaller congregation six miles distant. He has a day school under his care of about one hundred pupils, a Sabbath school of from three hundred to five hundred, and full occupation for his leisure hours in tours among the neighboring villages, which he performs on horseback. His arrival in a village is the signal for the people to assemble, when he addresses them for thirty or forty minutes, and then proceeds to another settlement; thus moving onward till he is weary. At night he often hears the people conversing together on what they have heard, and sometimes to a late hour. He sees a gradual relinquishment of heathen customs, a diminished influence of superstition, a general observance, to some extent, of the Sabbath, and an increasing attention to

preaching; but he describes the people as being still exceedingly vile and degraded.

Mr. Grout has been released from his connection with the government. The conduct of Sir P. Maitland in this business has been highly honorable and praiseworthy. Doct. Adams received ordination, as a minister of the gospel, at Cape Town, in December last.

WESTERN AFRICA.

BARAKA.—John Leighton Wilson, *Missionary*; Mrs. Wilson. Five native helpers.

OZYUNGA.—Albert Bushnell, *Missionary*; Mrs. Bushnell.

Absent.—William Walker, *Missionary*; B. V. R. James, *Printer*; Mrs. Griswold, Mrs. Walker and Mrs. James.

(2 stations; 3 missionaries, 1 printer, 5 female assistant missionaries, and 5 native helpers;—total, 14.)

This mission continues to have free access to the Mpongwe towns, on both sides of the Gaboon river, for the purpose of preaching; and in several of them there are flourishing schools. The Pangwe people of the interior are extending their emigrations towards the coast, and are within a hundred miles of the seat of the mission. It is probable that there is no other centre of influence, on the western coast of Africa, of superior promise to the Gaboon.

Experience is gradually furnishing safeguards for the life and health of the missionary; but where the strain upon the northern constitution is so great as in this field, occasional brief visits to a more bracing climate will tend much to prolong the period of life and usefulness. Mr. Walker has been with us a short time for this purpose. Mr. James and his family and Mrs. Griswold, who are in this country, will need to make a longer stay, but are anxious to return to the field of their missionary labors. Mr. Griswold, prior to his lamented death, had hoped to spend his life among the Pangwes, and he had made a preliminary tour to some of their settlements. Mr. Bushnell and Mrs. Stocker were united in marriage on the 12th of March last.

Stated preaching is maintained at the two stations, and occasionally at six other settlements. The mission church contains eight native members. Thirty-five pupils are in the boarding schools, and about one hundred in the day schools. Eight thousand books were printed in the Mpongwe language during the year, containing in all 155,000 pages. The language is a singular phenomenon, on account of its copiousness in expression, its great flexibility, and the perfection of its structure.

The relations of the Gaboon people to the government of France remain in a very unsatisfactory state. The Minister of Marine has issued instructions, looking to the enforcement of the treaty claimed to have been made between King Glass and the French nation. The natives have hitherto refused to accede to the demands of the French; and the latter have resorted to forcible measures to effect their object. There is some reason to fear that the mission must be abandoned.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary.*

(1 station; 1 missionary.)

The past year has been a season of unusual excitement at Athens. The enemies of evangelical religion are making a vigorous effort to drive Mr. King from the field which he has so long occupied; what success they will meet with, cannot be safely predicted. He was first charged with an attempt at proselytism, during a visit which he made to Smyrna, in the autumn of 1844. He was next accused of uttering impious and injurious language respecting the Virgin Mary. Mr. King defended himself against this allegation, by appealing to the sentiments of Epiphanius, Bishop of Cyprus, whose feast is still observed by the Greeks. But the excitement was increased rather than diminished by this mode of vindication; the most abusive epithets were heaped upon him; and he was even charged with falsifying the testimony of the fathers. Mr. King resolved, therefore, to publish a "Defence," embracing a history of the controversy from the beginning, and also supporting his views in relation to certain doctrines of the Greek church, by quoting from the writings of Epiphanius, Chrysostom, Clemens, and others.

The ferment at Athens now became more violent than ever. While some declared their conviction that worship ought not to be paid to Mary, the saints, &c., the ecclesiastics were exceedingly enraged, and took strong measures to silence the voice of the missionary. The Holy Synod of Greece issued a circular letter, addressed "to all devout and or-

thodox Christians in the Greek church," warning them to beware of the heresies of the "false apostle named Jonas King, of North America," and pronouncing his excommunication in due form. Not satisfied with this measure, the same Holy Synod invoked the interposition of the civil power. A complaint was made to the government, and the Prime Minister ordered the Minister of Justice to institute a prosecution. The preliminary steps had been taken at the date of the last communications from Mr. King. Whatever may be the issue of these proceedings in respect to him, the discussion which has been in progress during the past year, cannot fail to do much to open the eyes of reflecting men to the truth as it is exhibited in God's holy word.

WESTERN ASIA.

ARMENIANS OF TURKEY.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Cyrus Hamlin, George W. Wood, and Henry J. Van Lennep, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Homes, Mrs Hamlin, Mrs. Wood, Mrs. S. C. Hinsdale and Miss Harriet M. Lovell.—Seven native helpers.

SMYRNA.—Elias Riggs, John B. Adger and Joel S. Everett, *Missionaries*; Mrs. Riggs, Mrs. Adger and Mrs. Everett.—Thomas P. Johnston, *Missionary*, and Mrs. Johnston, temporarily at this station.—Four native helpers.

BROOSA.—Benjamin Schneider and Daniel Ladd, *Missionaries*; Mrs. Schneider and Mrs. Ladd.

TREBIZOND.—Philander O. Powers and Edwin E. Bliss, *Missionaries*; Mrs. Powers and Mrs. Bliss.—One native helper.

ERZEROOM.—Josiah Peabody and Azariah Smith, M. D., *Missionaries*; Mrs. Peabody.

Absent.—William C. Jackson and Nathan Benjamin, *Missionaries*; Mrs. Jackson and Mrs. Benjamin.

(5 stations; 18 missionaries,—one a physician,—18 female assistant missionaries, and 12 native helpers, including native preachers;—total, 46.)

Several changes have occurred in this mission during the past year. Certain consumptive symptoms became so threatening in the case of Mrs. Benjamin, that the Prudential Committee authorized the return of Mr. Benjamin and his family to this country as the only means of preserving her life. Mr. and Mrs. Jackson are also on their way to the United States, in consequence of her protracted and painful illness. Doct. Smith and Mrs. Hinsdale, from Mosul, have joined the Armenian mission; the former is stationed, for the present, at Erzeroom, and the latter at Constantinople. Mr. Powers has removed from Broosa to Trebizond. Rev. Joel S. Everett and wife have gone out to labor among the Armenians at Smyrna; and Miss Harriet M. Lovell has been sent to instruct Armenian females at Constantinople. Two native helpers, of established Christian character, have died the past year.

The spirit of persecution has shown itself, though in different degrees, at Constantinople, Broosa, Nicomedia, Adabazar, Erzeroom and Trebizond. At Erzeroom men were put in irons and cruelly bastinadoed. But the "gospel readers," as they are sometimes called, were obliged to pass through a more trying ordeal at Trebizond, which the great body of them, being of a crushed and fearful spirit, were not able to bear. Indeed, though the number of the gospel readers has been considerable at Trebizond, it has never been supposed by the missionaries that many of them had advanced so far in knowledge and grace, as to be prepared to suffer the loss of all things for Christ's sake, or that many were even converted men. It is also to be considered, that the Armenian population of Trebizond has far less general information than is found in the metropolis and its vicinity, and even in many cities of the interior; that their spirits have been more affected by Turkish and ecclesiastical oppression; that there is among them less tendency to social organization; that it has not been so easy to bring them regularly under the doctrinal power of stated formal preaching, and, therefore, in times of adversity and trial they have less experience of the sustaining power of the gospel. Besides, the local Turkish and ecclesiastical authorities, at that distance from the seat of government, are more unscrupulous than at Constantinople. The Armenians, who were known to have gone to the Scriptures in the modern language to learn the way of salvation, were subjected to every form of reproach, and to tumults, imprisonment, banishment, and the imminent danger of impoverishment and starvation. Some stood firm through the whole of this fiery trial. One was banished far into the interior. Another was hurried on board a steamer, sent to Constantinople, and there thrown into a most loathsome apartment of a madhouse. But prayer was made for him continually by the church in Constantinople, and on a Sabbath, while they were assembled for worship at the mission chapel in Pera, he appeared unexpectedly among them, having been released from his prison.

The seminary at Bebek is in a highly promising state. It has thirty-four schol-

ars. The female seminary is yet scarcely begun. The number of persons who come under the influence of evangelical preaching is regularly increasing. It is believed that there is among the Armenian brethren a constantly deepening conviction of the enormous evil of sin, and a disposition to search their own hearts and compare their secret thoughts and motives with the perfect standard of God's word. Great alarm is evidently felt by the superstitious party for the various errors and delusions of their church; and strenuous efforts are made to repair and strengthen the crumbling fabric of their ancient system. In this attempt they have the active assistance of the papists, who seem to be more alarmed than the Armenians themselves.

It is not possible to determine with much certainty, from time to time, the actual progress of a work of reformation like that among the Armenians. In seasons of comparative quiet and security, we are tempted to make sanguine estimates; and when there comes the burning up of the "wood, hay and stubble," we are prone to undue depression. We do well at such times to remember that the apostle Paul once had occasion to say, even of the disciples in Rome, "At my first answer no man stood with me, but all forsook me; I pray God that it may not be laid to their charge." The storm of persecution which is allowed to afflict and desolate for a time, is probably essential to the gathering of pure churches out of communities like those of Western Asia.

The printing by the mission for the Armenians, last year, amounted to 39,000 copies, and somewhat more than 4,150,000 pages. Among the publications is a religious magazine, a monthly "Evangelical preacher," made up of sermons on doctrinal and practical subjects, and Merle D'Aubigné's History of the Reformation; all of which promise greatly to aid the reformation, so happily begun among this people. A translation of the Old Testament into the modern Armenian language, is in progress at Smyrna, under the superintendence of Mr. Riggs.

JEWS OF TURKEY.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*, and Mrs. Schauffler.

Mr. Schauffler has found it necessary to give some attention to the establishments of the Scotch Free Church among the German Jews, in consequence of the absence of the missionary from that church a part of the year. His principal labors, however, are bestowed on the Spanish Jews, who are by far the most numerous body of that people in the metropolis. He is preparing for a new edition of the Hebrew-Spanish Old Testament, the old edition being nearly exhausted. His heart is much set also on issuing an edition of the Old Testament in the Hebrew-German, for the tens of thousands of Jewish families in South Russia, Moldavia, Wallachia, and other countries about the lower Danube down to the Black Sea. Mr. Schauffler does much preaching in the German language, and has many Jews among his hearers. The Committee have not yet found a suitable associate for this brother, who is the only missionary from the American churches to the Jews in foreign lands.

SYRIA.

BEIRÛT.—John F. Lanneau, Thomas Laurie, *Missionaries;* Henry A. De Forest, M. D., *Physician;* George C. Hutter, *Printer;* Mrs. Lanneau, Mrs. De Forest, Mrs. Hurter.—Two native helpers.

'ABEIH, on Mount Lebanon.—George B. Whiting, William M. Thomson, Simeon H. Calhoun, *Missionaries;* C. V. A. Van Dyck, M. D., *Physician;* Mrs. Whiting, Mrs. Thomson, Mrs. Van Dyck.—Two native helpers.

Absent.—Eli Smith, *Missionary.*

(2 stations; 6 missionaries, 2 physicians, 1 printer, 6 female assistant missionaries, and 4 native helpers, including native preachers;—total, 19.)

The past year has been fruitful of incident in this mission. The "Hasbeiya movement," as it is called, has passed through the first, but the Committee trust not the only, stage of its existence. Its more important facts are on record, for our future direction, admonition and encouragement. They show us—what we are learning, and may expect to learn still more, among the Armenians, and what the history of all the great European reformations in former times abundantly illustrates—amid how many and great tribulations the work of spiritual renovation must pass to its ultimate and certain triumph in the oriental churches.

We are not able to report recent additions to the evangelical church in Syria. But with gratitude we can speak of increasing facilities for intercourse with the people, of constant increase in the respect and confidence felt for our brethren of the mission by all classes of the inhabitants, of "labors more abundant" performed by themselves in the preaching of the gospel, of new developments of zeal and efficiency in the native helpers, and of a wider diffusion than ever

before of the doctrines of the gospel. Indeed there has never been more direct, formal, and public preaching of the gospel, in any year, than during the past; probably there has never been as much. The native helpers have performed more of this kind of work than during all the previous years of the mission, and have given much reason for encouragement by this experiment of their abilities, zeal and fidelity. Had the labors in Hasbeiya, as our brethren say, resulted in nothing more than furnishing a field in which to bring forward the native helpers, in exercising their talents and manifesting their capabilities, those labors would have been worth all the cost and anxiety they have occasioned. As the past year has been one of unusual public preaching, so it has been equally marked as a period of unusual religious excitement and inquiry. It is not too much to say, that hundreds, if not thousands, have had their attention strongly directed, for the first time, to the great and fundamental points of difference between the pure gospel as preached by the mission, and their own corrupt and superstitious systems; and not a few have been convinced that the missionaries are right, and that they themselves are wrong. It is known also that many are hoping and longing for a better state of things, and have their minds directed to missionary labors as holding out the only prospect of their realizing this most desirable reformation.

At 'Abeih, on Mount Lebanon, a regular chapel for public service has been fitted up, without question or molestation from any quarter. Here the neighbors have been wont to collect every evening, at the sound of the bell, for worship. Here, — as also at Beirût, — there is preaching twice every Sabbath. The school-houses in the villages around 'Abeih have also been places for preaching; and indeed the mission has had abundant opportunity for the performance of this their great duty.

The history of the religious movement at Hasbeiya, and of the late war between the Maronites and Druzes, as affecting the mission to Syria, cannot be brought within the limits of this survey. However painful and unforeseen the course of events may have been, there is no reason for distrust or apprehension as to the final issue. Already, indeed, we can see good evolved from the changes and commotions and cruelties, which have so often made the hearts of our brethren heavy and sorrowful. The power of the Maronites in the southern districts of Lebanon, where it was beginning to put itself in opposition to the progress of the light, has been destroyed; and the old Patriarch, who persecuted Asaad Shidiak unto death, is said to have died through grief and disappointment. Our brethren have never had the confidence of the native population to such a degree, apparently, as since the recent contest. And there is much to encourage the hope, that they will soon be able to renew their labors at Hasbeiya, in very favorable circumstances. Their friends in that place are evidently looking forward to this result.

Mr. Calhoun, since he joined the mission, has been acquiring the Arabic language, preparatory to opening a seminary at 'Abeih. Mr. Laurie arrived from Mosul on the 10th of November, and has joined the station at Beirût. Mr. Smith, with the entire concurrence of the Prudential Committee, is now on a visit to this country.

NESTORIANS.

OROOMIAH.—Justin Perkins, D. D., William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, *Missionaries*; Edward Breath, *Printer*; Mrs. Perkins, Mrs. Stocking, Mrs. Wright, Mrs. Stoddard, and Miss Fidelia Fisk, *Teacher*.—Twelve native helpers, six of them preachers.

Absent.—James L. Merrick and Albert L. Holladay, *Missionaries*; Mrs. Merrick and Mrs. Holladay.

(1 station; 6 missionaries,—one a physician,—1 printer, 7 female assistant missionaries, 6 native preachers, and 6 native helpers;—total, 26.)

The Nestorian community, like the kindred body of Christians in Travancore, is small; and there has been much reason for the hope that pure religion might be revived in it, without any serious disturbance of its ecclesiastical constitution. It was certainly worth while to make the experiment, so long as the leading ecclesiastics should give their co-operation. Nothing short of this, in the very peculiar and remarkable circumstances in which the mission has been providentially placed, appeared to be its manifest duty; and there has been Christian magnanimity enough, through the grace of God, both in the mission and in the community where the mission originated, to carry forward the experiment in good faith. At one time, during the past year, it seemed as if the attempt would not be successful; though nothing has occurred to lead to the belief that a substantially different course, on the part of our brethren, would have been equally effective in diffusing a knowledge of the gospel among the people. The adverse

influences which for a time disturbed the onward progress of the mission, within the period now under review, were from without; and were not very unlike what we must contend with, more or less, and sooner or later, in most parts of the unevangelized world.

It has been stated in previous numbers of the Herald, that the Patriarch's brothers had fled from the mountains and cast themselves on the hospitality of the mission. The rites of hospitality afforded them were more limited than their necessities and desires; and when informed that no more could be done for them, they were for coercing the mission by opposing their labors. In this they were unhappily countenanced by the Patriarch, upon whom an influence hostile to our mission had been successfully exerted at Mosul. In view of the stand taken by the patriarchal family, much allowance is doubtless to be made for the vacillating and questionable conduct of some of the higher clergy, concerning whom the mission and the community in this country had hoped better things.

The female boarding-school under the care of Miss Fisk has scarcely suffered any abatement in its prosperity, though for a short time it was suspended. The seminary, or boarding-school for boys, was dismissed, and has since been reopened on a smaller scale and improved model. The free-schools in the villages were disbanded, and they have not yet been revived, though desired by the bishops and people. A few of the schools have been voluntarily sustained by the teachers themselves.

The embarrassment occasioned by the interference of French Jesuitism is already known. It has developed a danger to the mission, more or less remote, growing out of the political relations of Persia to the larger nations of Christendom, which might easily occasion solicitude, were it not better to leave all care for such things to the Lord of the whole earth.

The brethren of the mission have now as much opportunity for preaching to the people as they can possibly improve. In March last, Mr. Stocking made an excursion among the villages, with Mar Yohannan, for this purpose. Of this excursion he says, "We preached daily from three to five times, and in some cases, where the villages were not remote from each other, to as many different congregations. In most cases the churches were filled with attentive hearers, including all ages of both sexes, and the stillness and fixed attention with which they listened to the plainest and most pointed truths of God's word, were truly gratifying. In repeated instances their formal prayers gave place to the reading of the Scriptures and the faithful exhibition of gospel truths, with prayers offered in the spoken language. The six days thus spent were an almost uninterrupted series of religious exercises, commencing before sunrise and continuing till sunset, leaving barely time for necessary rest and going from one village to another. To me the season seemed like a protracted Sabbath of six days." In April the same missionary and Mar Yohannan performed another similar tour.

Still more encouraging is the intelligence which has been received, from time to time, respecting the religious interest at Geog Tapa. In that village there are undoubted indications of the presence of the Holy Spirit. Some, it is believed, have already passed from death unto life; and others are inquiring what they must do be saved.

Mr. and Mrs. Jones returned to this country in February last, with the permission of the Prudential Committee; they have since been released from their connection with the Board. Mr. Merrick is also in this country, by the direction of the Prudential Committee; before his departure from Persia, Mrs. Merrick had gone to England, her native country, on account of ill health. Mr. and Mrs. Holladay are on their way to the United States, in consequence of the severe and protracted indisposition of the latter.

SOUTHERN ASIA.

BOMBAY.

Bombay.—David O. Allen and Robert W. Hume, *Missionaries*; Mrs. Hume.

Malcom-Peth.—Mrs. Graves.

(2 stations; 2 missionaries and 2 female assistant missionaries;—total, 4.)

The native mind in Western India is resorting to systematic methods of opposition to the truth; which is a certain proof that the gospel presses upon the conscience, and gives signs of its encroachments upon the long established idolatry. The weekly newspaper and monthly magazine are among the newly adopted means of resistance.

The printing for both Mahratta missions is done at Bombay; and there is an effective establishment, not only for

printing in Mahratta, but also in Goojerattee, Hindostanee, Persian, Arabic, Zend, Pelhvi, Sanscrit and English. A large English and Mahratta dictionary, prepared by the government, is printed here; also a monthly paper in Mahratta, edited by the two missions conjointly. The press does not need any appropriation from the funds of the Board.

The preaching and schools are as in former years; but though knowledge is increasing, and the brethren show no signs of discouragement,—because they see that a foundation is laying for future success,—we have still to lament the slow growth of the church. But one was added by profession during the past year. Its present number of members is twenty-six. The free schools contain about four hundred pupils. A greater number of schools could easily be established, but they could not be effectively superintended. There are forty female boarding scholars at Bombay and Malcom Peth.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, *Missionary*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Abbot and Miss Cynthia Farrar.—Nine native helpers.

SEROOR.—Ozro French, *Missionary*; and Mrs. French.—One native helper.

Absent.—Sendol B. Munger and Ebenezer Burgess, *Missionaries*; Mrs. Munger.

(2 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, and 10 native helpers;—total, 20.)

In the part of the Deccan occupied by this mission, the Lord is evidently preparing the way for an abundant harvest. Hindooism has indeed a powerful hold upon the great mass of the population. Its philosophy, ethics, superstitions, worship, are all wrought into the very texture of society. Principles and practices utterly opposed to the gospel, have the strongest hold on the intellect and hearts of men, women and children. But the Hindoo has a conscience, and here and there the truth and Spirit of God are waking it into action. Our brethren are encouraged, and are not without abundant opportunities for delivering the message of salvation through the blood of the Lamb. Within fifteen miles of Ahmednuggur there are more than one hundred villages, the population of which, with that of Ahmednuggur, exceeds one hundred thousand. The female mind is becoming more and more accessible, which is an indication of great importance. New centres of light and influence are forming in every direction by means of village converts. The immediate and palpable results are not indeed as great, as those unacquainted with the structure of East Indian society would expect. The additions to the church in 1844 were sixteen, of whom fourteen were of the Mahar caste, and twelve were male heads of families. Six other Mahars were added in January last, making the present number of church members sixty.

The seminary at Ahmednuggur has forty-eight boarding scholars and forty-six day scholars, in all ninety-four. The female boarding school has thirty; and the boarding school at Seroor fifteen. The boarding scholars, therefore, are ninety-three in number. The free schools contain five hundred and six pupils.

Mr. Burgess is now in this country, with the full concurrence of the Prudential Committee. It is expected that the mission will be reinforced during the present year.

MADURA.

MADURA, WEST STATION.—Henry Cherry, *Missionary*; Mrs. Cherry.—Seven native helpers.

MADURA, EAST STATION.—Clarendon F. Muzzy, *Missionary*; Mrs. Muzzy.—Francis Asbury, *Native Preacher*, and seven native helpers.

DINDIGUL.—John J. Lawrence, *Missionary*; Alfred North, *Assistant Missionary*; Mrs. Lawrence.—Eleven native helpers.

TIRUMUNGALUM.—William Tracy, *Missionary*; Mrs. Tracy.—Seven native helpers.

TIRUPUVANUM.—Horace S. Taylor, *Missionary*; Mrs. Taylor.—Nine native helpers.

SIVAGUNGA.—Vacant.—Four native helpers.

Absent.—Noah M. Crane, *Missionary*; Mrs. Crane.

(6 stations; 6 missionaries, 1 male and 6 female assistant missionaries, 1 native preacher, and 45 native helpers;—total, 59.)

Mr. and Mrs. Taylor reached Madura on the 10th of October. Mr. Crane, as the only means of preserving his life, has returned to this country with his family; he arrived in May last. In this he had the consent and approval of the Prudential Committee. Mr. Cherry was married, in November, to a grand-daughter of a former English missionary in Jaffna. No physician has been obtained for this mission. And yet the medical profession in this country is crowded!

Mr. Tracy has charge of the seminary, and writes that nearly one half of the pupils are hopefully pious; a class of six, all hopefully pious, graduated in February last. He says also that on every side there is a movement towards Christianity. Individuals, families, whole villages, are looking to the mission for

instruction, some with pure motives, and others with improper, and many with mixed motives. Still they come, renouncing heathenism, both pagan and papal, and place themselves under the influence of the gospel.

There appear to have been considerable additions to several of the mission churches, but the precise number is not known. The free schools contain 3,353 pupils, and the seminary and boarding and select schools 434; making 3,787 in all.

Mr. and Mrs. Herrick, Mr. and Mrs. Webb, Mr. and Mrs. Rendell embarked for this mission on the 12th of November.

CEYLON.

Tillipally.—Daniel Poor, *Missionary*; Mrs. Poor.—Seven native helpers.

Batticotta.—Henry R. Hoisington and Edward Cope, *Missionaries*; Nathan Ward, M. D., *Physician*; Mrs. Hoisington, Mrs. Cope and Mrs. Ward—Six native helpers.

Oodooville.—Samuel G. Whittelsey, *Missionary*; Mrs. Whittelsey and Miss Eliza Agnew.—Nathaniel Niles, *Native Preacher*; and four native helpers.

Manepy.—Eastman S. Minor, *Printer*; Mrs. Minor and Mrs. Apthorp.—Seth Payson, *Native Preacher*, and three native helpers.

Panditeripo.—John C. Smith, *Missionary*; Mrs. Smith.—One native helper.

Chavacherry.—Benjamin C. Meigs, *Missionary*.—Three native helpers.

Varany.—Vacant.—Three native helpers.

Valverty. (*Oodoopitty.*)—Vacant.

Out-stations:—*Caradive, Moolai and Velany*, connected with the Batticotta Station; and *Atchuvaly*, connected with the Tillipally Station.

Absent.—Levi Spaulding and Samuel Hutchings, *Missionaries*; Mrs. Spaulding, Mrs. Hutchings, Mrs. Meigs and Mrs. Wyman.

(8 stations; 8 missionaries, 1 physician, 1 printer, 13 female assistant missionaries, 2 native preachers, and 25 native helpers;—total, 50.)

The seven churches in this mission contain three hundred and sixty members. Fifteen were admitted during the last year. The increase in the number of youth under instruction is 1,354, the whole number being now more than 4,000. The seminary contains one hundred and twenty-four pupils, and the female boarding-schools one hundred and fourteen. Of the native schoolmasters, fifty-four are members of the church. The severe discipline administered to a number of pupils in the seminary, in 1843, appears to have increased the confidence of the natives in the institution. The female boarding school at Oodooville is enjoying its usual prosperity. Seventy of its pupils have been married since its commencement, all but two or three of whom are regarded as pious.

Much valuable information, respecting this and the other Tamil missions, has been obtained from Messrs. Spaulding, Scudder and Hutchings. Their account of the state of these missions is favorable. The native helpers are said to possess fine talents, and to be able to render much and valuable aid. They excel as mathematicians. Two of the native preachers are regarded as equal in pulpit power to some of our own preachers of acknowledged eloquence. In seasons of revival the native helpers have manifested an engaged and lovely spirit; and some, when they have gone abroad on the continent, have appeared to go with true missionary consecration. They sometimes appear to think very little of money; and our brethren, already mentioned, are unitedly of opinion that the native Christians appear very much as church members do at home, under similar circumstances.

The mission has been again afflicted by the death of Mr. Wyman, which occurred on the 13th of January, 1845. He died at sea. Mrs. Wyman arrived in this country in May last. Mr. and Mrs. Howland, Mr. and Mrs. Fletcher, and Miss Capell embarked for this mission on the 12th of November.

MADRAS.

Royapoorum.—Ferdinand D. W. Ward, *Missionary*; Mrs. Ward.—Two native helpers.

Chintadrepettah.—Miron Winslow and Henry M. Scudder, *Missionaries*; Mrs. Winslow and Mrs. Scudder.—One native helper.

Black Town.—Phineas R. Hunt, *Printer*; Mrs. Hunt.

Absent.—John Scudder, M. D., *Missionary*; Mrs. Scudder.

(3 stations; 4 missionaries,—one a physician.—1 printer, 5 female assistant missionaries, and 3 native helpers;—total, 13.)

The number of pupils in the mission schools is about five hundred. Seven of the females are boarding pupils. The press issued nearly 16,000,000 of pages during 1844. Mr. Scudder, who embarked for India last year, is to remain at Madras; and the Prudential Committee have resolved to enlarge this mission, and that permission be given to open a small boarding school for boys, with reference to training up a native ministry.

Six persons have been admitted to the church. Our brethren were severely tried, in the beginning of the year, by the conduct of a portion of the native

Christians. Several refused to make a thorough renunciation of caste; and six were suspended from the fellowship of the church in consequence of the improper spirit exhibited by them. By the latest accounts received from the mission, it would seem that this wound has been nearly healed. Most of the suspended members have made a full and humble confession of their fault, cheerfully joining, at the same time, in a public demonstration of their sincerity.

Mr. Winslow was married to Mrs. Dwight, late of the Madura mission, in March last.

EASTERN ASIA.

SIAM.

BANGKOK, (*Siamese Department*.)—Charles Robinson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, *Missionaries*; Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. Hemenway.

BANGKOK, (*Chinese Department.*)—Stephen Johnson and Lyman B. Peet, *Missionaries*; Mrs. Peet.—One native helper.

(2 stations; 6 missionaries,—one a physician,—5 female assistant missionaries, and 1 native helper;—total, 12.)

The death of Miss Pierce occurred on Sabbath morning, September 22, 1844. The obstacles to the spread of the gospel, arising from the use of tobacco, opium and guncha, (a plant possessing many of the properties of opium,) also from gambling and intemperate drinking, continue the same as in former years. But our brethren have been discouraged, neither by these obstacles, nor by those which meet every missionary.

More time and strength have been spent in preaching the past year, than in any former year. The market-place, the way-side, the precincts of temples, have all heard, and that frequently, the sound of the gospel. The message of life has been delivered during various excursions, also from house to house, in family visits, and in the country. Nor has this labor been altogether in vain. On the first Sabbath in January, two Chinese teachers were received into the church; and subsequently another, a teacher in the boarding school, was admitted to the same privileges.

Unusual success has attended the efforts made in the medical department. Vaccination has at length been introduced, with the happiest results. Many persons of high rank have applied to Doct. Bradley, and expressed their gratitude for his services.

CANTON.

HONGKONG.—Elijah C. Bridgman, D. D., and Dyer Ball, M. D., *Missionaries*.

CANTON.—Peter Parker, M. D., *Missionary*; Mrs. Parker.

Absent.—Ira Tracy, *Missionary*; Samuel Wells Williams, *Printer*; Mrs. Tracy.

(2 stations; 4 missionaries,—two of them physicians,—one printer, and 2 female assistant missionaries;—total, 7.)

This mission embraces the stations at Canton and Hongkong. Each of the three successive treaties that have been made with China, has been an advance upon the preceding, towards breaking down the wall of seclusion with which that vast country has been so long encircled. The field is so far open, that the Prudential Committee have felt bound to give the operations in that part of the world a serious revision. In the absence of toleration, previous to the late war, there was indeed no opportunity for plan and system, or for preaching the gospel; and the habits of missionaries to the Chinese were formed mainly for acting through the press, in the hospital, in the school, or among the emigrants in other lands. This would have been of less importance, were it not that, in these unfavorable circumstances, the dialect acquired in this most difficult language may not have been the one which is spoken in the more promising of the districts lately opened, or that the chief familiarity was with the written, rather than the spoken, language. With such disadvantages it is not an easy matter for missionaries, who have been on the ground a dozen years, to accommodate themselves suddenly to a new order of things. The new missionary can go to any port, enter upon any dialect or any mode of operations, without loss of previous labor, or any peculiar embarrassment; but it is not so with his brethren who pioneered the way, and toiled for years before the day-star appeared. The great object of the Prudential Committee will now be to secure, with the divine blessing, an effective preaching mission in China. This will require a little time and some accessions to the number of missionaries.

The room for the public preaching of the gospel at Hongkong will seat seventy or eighty persons, and is well filled on the Sabbath day. A small school exists at this station. The hospital,—to which the Board is immediately related only through the personal labors of Doct. Parker,—received more than one thousand six hundred patients the past year, making sixteen thousand from the beginning.

Christian books were freely distributed, and there is far less fear and reluctance to receive them than formerly.

Mr. Williams, with the approval of the Prudential Committee, is on a brief visit to his native land, expecting to return during the present year.

AMOY.

AMOY.—Elihu Doty and William J. Pohlman, *Missionaries;* Mrs. Doty and Mrs. Pohlman.

Absent.—David Abeel, D. D., *Missionary.*

(1 station; 3 missionaries, and 2 female assistant missionaries; total, 5.)

Messrs. Doty and Pohlman reached Amoy from Borneo in April, 1844. The malaria of Kolongsoo brought sickness into the families of these brethren, and Mr. and Mrs. Doty were called to part with a son, a youth of apparent piety and much promise.

The operations of this mission are of course preliminary. Mr. Abeel, however, did much to publish the gospel in the hearing of Chinese of almost every rank, and he had great encouragement for so doing until his health utterly failed, and he was obliged to resort to a sea-voyage. He arrived at New York in April last, but without the prospect of again having confirmed health.

Amoy presents a wide and perfectly accessible field to the missionary. There are but two chapels in this large city where the gospel of Christ is regularly proclaimed; while twenty might be opened, and large congregations be gathered, and still but a fraction of the population could be reached. Within a distance of two or three hours, hundreds of pleasant and populous villages may be visited; and there is no reason to apprehend any serious hinderance in prosecuting missionary labor among them.

INDIAN ARCHIPELAGO.

BORNEO.

KARANGAN.—Frederick B. Thomson and William H. Steele, *Missionaries.*

PONTIANAK.—William Youngblood, *Missionary;* Mrs. Youngblood.

(2 stations; 3 missionaries, and 1 female assistant missionary; total, 4.)

On the 5th of December, 1844, Mr. Thomson was deeply afflicted in the death of his wife. In March Mrs. Youngblood was in precarious health, and Mr. Steele had some symptoms of pulmonary disease; from a recent letter, however, it appears that these symptoms in his case are very much abated. The Prudential Committee feel deeply for their brethren in Borneo, and call earnestly for new missionaries to go to their relief. The most authentic information has been received of the friendly disposition of the Dutch government, both at home and in Netherlands India, towards the persons and labors of our brethren.

A school has been in successful operation among the Dyaks, the parents having laid aside their ignorant fears that their children would be made slaves. There is work enough to do; and no greater obstacles are to be overcome in this field, than have been successfully encountered in many other missions. The brethren are of opinion that new missionaries will not now be long delayed at Batavia; and they say that the climate in the European quarter of Batavia, judging from their own experience, is free from disease and danger. Mr. Thomson has prepared a catechism in the Dyak language, and has commenced a dictionary in the same tongue.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Asa Thurston, *Missionary;* Seth L. Andrews, *Physician;* Mrs. Thurston and Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes, *Missionary;* Mrs. Forbes.

KEALIA.—Mark Ives, *Missionary;* Mrs. Ives.

WAIOHINU IN KAU.—John D. Paris, *Missionary;* Mrs. Paris.

——— IN KAU.—T. Dwight Hunt, *Missionary;* Mrs. Hunt.

WAIMEA.—Lorenzo Lyons, *Missionary;* Mrs. Lyons.

HILO.—David B. Lyman and Titus Coan, *Missionaries;* Mrs. Lyman and Mrs. Coan.

KOHALA.—Elias Bond, *Missionary;* Mrs. Bond.

MAUI.

LAHAINA.—Dwight Baldwin, *Missionary;* Mrs. Baldwin.

LAHAINALUNA.—John S. Emerson and William P. Alexander, *Missionaries and Teachers in the Seminary;* Mrs. Emerson, Mrs. Alexander and Mrs. Dibble.

WAILUKU.—Ephraim W. Clark, *Missionary;* Edward Bailey, *Principal of the Female Seminary;* Mrs. Clark, Mrs. Bailey and Miss Maria C. Ogden.

HANA.—Daniel T. Conde and Eliphalet Whittlesey, *Missionaries;* Mrs. Conde and Mrs. Whittlesey.

MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, Peter J. Gulick and C. B. Andrews, *Missionaries;* Mrs. Hitchcock, Mrs. Gulick and Miss Lydia Brown.

OAHU.

HONOLULU.—Richard Armstrong and Lowell Smith, *Missionaries;* Levi Chamberlain and Samuel N. Cas-

tle, *Secular Superintendents*; Edwin O. Hall, *Assistant Secular Agent*; Amos S. Cooke, *Teacher*; Edmund H. Rogers, *Printer*; Henry Dimond, *Bookbinder*; Mrs. Armstrong, Mrs Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, Mrs. Dimond and Miss Maria K. Whitney.

PUNAHOU.—Daniel Dole, *Missionary*; William H. Rice, *Teacher*; Mrs. Rice and Miss Maria M. Smith.

EWA.—Artemas Bishop, *Missionary*; Mrs. Bishop.

WAIALUA.—Asa B. Smith, *Missionary*; Abner Wilcox, *Teacher*; Mrs. Smith, Mrs. Wilcox.

KANEOHE.—Benjamin W. Parker, *Missionary*; Mrs. Parker.

KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*; Mrs. Whitney.

KOLOA.—John F. Pogue, *Missionary*; James W. Smith, *Physician and Catechist*; Mrs. Smith.

WAIOLI.—George B. Rowell, *Missionary*; Edward Johnson, *Teacher*; Mrs. Rowell and Mrs. Johnson.

David Malo, *Native Preacher*.

Absent.—Hiram Bingham, *Missionary*; Mrs. Bingham.

(21 stations; 28 missionaries,—one a physician,—2 other physicians; 10 other male and 43 female assistant missionaries; 1 native preacher;—total, 84.)

The tenth reinforcement of this mission, consisting of four missionaries and three female assistant missionaries, arrived at Honolulu on the 28th of July, 1844; making the whole number of persons sent to this mission from the United States one hundred and thirty-five, sixty-five males and seventy females.

During the year under review, two members of this mission have been removed by death, Mrs. Dole on the 27th of April, 1844, and Rev. Sheldon Dibble on the 21st of January, 1845; the former unexpectedly to all but herself, and the latter after suffering much from protracted and threatening disease. Mr. Dibble is the second of the thirty-five preachers, connected with this mission during the twenty-five years of its continuance, who has been called away by death, and the first who has died at the Islands.

Connected with this mission there are now twenty-five churches, to which have been admitted, from the beginning, 31,409 members. Of these 1,110 were admitted during the year under review. The number now in regular standing is 22,652. One of these churches has more than 6,000 members, and seven others have more than 1,000 each. The average aggregate of the congregations attending on Sabbath worship at the stations is about 17,000.

Though the effusions of the Holy Spirit on these churches has not been so copious as during some years immediately preceding, yet they have not been wholly withheld; and the missionaries at some of the stations have been cheered by the most evident tokens of his presence and saving influences. The congregations generally have been large and interesting. Light and truth appear generally to be making progress, and many examples of prayerful and steadfast piety are seen in the churches. Where seductive and distracting influences have been most felt, the converts have been less exemplary, and the instances of defection have been more numerous. There is, on the whole, most satisfactory evidence that true godliness has taken root among the people.

During no preceding year has equal effort been put forth to erect, in their peculiarly laborious manner, comfortable and decent houses of worship, and to sustain their own religious institutions. Within the past year, for the first time, have any of these churches made systematic efforts to support their own pastors; and in these efforts two have in a good measure succeeded.

Some of these churches need far more pastoral instruction than can be bestowed upon them. One of them would furnish ample labor for ten missionaries. By carefully organizing them into districts, and placing over them the most intelligent and steadfast of the members, and by regular periodical visitations, the missionaries are most assiduous in endeavoring to preserve the converts from error and corrupting influences.

The district schools on the Islands, though owing their origin and present state of advancement to the labors of the mission, and still dependent upon it for books and efficient superintendence, have passed into the hands of the Hawaiian government, and are regulated and sustained mainly by its laws. The number of the schools somewhat exceeds 300, and the pupils amount to 18,000 or 20,000, or nearly one fifth of the population.

The boarding schools are regarded by the missionaries with constantly increasing interest, as the source from which an educated class must arise intelligently to conduct the affairs of their people. Of these there are six or eight sustained by the mission, with more than two hundred pupils, exclusive of the male and female seminaries. In the former of these are one hundred and twenty-eight pupils, embracing a theological class of six members; and in the latter, forty-seven. Both have been prosperous during the year, and appear to be answering the

purpose for which they were designed. In the female seminary at Wailuku there has been a very pleasing work of grace, resulting in the hopeful conversion of some of the pupils. The school for young chiefs promises to exert a most salutary influence upon the future destiny of the Islands.

At the Honolulu and Lahainaluna mission-presses have been printed, the past year, 91,210 copies of works, embracing 8,327,110 pages, mostly in the Hawaiian language; making the whole number of pages printed, since the mission commenced, 149,911,383. This includes three separate editions of the New Testament of 10,000 each, and two editions also, of 10,000 copies each, of the entire Bible. Upwards of seventy different works have been translated or compiled by the missionaries and issued from the mission presses. One weekly and four monthly papers are published at Honolulu.

In social improvement there is, from year to year, decided evidence of progress, varying in different parts of the Islands; in some portions this progress is very marked and cheering, and in others scarcely perceptible. All which relates to the government, laws, and modes of transacting public business, is becoming better systematized. Temperance, though believed to be onward, as a matter of principle, meets with some impediments from adverse foreign influences. Romanism seems to have lost its novelty; and though gaining perhaps, in some of the more remote and darker portions of the Islands, is believed to be losing ground in others. The papal mission reckons nine priests, with about twelve thousand converts, one hundred schools, and three thousand pupils.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

WAIILATPU.—Marcus Whitman, *Physician and Catechist;* and Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary;* and Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries;* Mrs. Eells and Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 4 female assistants;—total, 8.)

In May, 1843, nine Indians were received into the church at Clear Water, and twenty-five or thirty others were candidates, expecting to be received into the same church in a few weeks. In June, 1844, ten others, the missionaries write, were examined and approved for admission to Christian fellowship; but owing to the failure of communications, the number actually admitted has not been reported. The church at Clear Water probably contains about forty Indians. The congregation there on the Sabbath was uniformly large and attentive. The Sabbath school numbered about two hundred; and prayer meetings were held weekly among the church members. At the other stations there is no information that any have been admitted to the church, or that the converting influences of the Spirit have been experienced.

The school at Clear Water is large, composed principally of adults, who manifest great earnestness and perseverance in learning to read and write, and are very successful in it, writing out and multiplying the copies of the lessons, which the missionary, for the want of books, is obliged to prepare for them with his pen.

At Clear Water and Waiilatpu, the natives are rapidly advancing in the knowledge of agriculture and the means of living comfortably. At Tshimakain, while the Indians have manifested an unusual attachment to their old customs and ways, and sometimes not a little hatred to the truth and those who preach it, there are still indications that they feel its power, to some extent, in their hearts and consciences.

PAWNEES.

John Dunbar and Timothy E. Ranney, *Missionaries;* Samuel Allis, *Secular Assistant;* Mrs. Dunbar, Mrs. Ranney and Mrs. Allis.

(1 station; 2 missionaries, 1 farmer, and 3 female assistants;—total, 6.)

Meetings with the Indians for religious instruction and worship have been held on the Sabbath, when they have not been wandering beyond the reach of the missionaries. Greater numbers have been present, and better attention to the truth has been given, than heretofore. Some circumstances connected with their public affairs have had an unfavorable influence upon them most of the year, disturbing their quiet, and discouraging them in their movements towards changing their manner of life. These difficulties appear now likely to be removed. A general effusion of the Holy Spirit is greatly needed to turn the thoughts of these Indians towards spiritual things. They have not been, during the year, seriously molested by hostile incursions from the northwestern bands.

CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary;* Henry K. Copeland, *Steward of the Boarding School;* Edwin Lathrop, *Farmer and Mechanic;* Mrs. Wright, Mrs. Copeland, Misses Sarah Ker, Susan Tracy and Cornelia F. C. Dolbear. Pliny Fisk, Israel Folsom, *Native Catechists.*

STOCKBRIDGE.—Cyrus Byington, *Missionary;* David H. Winship, *Steward of the Boarding School;* Mrs. Byington, Mrs. Winship, Misses Lydia S. Hall and Harriet N. Keyes.

PINE RIDGE.—Cyrus Kingsbury, *Missionary;* Lewis Bissel, *Teacher and Farmer;* Mrs. Kingsbury, Mrs. Bissell and Miss Mary Dickinson.

NORWALK.—Charles C. Copeland, *Teacher and Catechist;* Mrs. Copeland.

GOOD WATER.—Ebenezer Hotchkin, *Missionary;* Mrs. Hotchkin, Misses Lucinda Downer, Catharine Belden and Laura E. Tilton.

MOUNT PLEASANT.—Joshua Potter, *Teacher and Catechist;* Mrs. Potter and Miss Catharine Fay.

(6 stations; 4 missionaries, 6 male and 19 female assistant missionaries, 2 native catechists;—total, 32.)

Miss Anna Burnham, Mrs. Olmstead, and Miss Harriet Arms have, during the year, retired from this mission. To supply their places, and meet the demand for additional laborers made by the Choctaw government boarding schools, three male and nine female assistant missionaries have joined the mission, having arrived there in November last. Of these female boarding schools there are now four, sustained mainly from the public funds of the Choctaws, but under the immediate care and instruction of the mission. In these and other schools connected with the mission are about two hundred and fifty pupils, of whom about one hundred are boarded in the mission families. Of schools taught only on Saturday and the Sabbath, principally by Indian teachers, there are many, embracing six or seven hundred adults and children, who are brought under good religious influences, and receive much valuable instruction. To ten of these schools the Choctaw legislature has made a grant of five hundred dollars, to aid in the purchase of books and to increase their usefulness in other respects.

At the mission press among the Cherokees, 16,000 copies of works, embracing 320,000 pages, have been printed for this mission in the Choctaw language. The Four Gospels are also in the press.

During the last year, the churches have not been so much enlarged as during that which preceded. The influences of the Holy Spirit have, however, been experienced at some of the stations, and many Indians have been gathered into the fold of Christ. Eighty-five have joined the churches, which have, by the organization of two new churches, been increased to seven; in which are now six hundred and three members. The number of baptisms, adults and children, has been one hundred and forty-eight. Nine have been cut off from church fellowship. Besides the regular stations, the missionaries have fifteen or twenty preaching places, where, with more or less frequency, the gospel is preached to the Choctaws, by the missionaries themselves or the native catechists. From the stations and the vicinity, including Doakesville and Fort Towson, $658 68 have been contributed during the year for mission and other benevolent purposes.

Progress in general intelligence, the arts of life, in temperance, religious knowledge and piety, and in system and order in all their public affairs, is almost every where visible among the Choctaws.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary;* Jacob Hitchcock, *Farmer and Steward;* Kellogg Day, *Teacher;* Mrs. Willey, Mrs. Hitchcock, Mrs. Day, Miss Ellen Stetson and Miss Hannah Moore.

FAIRFIELD.—Elizur Butler, *Missionary and Physician;* Mrs. Butler and Miss Esther Smith.

PARK HILL.—Samuel A. Worcester, *Missionary;* Stephen Foreman, *Native Preacher and Assistant Translator;* Mrs. Worcester, Miss Nancy Thompson; John Candy, *Native printer.*

MOUNT ZION.—Daniel S. Butrick, *Missionary;* Mrs. Butrick.

HONEY CREEK.—John Huss, *Native preacher;* Epenetus and Jesse, *Native Catechists.*

(5 stations; 4 missionaries,—one a physician,—2 male and 10 female assistant missionaries, 2 native preachers, 2 native catechists, and 1 native printer;—total, 21.)

The Rev. Worcester Willey and wife reached Dwight on the 31st of January, where he is expected to labor as a preacher. The health of Mr. Butrick has been so much impaired as almost wholly to incapacitate him for missionary labors, and his station at Mount Zion has been, most of the year, without a missionary. Sickness has also interrupted the labors of Doct. Butler; and Miss Avery has been obliged to relinquish the school at Park Hill and return to New England.

The boarding school at Dwight has had sixty-five pupils. All but ten or twelve read well in the New Testament and about thirty write. Others are much further advanced in important branches of a female education. In the schools at the other stations there are about one hundred and ten pupils, making the

whole number about one hundred and seventy.

The congregations on the Sabbath, and the attention generally given to religious instruction, have been more encouraging than for some years past; and at Fairfield and Dwight there have been indications of the presence of the Holy Spirit. Some, it is hoped, have been converted to God; and at the former place eight persons have been received into the church. The whole number of church members is about two hundred and forty.

At the mission press at Park Hill, in addition to the Choctaw printing noticed in the report of that mission, 20,600 copies of works in the Cherokee language have been printed, embracing 726,600 pages. Of a hymn-book in the Creek language, 600 copies, amounting to 28,800 pages, have been printed: making the whole printing executed at this press, the last year, 37,200 copies, and 1,065,400 pages.

A printing establishment, owned by the Cherokee government, has been put in operation, at which the public printing is executed, and a weekly newspaper, partly in the Cherokee and partly in the English language, has been issued.

Industry, temperance and sobriety are advancing among these Indians. Acts of violence are, however, painfully frequent; and party strife has not ceased.

SIOUX.

Lac qui Parle.—Thomas S. Williamson, M. D., *Missionary and Physician*; Alexander G. Huggins, *Farmer and Teacher*; Mrs. Williamson, Mrs. Huggins and Miss Fanny Huggins.

Traverse des Sioux.—Stephen R. Riggs, *Missionary*; Robert Hopkins, *Farmer and Teacher*; Mrs. Riggs and Mrs Hopkins.

St. Peter's.—Samuel W. Pond, *Missionary*; Gideon H. Pond, *Farmer*; Mrs. S. W. Pond and Mrs. G. H. Pond.

(3 stations; 3 missionaries, 3 male and 7 female assistant missionaries;—total, 13.)

During the first seven years of this mission, forty-eight Indians were admitted to the church, and eighty-five of their children were baptized; during which period only one of these church members and nine of these children deceased. For two and a half years past the church members, as well as the other Indians, have, for want of food, been much scattered; and the missionaries have had opportunity to watch over and instruct them but irregularly and for short intervals. Consequently they have been exposed to temptation, with few to sympathize with, counsel, and uphold them. Some have fallen away; others have backslidden and subsequently returned. The church members have, however, stood this severe test quite as well as could have been anticipated. Some of them have given signal evidence of the restraining and supporting grace of God. The number in the church has not increased.

In the schools the number of pupils has been one hundred and fifty, and the average attendance is about half that number. A portion of them were taught by Indian teachers.

By the efforts of the gentlemen employed in the United States service, and those connected with the American Fur Company, in the vicinity of St. Peter's, the introduction of intoxicating drinks among these Indians has been to some extent prevented. Still they suffer much from large quantities surreptitiously carried into their country, or sold on their borders.

OJIBWAS.

La Pointe.—Sherman Hall, *Missionary*; Granville T. Sproat, *Teacher*; Mrs. Hall, Mrs. Sproat and Miss Abigail Spooner, *Teacher*.

Bad River.—Leonard H. Wheeler, *Missionary*; Mrs. Wheeler.

Pokeguma.—William T. Boutwell, *Missionary*; Edmund F. Ely, *Teacher and Catechist*; Mrs. Boutwell, Mrs. Ely and Miss S. Stevens.

Red Lake.—Frederick Ayer, *Missionary*; Mrs. Ayer.

(4 stations; 4 missionaries, 2 teachers and catechists, 8 female assistant missionaries;—total, 14.)

No special influences of the Spirit have been enjoyed at any of the stations; still, however, the numbers assembling for religious worship, the interest with which the truth has been listened to, both in public and private, and the indications of advance in religious knowledge, have been as encouraging as during any former year. In character and habits there seems to have been an improvement. This is especially true at the new station on Red Lake. During no former year has religious instruction been given so systematically and to so great an extent.

The schools at the several stations have embraced about one hundred and seventy pupils. In regularity of attendance and proficiency in their studies, especially at La Pointe, there has been an advance. Of the school fund secured to the Ojibwas by the late treaty, one thousand dollars annually are appropriated for the support of these schools.

The band residing at La Pointe, where the soil is ill adapted to tillage, are removing to Bad River, about twenty miles southeast, where there is a better location for an agricultural settlement, and where most of them have heretofore had their small fields. Mr. Wheeler and his family are commencing a new station at that place.

STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Mrs. Marsh.

(1 station; 1 missionary and his wife;—total, 2.)

These Indians, in the church as well as in regard to their civil affairs, have been in a state of greater quiet than for some years past; there appears to be little approach, however, towards unanimity between the Indian and the citizen parties. That they will be able to preserve themselves as a distinct community, now that they have become citizens of Wisconsin, is quite improbable. The church numbers fifty-one members, two having been added during the year. In temperance, industry, healthfulness and comfortable living, they appear to be making some progress. The Sabbath is very generally observed among them.

NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Rockwood and Hannah T. Whitcomb, *Teacher*.

SENECA.—Ashur Wright, *Missionary*; Mrs. Wright.

CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Bliss and Miss Adams, *Teacher*.

ALLEGANY.—William Hall, *Missionary*; Mrs. Hall and Sophia Mudgett, *Teacher*.

(4 stations; 4 missionaries, 7 female assistant missionaries;—total, 11.)

The removal of the Indians from the Buffalo and a portion of the Tuscarora reservations is soon to be completed. Those from the former will be mostly gathered on the reservation lying on Cattaraugus Creek; and there the mission family will labor hereafter.

Quietness and harmony have prevailed generally in the mission churches, to which nine persons have been admitted during the year, making the number of members in the four churches about two hundred and seventy. Ten schools have been taught, embracing about two hundred and seventy-five pupils, with an average attendance of about half that number. Preparations for changing their place of residence have caused a large portion of these Indians to be in an unsettled condition during the year; but on the whole the state of morals, and the indications of social improvement, appear to be as favorable as at any former time.

ABENAQUIS.

P. P. Osunkhirhine, *Native Preacher*.

Sixty-six Indians, all converts from Romanism, and hopefully renewed by the Spirit of God, have been gathered into this church since its organization, of whom fifty-five now remain in good standing, sixteen having been received during the year past. The graces of the church members seem to have been revived; their influence among the Indians around them appears to be increasing, while that of the papal priests appears to be on the decline.

The school has been taught by an intelligent young Indian, and has embraced about fifteen pupils. A Sabbath school has also been maintained. The Gospel of Mark, translated into the language of the Abenaquis by Mr. Osunkhirhine, has recently been printed at Montreal.

SUMMARY.

Under the care of the Board are twenty-six missions, embracing ninety-two stations; at which are laboring one hundred and thirty-one ordained missionaries, nine of whom are physicians, six physicians not ordained, thirteen schoolmasters, eight printers and book-binders, eleven other male and one hundred and eighty-one female assistant missionaries, in all three hundred and fifty persons sent forth from this country; with whom are associated in the missionary work, nineteen native preachers, and one hundred and sixteen other native helpers; raising the whole number of laborers at the several missions, and dependent principally on the Board for support, to four hundred and eighty-five.

Under the pastoral care of these missionaries, and gathered by them, are sixty-five churches, embracing 24,566 members. Thirteen printing establishments are connected with these missions, having five type and stereotype founderies, twenty presses, thirty fonts of type, and preparations to print in more than thirty different languages. During the year under review 174,821 copies of various works have been printed for the missions, amounting to 34,930,710 pages; and raising the whole amount of printing executed at the mission presses, or otherwise, for the missions, to 475,795,254 pages.

Six mission seminaries for educating native preachers and other helpers have

four hundred and forty pupils; and twenty-seven other boarding schools, with one thousand and five pupils, make the number of boarding scholars one thousand four hundred and forty-five. The free schools,—including those at the Sandwich Islands, now mainly supported by the Hawaiian government, though commenced and carried forward by the mission, and still receiving much care from it,—are six hundred and sixteen, with twenty-eight thousand eight hundred and seventy-one pupils; making the whole number of pupils to be thirty thousand one hundred and ninety-seven.

Amoy.

LETTER FROM MR. DOTY, JULY 9, 1845.

Preaching Services—The Field—Schools.

Messrs. Doty and Pohlman are the only American missionaries who are stationed at Amoy. From the following communication, as well as from previous statements, it is evident that they have a wide and interesting field. Who will go to their assistance?

In the aspect of our affairs, there has been no marked, nor even perceptible, change. When Mr. Abeel left, there were two services for public worship. One was on Sabbath morning, when the gospel was formally preached; another was held during the week, conducted much as a Bible class. These have been regularly sustained, chiefly through the aid of Messrs. Stronach and Young, of the London Missionary Society. The attendance on the preaching service has ranged from forty to sixty or seventy; and that on the Bible class from ten to twenty. Of these, some are regular, and we look with confidence to see their seats occupied. They are few however; but still they are a ground of hope and a source of encouragement. Four or five seem to be serious inquirers; and over one or two we rejoice, though it must be with trembling.

Another public service was commenced on Sabbath afternoon, about the first of February. This is conducted by Mr. Pohlman. The attendance is small, composed of the stated attendants on the other services, our dependents and a few strangers. The hospital practice also affords the opportunity of daily intercourse with numbers, to whom the truth is made known by conversation and by tracts. During the winter season, itinerary preaching, to a considerable extent, was practiced. Either in the temples, or streets of the city, the gospel was thus proclaimed to those who would gather around us; and in this way also tracts have been distributed in almost every part of Amoy. Since the hot season began, and more particularly on account of the prevalence of a very fatal epidemic, this branch of labor has been, in a measure, discontinued. The physicians pronounced it unsafe and imprudent.

A part of the time of our brethren at Amoy is employed in translating the Scriptures into Chinese. They daily spend one hour and a half in this way. They had been engaged in this work, at the date of the present letter, about eight months.

Amoy, as you have been informed, presents a wide and perfectly accessible field to the missionary. If it be not already white unto the harvest, it certainly affords a great extent of soil for the cultivation of the spiritual husbandman. There are now but two chapels where the gospel is statedly preached. Twenty might be opened, and congregations might be gathered in them; and still but a small part of the population would be reached. Taking Amoy as a centre, within a distance of two or three hours, hundreds of pleasant and populous villages might be visited. What an opportunity for itinerary labor! Judging from our present circumstances and relations, any amount of any kind of missionary work might be performed in and around Amoy, there being none disposed to forbid or hinder. Where are the men and the means?

On the subject of schools Mr. Doty writes as follows:

As to day-schools, there can be little doubt but they might be established, almost without limit. Thousands of children around us are growing up, neglected and ignorant. How far will the establishing and sustaining of day schools for such children accord with the plans and resources of the Board? We suppose that each school,—for teacher, rent, furniture and stationary,—would cost not far from one hundred dollars a year. It is needless to say that such schools would be of great value, in affording the opportunity of selecting youth of promise to supply institutions of higher aims.

With reference to an educated native

Christian agency, boarding schools and seminaries must probably be planted in every mission in China. On account of the great diversity of dialects, an agency raised up in Amoy can be useful only in this region. And the same will hold true in almost every other place. A man educated at Canton would be comparatively useless here. Hence the importance of establishing schools, and of a high order too, as soon as possible.

Siam.

ANNUAL REPORT FROM THE MISSION.

The Medical Department.

THIS communication presents a general view of the operations of the mission to Siam, during the year 1844. After alluding to the death of Miss Pierce—a brief notice of which has already appeared in the Herald—and also to the health of the mission generally, our brethren mention certain other events, peculiar to the last year, which bear more or less directly upon their prospects. The first of these events is the unusual scarcity of food, heretofore referred to, which threatened the most serious consequences. For a number of months the houses of the missionaries were thronged, almost daily, with beggars. They were happy, of course, to do something for the relief of their needy and suffering fellowmen, pointing them, at the same time, to that state where "they hunger no more, neither thirst any more."

Another circumstance, and one which has indirectly had considerable influence on our standing and labors, is the unusual prevalence of remittent fevers during the past year. This, we think, was not caused by the scarcity of food, though it might have been more severe on that account. Great numbers, in various parts of the country, died. Though we had frequently urged the use of quinine in such fevers, we could not persuade them to take it, except in a few cases, till this year; when some two or three persons of high standing ventured to use it, and were speedily restored. One prince said, "What a fool I was, for not believing the American doctors, when I had the fever formerly for three months; I might have been cured in three days. Now I know they are men of truth." A number of the Siamese physicians have great confidence in quinine, and the head physician of the kingdom, who is a brother of the king, has purchased a number of bottles, at twelve dollars per bottle, from a mercantile house in this city. The effects of this remedy for intermittent fevers have been truly surprising. By the blessing of God, it has been the means of relieving much distress, if not of saving many lives; and its popularity is now so general, that there is great danger that adulterations will be palmed off on the ignorant people, by cruel and avaricious quacks.

Another fact peculiar to the past year, and which we desire to mention with gratitude to God, is, that *vaccination* has at length, through his blessing, succeeded. Frequent and unwearied efforts have been made, in previous years, with the vaccine virus, sent from various countries and put up with every precaution; but it has never taken, except in a few cases, and then it entirely failed. But this year it has been perpetuated for a number of months; and what should especially call for our gratitude, is the prospect that it may continue to be propagated with success. At first only one case took, and we feared we were again to be disappointed; but God was pleased to appear in mercy for this people, and bless our efforts, and the vaccine matter has been propagated to the present time. During the first few weeks only a few cases out of many took; but at the close of the year almost every case succeeded; and what is peculiarly gratifying is, that the natives, who formerly had so little faith in it, and were in fact, in many instances, so violently prejudiced against it that we could not get their children to vaccinate, are now urging us in multitudes to do it for them, and are also doing it themselves. A small pamphlet has been printed by the mission on vaccination and its utility, giving plain directions how to perform it; so that not only native physicians, but any one with care, can vaccinate. We trust that the time is not far distant when this whole nation will be secured from that dreadful scourge which has yearly hurried so many thousands of their kindred and friends to an untimely grave.

In a letter of a subsequent date, February 22, Doct. Bradley writes, "Many of the princes and officers of government, from the highest to the lowest, have sought and obtained the blessing of vaccination for all their children and dependents who were before unprotected. I am now, with the aid of a native assistant, vaccinating more than one hundred weekly, with but very few failures."

From the above it will be seen that numerous and pressing demands have been made on Doct. Bradley in the medical department. Besides the calls for vaccination—in which he has employed a native assistant extensively, who bids fair to be useful as a medical practitioner—he has treated more than one thousand cases at the dispensary. Many persons, high in rank, have tested his skill as a physician and surgeon, and have appeared to be grateful for it. Indeed the calls for medical aid from those high in rank have been more frequent than in any preceding year; and thus a way has been opened for making known the gospel to many of that class and their dependents, which, we trust, may never be closed till the whole nation shall have been brought to embrace the truth as it is in Jesus.

Baptisms — Preaching — Book-Distribution.

The labors of our brethren, it will be seen below, have not been altogether fruitless in respect to more important interests.

On the first Sabbath in January, we had the pleasure of receiving into the church two Chinese brethren, Qua Sien and Te Sien, both teachers; the former speaks the Hokien and the latter the Kha dialect. Subsequently another, the teacher of the boarding school, united with the church. They all continue to give evidence that they love the cause which they have espoused. Qua Sien resides near Rach'aburi, a place about two days west of Bangkok, on the Maklong river. He has, for the most of the year, been engaged in teaching a school, and appears to be exerting a good influence in his neighborhood. His school has been small, averaging about eight scholars; but we consider it important, as furnishing a station for preaching the gospel in that region. Qua Sien has been in the habit of bringing together his neighbors and the parents of the scholars on the Sabbath, and reading and expounding the Scriptures to them. His congregation has usually consisted of from twenty to thirty persons, including parents and children. Mr. Johnson has made three visits to that place, and spent some time there and in the vicinity, preaching and distributing tracts. On one of these visits he administered the ordinance of baptism to the infant son of Qua Sien. At another time he was accompanied by Mr. Caswell, and spent the Sabbath with Qua Sien, and preached in his school-room. The brethren were much pleased with the appearance of things in that place. They had previously visited Petcha-buri and other places to the south, and conversed with the people, and distributed tracts. The other two Chinese brethren, having no families, reside here, and afford considerable aid to the brethren of that department in making known the gospel.

Messrs. Johnson and Caswell have both furnished accounts of their joint visit to the residence of Qua Sien. "There are in that neighborhood," says Mr. Johnson, "several individuals who seem to be in an inquiring state of mind, one or two having professedly renounced the worship of idols. The example and instructions of Qua Sien seem to have had a happy influence upon the little settlement in which he lives." Mr. Caswell also says, "Qua Sien seems to be doing good. I was much pleased with the humility, docility and sincerity apparent in him."

There has been much more oral preaching, during the past year, than in any preceding. Most of the brethren have been in the habit of going out in this vicinity, and conversing with those whom they met, visiting individuals at their houses, and leaving tracts where they were received. Others have made short tours into various places for the same object.

In connection with this subject we would beg leave to state, as our deliberate opinion, that while we believe that oral preaching should occupy the first place, the condition of this people imperiously demands a good supply of the Scriptures and well prepared tracts. The Siamese, we repeat it, are emphatically a nation of readers; and without books we should be sadly crippled in our labors.

A newspaper, called the Bangkok Recorder, and published monthly on a small sheet, has been issued since July. It has been sustained by subscription, principally from the natives, and has, we trust, exerted a good influence on the cause of truth.

With regard to the distribution of books, we would remark that though the number distributed may not have been as great as in some former years, it has been far more select. The frequent panics in relation to foreigners and their books, occasioned by false reports, &c., have caused many who felt but little true desire to read and know the truth, to refuse our books, and sometimes to re-

ject them with marked contempt. Notwithstanding this, we are happy to say that a good number, fearless as to the consequences, have evinced their desire to know more of the wonderful things of God, either by frequently calling at our houses for books, or by gladly receiving them at our hands in our excursions to various parts of the country. No one, not acquainted with this people, can appreciate their extreme excitability on some subjects. Let a word be dropped by one in authority respecting foreigners, or a report circulated, and it spreads like fire. Chinese as well as Siamese are immediately alarmed, and it is with difficulty that we can keep them in our employment, or persuade them to receive our books. But such things have occurred so often, and no harm has come from them, that those who are well acquainted with us, have, in a great measure, ceased to be disturbed in this way.

Madras.

LETTER FROM MR. WINSLOW, SEPTEMBER 12, 1845.

Simultaneous Meetings—Caste—Station transferred.

THE readers of the Herald are aware that a plan has been recently devised, the object of which is to promote Christian sympathy between the Board and its missions. In accordance with the plan, the different missions have been requested to hold meetings during the annual session of the Board, particularly on Thursday, when the death of our common Savior is commemorated. It will be seen, by a comparison of dates, that the meetings described below were held upon the Thursday of the last annual meeting.

We had the pleasure yesterday of holding a meeting of our mission and the native church members at Royapoorum, in unison with our friends at home and elsewhere throughout the world; and we found the occasion good and profitable. There was a sermon in Tamil, followed by the Lord's supper; before which two new members were received into the church. After a short interval, another meeting was held with the native members, for the purpose of special prayer and the communication of intelligence concerning the operations of the Board in different countries. A brief history of the society, and of its different missions, was given; also the summary of the last Report. The members seemed much gratified; and they appeared to be stimulated to new exertions for the Savior in this wicked city, where "Satan's seat is." After the conclusion of these services a native temperance society, on total abstinence principles, was formed for the Mission, to take the place of two smaller societies, formerly existing at the two stations, but which, for some time, have been nearly extinct. We have not been much troubled with intemperance among our members; but so many of the native Christians of other societies indulge themselves in the use of intoxicating drinks, that they are much exposed to danger. A small monthly paper in Tamil is about to be commenced by the South India Temperance Society, which will aid in enlightening the natives in regard to the danger of using any intoxicating drinks or drugs.

The Herald for September contained a letter from Mr. Winslow, giving an account of certain difficulties which had grown out of the refusal of a portion of the native church to renounce caste. The following paragraph shows that the apprehensions expressed in that communication will probably not be realized, at least to their full extent.

On the Wednesday evening previous, a preparatory meeting was held at Chintadrepettah, after which we had tea and a repast with the church members present. At this time five who refused to eat with us, last January, on the ground of caste, and who have been excluded from communion for the improper spirit manifested on that occasion, made a full and humble confession; and engaged in future to comply with our wishes as to the manner of showing that they have renounced caste; and cheerfully joined with the others in the "love feast." Excepting one who declined coming, (probably on account of opposition in his family,) this embraces all who had not previously partaken, or expressed a willingness to do so, and heals the breach over which we have mourned for some months. Had it not been for enemies without, I believe we should have had no trouble; but there is a large class of professed Christians in Madras who are determined to uphold caste; and some of our members are so linked in with them or their friends by family relations, that they can scarcely act in an independent manner. The time has come, however, when a stand must be taken and maintained, or the church left to the continued and destructive influence of a baptized caste,

which has ever been as an incubus upon it; and is scarcely less pernicious than heathen caste itself. The Church Missionary Society have lately been obliged to dismiss their head catechist on this ground; and a wise step they have taken, in my opinion, in doing so. The Bishop of Madras has lately given orders, as I understand, that those holding office in the Vepery mission are to be dismissed if they continue to uphold caste. The prospect is, therefore, that in this part of India, with a little union, this upas tree will gradually be destroyed.

The following item of information is interesting, particularly as it shows the confidence which is reposed in our missionaries by men belonging to a different denomination.

I have to day forwarded papers to the missionaries at Madura, authorizing them to take possession of a mission station in Poodoocattah, in the country of the Tondaman Rajah, not far distant from Myloor and Sivagunga. The brethren have expressed a willingness to take charge of the station, and do what they can for it, though at present unable to do much. It is transferred from a small society of gentlemen in Madras, who have been endeavoring to manage it for some time. Not being able, however, to conduct it to their satisfaction, they offered the buildings, land, &c., to our mission; and I agreed, if the Madura brethren were willing to take upon themselves the charge and control, to receive the station for them, and the transfer has accordingly been made. There is a lot of land, granted by the Rajah, on which some five hundred rupees have been expended in buildings; and there are also several smaller buildings for schools, &c. The present expense of the native laborers, including school-masters, is less than a hundred rupees a month. The station was first taken up by the Indian Missionary Society, who considered it their most promising station. When that society was dissolved, a few gentlemen formed themselves into an association, called the Church Indian Missionary Society, for the express purpose of saving this wreck of past efforts. But the difficulty of managing the native agents at such a distance, and the conviction that there was no reason for attempting to maintain a distinct agency by a small association, when a larger society could take charge of the work, led those concerned to propose its transfer. The Bishop and the committee of the Gospel Propagation Society stood ready to receive it; but the gentlemen concerned, though churchmen, preferred, if we could take the station, that we should do so. I think it an opening for good; but to work it properly, the mission will need to be strengthened.

Madura.

JOURNAL OF MR. LAWRENCE.

Force of Custom—Offer of Land—A Conversation.

The following extracts, taken from a journal which extends through four months (beginning with March) of 1845, will convey some idea of Mr. Lawrence's labors at Dindigul. His efforts in that interesting field have been somewhat interrupted of late by ill health.

March 8, 1845. To-day we have had a schoolmasters' meeting. They were again urged to bring their families to church; this is so contrary to all their prejudices, however, that I fear we shall not succeed. A catechist of Trichinopoly would not allow his wife to go to the court, in a case where her testimony was of use to show that their neighbors had set their house on fire. So strong is the feeling against overstepping the bounds of conventional propriety! To this day it is difficult to get our own catechist's wife regularly and constantly to church.

Nathaniel and Wilson, native helpers, returned from Combam. Their report is encouraging. The Zemindar's uncle is very anxious to have us immediately occupy a choice spot of land, formerly the site of a heathen temple, which he will secure to us. He sends me word that, as the Nabob first gave the company a plot of the size marked by a sheep skin, so if I will take this small lot first, the whole surrounding territory will soon become ours, and receive Christianity.

The prejudices mentioned above, are referred to in the following extract.

10. The school-master of the best school in town came, and I had a private conversation with him about his vaccillating course and his fear of shame in not openly complying with my wish respecting his family's attendance, if not at church, at least at the social meetings held in the catechist's house with Julia, Strong's wife. He at length promised a compliance; still I have my fears. How

strong are the prejudices of a perverted education!

17. This morning the Vellalah priest called, and with him an elderly and shrewd man, to whom, after morning worship, we explained their obligations at large, reading the True Way, and extracts from Isaiah, chapter 44. The old man said at last, "If I take these books, I shall tear them up and tie up my purchases in them. Never will I read them." The young priest said, "I will not talk thus, neither will I do so. I will read and consider."

The occasion was one of solemn interest, as they had remained during morning prayers, and had understood much, both of the mercy of God in Christ, and of his justice in the demands of his law. I felt a quiet awe as I seemed to be placed for a savor of death unto death; so deliberate, so intelligent was the choice of the old man to cling to what he confessed to be a lie, a dangerous and false religion. The young priest, having formerly borrowed and read Rhenius' Body of Divinity, &c., now begged that I would give him a copy of the work; which I did, not without the hope that such honesty as I saw in his opposing the old man, might end in a fearless and full profession of Christ and his gospel.

Under date of May 7, Mr. Lawrence records the death of a child, "after eleven months of almost constant suffering."

Idolatry renounced — Opposition frustrated — Persecution.

May 22. Last evening Moottoo Veyttegan came from Silkovaarpurtty. I was much gratified in my conversation with this grey headed man,—so long a devotee of the Taramarasa Covil in Seringam,—to see his gradual approaches to the truth, and his renunciation of idolatry. He evidently loathes idolatry; and the sending of his son to our boarding school appears to have been the dividing stroke, which has cut him off from communion with devils. He tells me that three or four families have resolved, at all hazards, to renounce idolatry, part of them being Romanists. Our books, in the hands of the Roman Catholic catechist's son, have been the means of opening his eyes to the truth, and of greatly annoying the priest. In a recent interview, the priest threatened to curse them, after having in vain tried persuasion. He drove them away at last.

24. Mr. Elliot has granted the mission the use of the former custom house in Buttlegoonta; and so the efforts of the brahmins and other opposers are thwarted; and the poor, oppressed families who have for many months desired a school and catechist, will have their wishes gratified. A school has been commenced, and I am told already that two rival schools are in operation. The head man and others have done what they could to prevent our coming, but God has given us an entrance through the kindness of the sub-collector. His example too in that place is of great value, having had religious services in his tent and preaching to the natives through an interpreter. This is of the Lord, and to him be the thanks.

Mr. Lawrence visited a small village between Dindigul and Pulney Hills, May 27, reaching the place after dark. Having gone to the temple to lodge, the brahmins brought fruit, sugar, flowers, &c., assuring him that these articles had not been offered to their idol, which he, therefore, received. He was awake till after midnight, reading tracts and the Scriptures with them and answering their questions.

28. I went to the school room and had religious services. A catechist is greatly needed here. The opposition of the Roman Catholics is so strong in this village that one of our people has been falsely imprisoned. The common civilities of life are denied, and trouble is made in every way; and all this evidently through the instigation of the Jesuit priest. The person who was most active in urging us to commence operations here, has been terrified by all this, and has withdrawn his children from the school. I had a plain talk with him, and was glad to find him so much enlightened on the subject of his own duty, and so well acquainted with the gospel, and so fond of reading it that the Roman Catholic priest will not be likely to have much influence over him. His belief seems to be a seeret one, "for fear of the Jews." May God send his Spirit to convert him wholly to the love and obedience of the truth!

June 7. The brahmins are greatly annoyed at our success in Buttlegoonta, and because of our parish people gathering for worship and study in the former custom house. They ask if we are so mighty or great as to alter their customs.

Wilson and Nathaniel have just returned. Their reports show that our people in Covillapuram are suffering persecution. Their former employers refuse

to hire them now, unless they will work on the Sabbath, as before their connection with us, and they declare that they will sooner die.

Ceylon.

LETTER FROM MESSRS. HOISINGTON, WARD AND COPE, AUGUST 9, 1845.

Batticotta Seminary.

THE brethren from whom this letter has been received, as is well known, have charge of the seminary at Batticotta. The general state of the institution appears to be prosperous and healthful. The changes contemplated will, it is presumed, lessen the burdens of those who are intrusted with the office of instruction and supervision.

The letter states that two lads,—A. D. Eddy and Abijah Blanchard,—have been dismissed. The former requested permission to enter the printing office; the latter may hereafter join the institution again. Van Derveer, who was admitted to the seminary in 1836, and dismissed in 1843, recently died. He was ill for a long time; and professed, before his death, to trust in the Lord Jesus Christ for the saving of his soul.

The students have behaved well, and they have been attentive to their studies. There has been some degree of seriousness, though none have been admitted to the church. On the whole, the seminary has never been in a more healthful state than during the last year. Both teachers and pupils have made progress in some very important respects. They have much to learn, and much to do in the formation of character. But they constitute as good a material to work upon, as any we can expect in the present state of society.

The native instructors are George Dashiel, tutor of Sanscrit and Hindoo astronomy; P. K. Hasseltine, teacher of Tamil; W. Volk, teacher of geography and history; J. Gregorie, teacher of English; D. L. Carroll, teacher of natural philosophy and astronomy; J. Evarts, teacher of chemistry. The last two have been engaged in teaching, for a year or two, and do well in their respective departments. The last named devotes a large part of his time to the practice of medicine. His course of reading in medicine was systematic, and as extensive as that pursued in New England. We hope he will do well. He is young, and he has just been married to Ann Magee, of the Oodooville female boarding school.

The inquiry was started, a few months since, whether an arrangement could not be made which would extend the influence of the missionary teachers, both in the matter of instruction and supervision, and which would lessen the number of daily recitations, at the same time, adding to the amount of instruction. The following has been devised and adopted, and will be entered upon at the beginning of the next seminary year, in October.

The seminary is to consist of two departments, a higher and a lower. Each department is to have two classes, and the course of study in each is to be four years. Of course the student who goes through both, will have pursued an eight years' course of study. The lower department is designed to answer the double purpose of a normal and preparatory school, in which students will be prepared to act the part of school masters, or to enter the higher department, as may be thought best when they shall have gone through the first four years' course. The higher department will take the place of our late select classes, and is designed to bring forward young men, so far as such an institution can do it, for employment as missionary assistants. A class is to be admitted into the lower department from the English free schools at the different stations, once in two years; and, at the same time, a class will go out of the higher department, and another, selected from the oldest class of the lower department, will enter it. So that there will be in the seminary but four classes, instead of six as at present, or, indeed, including three select classes, instead of nine. This plan was adopted by the board of trustees with entire unanimity; and all believed important advantages would be secured by it. It is supposed that the classes in the higher department will in general be only half as large as those in the lower. The consequence will be, it is hoped, that considerable numbers will go out as school teachers; and, it is believed, there is no department of our missionary system that more needs to feel the salutary influence of the seminary than that of the common schools. The fact that a goodly number of those who had spent years in the seminary, have accepted of employment as teachers in common schools, and that the way is open for the employment of others, as they may be obtained, is one of the most encouraging

signs of the times. In consequence of the above arrangement, notice has been given that no new class will be received in the seminary, till October, 1846.

Ahmednuggur.

LETTER FROM THE MISSION, JULY 12, 1845.

Appeal for a Reinforcement.

THE readers of the Herald are doubtless familiar with the recent history of this mission. Within the last three years our brethren have had unusual encouragement to prosecute their labors in this field. The number of hopeful converts has very much increased; and there has appeared to be a spirit of inquiry, in many places, which infallibly indicates the presence and the power of the God of missions. While surrounded with these tokens of the divine favor, however, and while urged to thrust in the sickle and reap on almost every side, our brethren have seen their available strength constantly diminishing. No addition has been made to their ranks for several years; but, on the contrary, they are fewer in number now than they were when the amount of labor to be performed was far less.

In these circumstances the mission have drawn up their united appeal for a reinforcement. First of all, they describe nine or ten villages that might become missionary stations with very great advantage. Some of them, indeed, offer peculiar inducements, and their occupancy should not be postponed without the most urgent reasons. But there are other arguments for a speedy compliance with the wishes of our brethren, as will appear from their own statement.

In 1835, when the last reinforcement to this mission was projected, the number of our missionaries in the Deccan was five. At that time the Prudential Committee thought that the circumstances of the Mahratta mission required five additional laborers, and four were appointed to this field; though but three actually entered upon the work, of whom two were located in the Deccan. And what is the number of missionaries in this field in 1845? It is three, a little more than half the number that were on the ground previously to the last appointment.

Again, compare the present state and prospects of the mission with what they were in 1838. At that time the native church consisted of ten or twelve members, many of whom belonged to the poor house, and, with a single exception, none were capable of exerting much influence on the community around. At that time there appeared to be little or none of the spirit of inquiry on the subject of religion, either in Ahmednuggur or in the surrounding villages. But since then what hath God wrought for this mission! What a wide and effectual door has he opened throughout this region; and what a precious harvest compared with former days has been gathered in! The native church now numbers more than sixty members, many of whom are persons of influence; and they are actually exerting a great influence on the population of this region. Several of the church members belong to distant villages, and the number of such is constantly increasing, and the spirit of inquiry is becoming more and more extensive and thorough. The labor of guiding these inquirers and caring for the flock of Christ has greatly increased on our hands, and is constantly increasing. Such being the case what does the providence of God teach respecting the importance of sending forth more laborers into this field? Compared with the time when this mission was last reinforced, the labor of the harvest has increased ten fold, and the number of laborers has diminished nearly one half. If at that time, then, there was reason for adding to the strength of the mission, that reason has now become far more urgent.

Look again at the present circumstances of the mission. There is one missionary at Seroor to conduct the various operations of that station, and to proclaim the gospel in a hundred and fifty surrounding villages, within twenty or thirty miles, which are dependent on that place for a knowledge of the way of salvation. At Ahmednuggur there are two missionaries to conduct the duties of the seminary; to instruct and watch over a church of fifty or sixty members who require constant and anxious supervision, and some of whom are scattered over a large extent of country; to superintend the schools at and around the station; and to carry the gospel into a large surrounding field, where the way is not only prepared for our labors, but many are already inquiring for the way of life. In these labors, especially in proclaiming the truth in the villages abroad, we are greatly assisted by those whom the Lord has raised up from among the heathen. Still, without the oversight of the missionary to counsel and direct them, native assistants must be comparatively useless.

And here is another argument in favor of an increase of laborers. The Lord has raised up native assistants, who are constantly increasing in number, and who now call upon the churches to send forth the men to direct this agency. We do not feel that we are burdened with native assistants; we wish the number was multiplied an hundred-fold. But we feel that they might be much more serviceable to the general interests of the mission, if they were more widely scattered over the field. But there is, in most cases, a great practical difficulty in sending them out alone. Very few, at present, would be able to manage an outstation, even in the near vicinity of a missionary; but almost any of them would be very useful in connection with a member of the mission. And we would here remark, that a new laborer, entering the field now, could very soon make himself useful, even at a new station, in connection with a native assistant. In this respect the circumstances of the mission have greatly changed within a few years.

But to return to the present state of the mission in regard to the number of foreign laborers. We are now just able to keep our present operations in progress, but in a much less efficient state than we could wish. We are obliged to exert ourselves, up to the full measure of our strength, nay, we are often tempted to go beyond it, and still we are pained to see our work very imperfectly accomplished. Suppose now that, in the providence of God, one of our number should be removed by death or otherwise, what would be the consequence? One station would be entirely broken up, or the operations of the other sadly impeded. And what reason have we to presume that such an occurrence will not take place? We are walking in the midst of death, and we feel that our lives too indeed hang on a slender thread. At the present moment that fearful scourge, the cholera, prevails to a considerable extent on every side; and many are its victims, both among the native and the European population. We are not alarmed in view of these things, for our trust is in the Lord, who will preserve us, so long as he shall see best, "from the pestilence that walketh in darkness and from the destruction that wasteth at noon-day." Still we know not what shall be on the morrow; and you should be prepared to hear, at any time, of such a casualty as is here referred to. We speak only of liabilities for which the interests of a rising Christian community, and of the cause of Christ in a dark land, demand that you should provide without delay.

Be assured that we feel, in view of the facts above stated, a deep and anxious concern for the welfare of this people, among whom the Lord has prospered our labors, and made bare his arm, and, by many infallible indications of his providence, intimated that the time to favor this Zion has indeed come. His voice to us and to the churches who support us, is, "Onward;" and while we are doing with our might what the Lord throws upon our hands to do, and what the churches are leaving us to do weak and single-handed, we utter the Macedonian cry, "Come over and help us." And what is the response? The urgency of our case is acknowledged, and help is promised, but no help comes. We frankly bring our circumstances and wants to your notice, feeling assured that you will take them into consideration, especially since it is not for any private interests that we plead, but for a people long enchained in the bonds of a most degrading superstition, who are now beginning, through the grace of God, to emerge from their thraldom. We see the wants of these perishing Hindoos, who are beginning to realize their condition and to ask for the bread of life at our hands; and we are impelled, by the sympathies of our nature and by the love of Christ, to plead their cause with those who are intrusted with the means of granting them relief. The time has come to give the gospel to this people with a more liberal hand; and we are sure that if you, and those for whom you act, could see, as we do, the real circumstances of the case, you would no longer hazard the interests of the mission and the welfare of this great people, by deferring the assistance we have so long been seeking.

The Prudential Committee hope to meet the wishes of the Ahmednuggur mission, in part, at no distant day. They cannot occupy this promising field as it should be, however, without the co-operation of a large number of young men, now in our theological seminaries.

West Africa.

LETTER FROM MR. WILSON, JULY 25, 1845.

Introductory Remarks.

THE friends of missions cannot have failed to watch, with deep interest, the late proceedings of

the French in the Gaboon River. There has been a settled purpose from the first, apparently, to gain the sovereignty of the country adjacent to this noble stream ; and where honorable negotiation has been unsuccessful, they have not hesitated to resort to measures which cannot be too strongly reprobated. It is well known that King Glass is claimed to have surrendered the sovereignty of his dominions to the King of France, on the 27th of March, 1844. *His signature to the document of cession was obtained by fraud.* A full account of this transaction will be found in the Herald for October, 1844.

The hope was indulged and expressed, that the government of France, on becoming acquainted with the facts of the case, would repudiate the act of its representatives. This hope, however, has been disappointed. On the fifth of May last, a brig of war, Commander Fournier, arrived in the Gaboon River, with instructions from the Minister of Marine to carry into execution the treaty, claimed to have been made as already stated. The natives were thrown into the utmost consternation and distress. "They have seen one of their number," wrote Mr. Wilson, May 14, "seized and put in irons for carrying English colors on his boat, (a thing which has been practiced from time immemorial.) French boats, armed, are constantly cruising in front of their towns, and no one knows what is coming next." Subsequently another vessel of war made its appearance. On the second of July, Mr. Wilson wrote again as follows : "King Glass's town has been under blockade for three days past ; and no one knows when it will be suspended. We were the first to feel it, and, judging from a variety of circumstances, we are blockaded rather more vigorously than King Glass and his people. On Monday morning last I sent my Kroomen to get our boat, that I might have Mr. Bushnell (then sick) removed to this place. At that time no person knew of any blockade ; indeed I had seen a letter from Commander Fournier, three days before, disavowing any blockade. Notwithstanding this my canoe was seized and my men were made prisoners." Mr. Wilson immediately apprised Commander Fournier that the Kroomen were from another part of the coast, in his employment, and under his protection ; and that they had been sent for a boat to take him 'to see a sick missionary, whose life was greatly perilled by their detention.' Commander Fournier replied : "Such individuals as reside at Glass's, come under the denomination *de la France*, or her protection. I cannot by any means renognize any other power." The Kroomen were not released. Next morning, however, an officer was sent to make an apology, as the Commander, not having been able to read the note of Mr. Wilson, was not aware of the particular object which he had in view. Mr. Wilson accepted the apology, but demurred to the doctrine mentioned above. As soon as the officer returned to the vessel of war, the Kroomen were discharged.

The natives were told that their prisoners would be released and the blockade suspended, only on condition that King Glass should visit Commander Fournier. To this the people, almost to a man, objected, King Glass being very old, perhaps more than ninety, and exceedingly feeble in body and in mind. He resolved to go, however, that he might effect the release of the prisoners, having solemnly assured his people that he would put his mark to no paper whatever. After breakfast on board the vessel of war, he was requested to put his mark to a certain paper ; this he refused to do, once and again. A verbal proposition was then made, "that the colors of all nations might be raised when merchant vessels should enter the river, provided the French colors were raised simultaneously, and provided too that none but French colors were raised when ships of war of all nations should arrive." Such a proposition King Glass had not the capacity to comprehend ; but there was an Englishman present, provided for the occasion, who told him that the proposal was perfectly harmless ; and he gave his assent. The people on shore, as soon as they were informed of this transaction, expressed the utmost dissatisfaction with it. When King Glass returned he was too much intoxicated, (the first time he had been in that state for almost a year,) to give any explanations. The natives refused to ratify the compact, described above.

We come now to the series of events mentioned in the following letter. It should be stated, however, that prior to the date of this communication, Commander Fournier had been superseded in the command of the station.

Interview with the French Commander—The Blockade resumed.

On the twelfth instant the Tactique was brought up from the blockhouse to this place. As King Glass had been ordered by Commander Fournier, under the penalty of having his towns cannonaded, never to raise strangers' colors, (i. e. any not French,) without raising the French ensign at the same time, he and his advisers determined, on this occasion, to make the most of their necessities, and maintain their independence as far as possible, by raising the French and English ensign together. This, as might have been foreseen, gave offence, for there was no English vessel at the time in the river ; and the Commander came ashore and gave King Glass and some of his head men a pretty thorough berating for this seeming affront.

From King Glass he came up to Baraka, and after entering our house, somewhat unceremoniously, he introduced himself by saying that if another such affront was offered, he would certainly blow down the native towns; and although he "would not tell the fire to come to our place, he would not be responsible for any mischief that a chance shot might do." I replied that we had nothing to do with the political affairs of the country; that if King Glass and his people voluntarily surrendered their country to the French, or if they were reduced to subjection by forcible measures, by whatever process the thing might be effected, we should "obey the powers that be." But as the treaty had never been executed in a single point, as the natives denied the existence of any treaty at all, and as they had openly maintained independence up to the present time, we should stand upon *neutral ground* until the contest should be decided; and should any collision take place in the meantime, between the natives and the French, so as to endanger our property or personal safety, we would rely upon the United States flag for protection, especially after the caution he had just thrown out. He denied that there could be any neutrality in the case; that as we were not the *political representatives* of our country, we could have no *positive character* whatever; and that he was not bound to know that there were American citizens in the country; but still he said, (and it was with a lofty air,) if I was only waiting to see French authority established, in order to acknowledge it, I should soon be satisfied. He justified the general principles laid down by Commander Fournier; and he said if there should be any deviation from them in his own proceedings, he begged that it might be regarded as a matter of courtesy, and not of obligation.

I would not have you understand that this is a literal interpretation of the conversation which took place between us; but it is substantially the same, and those words and phrases that are italicised, are precisely those which he used.

The blockade was resumed the next morning, as a chastisement of the offence that had been committed the day before; and every thing in the shape of a canoe or boat that was seen afloat in front of King Glass's towns, and supposed to belong to his people, was seized or destroyed. Mr. Bushnell's canoe, in the performance of a voyage from this place to Ozyunga, was seen, pursued and taken among their first prizes. Several natives belonging to the place were taken before the blockade was generally known; but by a general conspiracy of the aborigines of the country, the French were deceived, and they made their escape.

New Device—The Natives fired upon.

Finding no disposition on the part of the people to acquiesce in their terms, the French resolved on a stratagem.

An embassy of natives residing near the blockhouse, and known to be on friendly terms with this people, was sent by the Commander to say, that if King Glass would cause the French colors to be raised the next morning, in compliment to the man-of-war, and as an apology for the affront he had offered the week before, he would weigh his anchor and leave the people to raise their colors as they chose in future; but he intimated a desire that they might be hoisted the next morning on a flag-staff that would be sent from the vessel. King Glass had no objection to hoist the French flag the next morning, since it would be in accordance with former usage; and, in view of the offered boon, he was willing that the Commander might construe it into a compliment or apology or both, if he chose; but he preferred to furnish a flag-staff himself.

An officer came ashore early the next morning, and proposed, as a compromise, that King Glass should furnish the pole, and he would provide the pulley and the rope. King Glass told him there were several suitable poles at the place where the colors were usually raised, and he might select one and erect it where and how he chose; but he told his own people not to touch it. After completing his task, the officer went up to King Glass's house, and told him that he had attached an ensign to the rope, and he must have it hoisted, when that of the man-of-war was raised. King Glass's advisers were present, and he preferred that a man might be sent from the vessel to hoist the colors. The officer replied that he was authorized to tell King Glass, if the colors were not raised on shore, at the same time that they were on board the man-of-war, his towns would be forthwith destroyed. This was carrying the matter a little too far, and the people resolved, with one accord, to abide the consequences, denouncing the heaviest penalties against the man who should put forth his hands to do the for-

bidden deed. The fact is, the proceedings of the French gave rise to the suspicion that they were restrained by the English, or some other white nation, from taking the country by forcible measures; and that on this occasion, should they raise the colors with their own hands, a national salute would be fired by the man-of-war, and it would be said that they had voluntarily surrendered their country to the French, which would place it out of the power of any other nation to interfere in their behalf.

At eight o'clock in the morning, the ensign was raised on board the man-of-war, but it met with no response from the shore. A blank cartridge was fired over the town, but no ensign rose aloft; another was fired, but still the flag lay folded up at the foot of the staff; and there it continued for more than a week afterwards. In the meantime the people moved their women and children and the more valuable of their effects into "the bush;" whilst the French kept up a desultory firing, from day to day, at such of the natives as went out to fish, or were seen walking on the beach. Their balls sometimes passed over our premises, but never so near as to endanger our safety or excite our fears, until Sabbath, the 20th instant, when we could not mistake their intention to disperse the congregation that had assembled at our church for public worship. The same night, a grape shot, it was supposed, was thrown across our yard, either from the vessel, or from a gun-boat anchored nearer to the shore, so as nearly to destroy the life of one of our young men.

It seemed to be the intention of the French to reduce King Glass's people to terms, by cutting them off from what they supposed to be their ordinary supplies of provision, (positive injunctions having been imposed upon all the towns in their reach, not to furnish them with supplies,) and of course ourselves among the rest, as we were to be treated in all respects like the refractory natives of the soil. But finding this expedient unavailing, they once more resorted to stratagem, and adopted measures for carrying it into execution, which it will be found difficult to reconcile even with the stern laws of war.

Mr. Wilson has been thus minute in the foregoing statements, to show that the Gaboon country had not been brought under French jurisdiction at the time of the events which he is now about to relate, and to show the necessity of the measures which he was compelled to adopt, not so much for the protection of property, as the preservation of life.

Another Stratagem.

The stratagem which I have just alluded to, was this. A second deputation of natives from the blockhouse was sent to King Glass to say, that the French were now convinced that the people were not willing to submit to French rule, and that the Commander would certainly weigh anchor the next morning and go away, leaving King Glass and his people to act in future as they might choose about raising colors, provided they would hoist the French ensign upon a flag-staff of their own erecting. And, to place the matter beyond all doubt, the deputation were instructed to take down the flag-staff which had been raised by the French; and they had been persuaded, further, to assume the responsibility of any additional violence on the part of the French. The people, though distrustful in consequence of what had already taken place, could not, nevertheless, refrain from expressions of joy at the prospect of returning peace and the continuance of their independence. But, to avoid the possibility of any future misunderstanding, the deputation were kept going to and from the vessel all day, and towards night brought back the *final, unequivocal* answer, that if they would raise the French flag next morning, as had been proposed, the vessel should go away, and they should never again be molested about flags.

It should be borne in mind, that all these transactions were verbal, and through the agency of uneducated natives, whilst there were other responsible foreigners in the river, and whilst the whole correspondence might have been conducted in writing, for there are many among King Glass's people who can read and write. But the object of the French was obvious. They may deny whatever part of these statements they choose; but they will never be able to efface them from the minds of these natives. The Gaboon may become a permanent possession of the French crown; but the manner in which it was obtained, and especially the transactions of the 26th of July, 1845, will be handed down as traditionary facts, among the descendants of this people, to the remotest generations.

But to return from this digression. The next morning the French ensign

was hoisted in due time and in the usual place; and the people expected the vessel to weigh her anchor and go away in fulfilment of the solemn promises given the day before. But a boat was sent ashore to say, that the Commander wanted the flag-staff placed where he had formerly erected his, and that it must be furnished with a pulley and a rope. This was understood at once; and King Glass sent back word that, as he was to be left in the undisturbed possession of his country, he ought to be allowed to raise the colors where and how he pleased, provided no obvious affront was offered to the French, as there had not been that morning. At the same time, a paper was placed in the hands of the officer for the Commander, written the day before, at the request of King Glass and his head men, and by one of their own people. The object of this communication was, to apprise the Commander that the French ensign had been raised that morning, in compliment to the man-of-war; and that they expected to adhere in future to their former usage of raising the colors of all foreign nations without distinction.* This was bringing the matter to an intelligible issue, and placing the question in dispute just where the French did not wish it placed. Throughout the contest, it has been their policy to *confuse questions* as much as possible, and keep the people in the dark in relation to their ulterior designs. They tell them, for example, when they require them to use the French ensign exclusively, or by way of pre-eminence over that of other foreign nations, that they do not assert any right of jurisdiction over the country; that they are contending about the use of their flag, and not for the acquisition of their land, which the natives are to hold as heretofore, &c., &c. Once this people might have been deceived by this species of sophistry. But after two years' wakeful attention to the subject, and after having enjoyed unrestricted intercourse with the agents and traders of different foreign nations, many of whom have been here in the mean time, they were not to be overreached in this way.

* The people have no national flag of their own. Heretofore they have raised the colors of whatever nation the vessel belonged to; and if two vessels of different nations happened to be present at the same time, the national colors of both were raised. The French now require them to raise the colors of no other foreign nation, without raising the French ensign simultaneously, except when French vessels are here alone, when the French alone must be hoisted.

Attack upon the Natives—The Mission fired upon.

The communication from King Glass's people was written in imperfect but intelligible English; and there had not been more than time to read it, when two balls were thrown at a group of men standing near the flag-staff, which had well nigh destroyed the lives of more than one of them. In the terror of the moment, some one plucked up the flag-staff, with the flag, and planted it at the spot which had been designated in the morning; but it was not, and could not at that moment be, furnished with a pulley and a rope, so that the Commander's order was not executed to the very letter. Whether the attack which followed was the consequence of the non-compliance with this part of the Commander's order, or was the result of a preconcerted scheme, may be inferred from the fact, that in the course of fifteen or twenty minutes afterwards, (no one supposed that it exceeded that length of time,) the commander of the blockhouse, with a party of Goree soldiers, made their appearance in front of one of the towns on the beach, whilst four boats, with armed men, shoved off from the man-of-war, and made a simultaneous attack upon the other two.

The following account of the outrage committed upon the mission premises, endangering the lives of the occupants, will doubtless be read with particular attention.

About the same time, a thirty-two pound shot was thrown into our church, where the Commander had every reason to suppose that our school was assembled, and not more than fifty paces from our door, around which the family was at that moment assembled. We could not mistake the intention of that shot; and in view of the bloodshed and confusion with which we were likely to be surrounded, I determined, (Mr. Bushnell being too sick to offer any advice,) to avail ourselves of any protection that the United States flag might afford, and hoisted it over our dwelling. This, if it had any effect at all, caused the fire to become more intense, and brought the balls still nearer to our dwelling.

Apprehending that this might be construed into an act of resistance, and not as an expression of neutrality, as it was really intended, and finding the lives of the whole family placed in imminent peril, I ordered the colors to be lowered;

after which only one shot was fired that endangered our lives. Whether the balls that were thrown after the American colors were raised, were intended to demolish the flag-staff, (they came very near to it, and of course very near to our dwelling,) or whether it was a part of the preconcerted scheme for the man-of-war to cannonade the mission premises, whilst the sailors and soldiers carried on the work of devastation in the native towns, at the foot of the hill, I will not pretend to decide. I am not aware that one ball more was thrown because the colors were hoisted; for they commenced firing in our direction before the flag was raised, and at least one ball came very near to us after it was hauled down. Several of their balls, besides the one which entered our church, struck on different parts of the premises; one so near to our door as to drift the dust into the porch; and others, we think, endangered our lives still more, but passed over our heads.

After the cessation of the fire of the heavy guns, we were still more annoyed, and our lives placed in quite as much danger, by the bullets of the party who entered King Glass's town. Under pretence of firing at a body of armed natives at the head of the street, they managed to send a large portion of their bullets through our yard; whilst it is capable of demonstration that they were turned more than one hundred yards out of their natural course, if they had really been intended for the natives. Some of them may have been thrown from one of their boats; but in that case they were turned as much out of their course, if natives, instead of ourselves, had been their intended victims. Several bombs were thrown during the morning; and one of them, at least, as I know from the place where it was picked up, must have passed over one part of our premises; but as I do not know with how much precision they may be thrown, I will not pretend to say that it was their intention to throw this destructive engine into our yard.

The Native Towns abandoned.

King Glass and his headmen, finding themselves taken by surprise, and the assailing party covered by the guns of the man-of-war, influenced too by a regard for our safety, which they had just seen placed in imminent peril, and also by the hope of having their grievances settled in a peaceable manner, prohibited their people from returning the fire, and went off in a mass to the woods, leaving their towns to be pillaged, and their property to be destroyed. A large amount of property was destroyed; much was carried off, especially sheep and goats; and still more was exposed to thieves. Our boat was carried off among other booty, and some of the property destroyed in the towns belonged to us, but to no great amount. In the afternoon a boat was sent to fire upon some men who were quietly surveying the desolations of the morning, and the fire was returned, but without effect. This caused a bomb to be thrown into one of the towns, but as it did not ignite, no serious injury was done. During the night some one fixed a cord and a pulley to the ensign; and the next morning a boat was sent to say that the Commander was now satisfied, and no more violence would be offered to the place; so that the French ensign is now waving over forsaken villages and over desolations which have been made by the hands of Frenchmen.

Rights of Missionaries.

The conclusion of Mr. Wilson's letter is devoted to the consideration of a question of no little interest to himself, as well as to other missionaries.

In relation to this unexpected outrage upon our persons, property and lives, I have heard no reasons assigned, and I am prepared to offer no conjectures. We have had abundant reason to know that we were suspected of being the instigators of all the resistance offered by King Glass's people; but they might, with the same justice, if not with the same plausibility, charge us with causing all the difficulties they have experienced at Grand Bassam, at Cape Lahu, and even at Mogadore. And if it were otherwise, it will be difficult to adduce any principle of acknowledged international law, that will justify the agents of the French government in punishing us for acts done in a country, of which they had not previously made themselves masters, and in which their authority had never been established, and especially without preferring any charges or convicting us of any crimes.

How far a private citizen has the right to use the flag of his nation as a means of protection in such circumstances as we were placed in, I have not the means of knowing with certainty. I would mention, however, that the question has been referred to all the commanders of

the different United States vessels that have successively visited the river since the existence of difficulties between the natives and the French, among whom I would mention Commander Abbot of the Decatur, Commander Tatnall of the Saratoga, Commander Bruce of the Truxton, and Commander Bell of the Yorktown, all of whom had ample means of judging of the merits of the question; and I would state that it was the concurrent opinion of all of these gentlemen, that we had a right to use it as an expression of our neutrality, in just such a crisis as we have found ourselves in; and they all expressed the confident assurance that it would be respected by the French. The French Commander knew that it was hoisted, not as an expression of resistance to French authority, or as taking any part in the strife going on around us, but simply as a declaration of our neutrality; for he had distinctly understood all this in the first and only interview had between us, two weeks previously.

It should be borne in mind, at the same time, that we had received no previous intimation of this attack on the place; no asylum had been offered us on board of the vessel; it was not possible for us to retreat or escape from the scene of danger, so that we were compelled to do what we did; or take the dire alternative of standing up to be shot at. Had their operations been confined to the native towns, I should not have felt compelled to take the step I did. But when they commenced their operations upon us, as they did, by throwing one of their largest shot into our church, I did not see then, nor do I see now, any other resource, humanly speaking, left to us.

It cannot be said, in justification of this outrage upon a defenceless family, that it was unavoidable or accidental. The position of the vessel was such that every native house might have been demolished, without throwing a single shot into our premises. And the bullets which were flying through our yard, for nearly one hour, were equally gratuitous, if the natives had been the exclusive objects of the assault.

I do not know how far it will be thought that our rights as American citizens have been violated; and still less what disposition will be felt by the government to notice these outrages. But it is a matter of some importance to American missionaries to know what countenance they may expect from their government in the prosecution of their appropriate work; especially when their lives are disregarded, and their property is destroyed, by the agents of a nation with which they are on terms of friendship. Any violence committed against us by the natives of the country among whom we live, in most cases, is out of the reach of the government; and, as a general thing, it is undesirable that any direct interference should be invoked. But the case is different when we are assailed and injured by the agents of a civilized government. If it be true,—which is affirmed,—that because we are not the *political representatives of our country*, missionaries have no *positive character*, (by which is meant, I suppose, that they have no political character distinct from the savage tribes among whom they may be found,) they may well be afraid to go abroad, especially at a time when France seems bent upon adding to her realm every portion of the world, the inhabitants of which are incapable of resisting her power.

In a letter dated August 6, Mr. Wilson, alluding to his use of the American flag, says, "I was compelled to decide between three courses; 1, raise French colors; 2, raise American colors; or, 3, have no colors. I had determined to adopt the last of these courses, as being the safest and most becoming an institution purely religious; and this was not abandoned till after the cannonade was opened against our premises, and our lives, as well as our property, were greatly endangered. I had then to choose between a French and an American flag, as a means of protection. Had I raised the French ensign, I should have gone before King Glass and his people in recognizing French authority, which I had no right to do; and what was still worse, the sentence of death had been denounced against the man who should do it without King Glass's authority. There remained, then, only the one course which I pursued. And the Commander had been previously notified that the American flag would be raised in the emergency, *only as an expression of neutrality, and as the means of protection from violence.*

Recent Intelligence.

GREECE.—Mr. King says, September 26, "The excommunication has not been fully put in execution; and so there are some who still come to my house, and who continue to salute me when we meet. I know scarcely any one, however, who would feel willing to be seen walking with me in the market or in any public place. Of course such a situation in society is not very agreeable to the flesh; nor should I be willing to

endure it were it not for the truth. I cannot walk out without feeling that I am constantly exposed to insult, to shame and spitting, and perhaps to death." Mr. King's Greek service was suspended on the first and second Sabbaths after the excommunication was read. On the third Sabbath he had eight or nine hearers, six of whom were Greeks; on the succeeding Sabbath he had twenty-two hearers, most of whom were Greeks, some of them perhaps spies. The issue of the prosecution commenced against him, as mentioned in the last number of the Herald, is not yet known.

TREBIZOND.—In a letter dated September 17, Mr. Bliss says, "Since I wrote you in June, we have lived in quiet, but have been very much shut out from intercourse with the people. Occasionally while in the country during the summer, an individual would make us a passing call; but even this has been sufficient to keep up an almost perpetual succession of threats from the enemy. We have some reason to think that the native brethren are getting a little over their fears; and they intimate to us that they mean to visit us more frequently in future. They now meet pretty regularly by themselves on the Sabbath in the fields, sometimes to the number of ten or twelve."

SYRIA.—The most recent intelligence from this mission shows that the pacification of Lebanon has not yet been effected. On the 23d of September, Chekib Effendi, Minister of Foreign Affairs, addressed a note to the representatives of "the five great powers" at Beirût, informing them that a modification of the system of administration on Mount Lebanon was contemplated, and that the Sultan had intrusted the business to himself; and also apprising them that, should the inhabitants of the Mountain oppose "the benevolent views" of the Sublime Porte, force might be employed, and, consequently, the flames of war might be rekindled. Ten days were, therefore, allowed to those who were then upon the Mountain, and entitled to the protection of "the five powers," to remove to Beirût. Chekib Effendi subsequently agreed to protect the property which the missionaries might have at 'Abeih, and requested an inventory of the same. Within the time prescribed, all the members of the 'Abeih station descended from the Mountain, and took up their temporary residence at Beirût. It was exceedingly painful to our brethren to suspend their labors, even for a season. "In our village and neighborhood," says Mr. Whiting, October 10, "as also in other places more distant, very promising openings for schools and preaching were beginning to present themselves; and we were laying out plans of evangelical labor that would have given the fullest employment both to ourselves and our native helpers. Perhaps at no previous time has the entire strength of the mission been more fully tasked in the preaching department, than it seemed likely to be during this autumn and winter." It is hoped that this suspension of missionary labor at 'Abeih will be brief; and that whatever may occur in the meantime, will be for the furtherance of the gospel. Our brethren can be profitably employed at Beirût for the present.

AHMEDNUGGUR.—Under date of September 26, Mr. Abbott writes as follows: "I think the state of things here is more encouraging than ever. Religion is taking hold of the people generally, more than I have known it. I have a good congregation in the town every Sabbath." He also says, "If I mistake not we are soon to have a great struggle with caste, and we are making preparation to meet it."

BORNEO.—A letter has been received from Mr. Shute, dated Karangan, June 2, from which it appears that he considers his health much improved.

WEST AFRICA.—Two letters have been received from Mr. Bushnell, dated Monrovia, September 4, and October 3. He left the Gaboon, August 8, Mrs. Bushnell accompanying him, with the intention of returning to this country. The state of his health, aside from the darkened prospects of the mission, made this step expedient. "When we left," he says, "the French flag was waving over all the Mpongwe towns, on both sides of the river. But few of the people had returned from their dispersion; and every thing was in a very unsettled state, and likely to be for some time to come. Our schools have been broken up, our congregations dispersed, and our missionary operations almost entirely suspended."

There is too much reason to suspect that the embarrassments experienced by our mission at the Gaboon, have some connection with the extraordinary efforts which Romanism is making in different parts of the world. Under date of October 3, Mr. Bushnell writes, "There are many other places on the coast where missions might be established; but we should be liable to interruption from the same source whence our troubles have come upon us at the Gaboon. There are several points, in the vicinity of our present mission, to which the people have invited us to come, or send some one to dwell among them. But at these points we find, upon inquiry, that the French, Portuguese or Spaniards have some claim. And even if they have none, it is an easy matter to make one, if by so doing missionary operations can be frustrated. The (English) Baptist Missionary Society have had a flourishing mission on the Island of Fernando Po; but an order has been sent out from the Spanish govern-

ment, requiring all the members of the mission, with only one exception, to leave the island. Although, however, the moral aspect of Africa is, at present, very dark, and although Satan is coming down in great wrath, there are some faint glimmerings which betoken the dawn of a glorious day. For one I am not at all discouraged; nor have I any desire to retreat from the field; but in Africa I wish to live, labor, (and if it must be,) suffer and die."

Home Proceedings.

ANNIVERSARIES OF AUXILIARIES.

CONNECTICUT.

THE anniversary of the New Haven East Auxiliary was held at North Branford, October 1, the President, Rev. T. P. Gillet, being in the chair. The Treasurer was absent, and no report had been received. Addresses were made by Rev. C. L. Mills, as the representative of the Board, the Rev. Mr. Shepherd, and Rev. Mr. Storrs, an agent of the Bible Society.

The Middlesex County Auxiliary held its anniversary at West Chester, October 8, Rev Mr. Hyde, the President, being in the chair. In the absence of the Treasurer, H. C. Sanford, Esq., his report was read by Rev. Mr. Chapman; from which it appeared that the sum received from October, 1844, to July, 1845, was $793 38. About $300 were supposed to have been collected, of which no definite account had been sent to the Treasurer. The Secretary, Rev. Mr. Chapman, read an interesting report; after which addresses were made by Rev. Daniel Temple and Rev. C. L. Mills, who attended as a deputation from the Board. Several pastors of neighboring churches were present; and the place of meeting was well filled.

The anniversary of the Auxiliary of Norwich and Vicinity was held at Norwich, October 14. The Hon. Charles W. Rockwell took the chair. The report of the Treasurer acknowledged the receipt of $1,488 40, exclusive of some remittances which had been made directly to the parent society. The Secretary, Doct. A. B. Haile, also submitted a report. A very large audience assembled in the evening, when addresses were made by Rev. Messrs. Temple and Mills, who were present as the representatives of the Board.

The Auxiliary of New London and Vicinity held its annual meeting in New London, October 15; in the absence of the President, the chair was taken by Rev. Mr. Edwards. The Treasurer, C. Chew, Esq., acknowledged the receipt of $1,252. Addresses were made by Rev. Messrs. Temple and Mills, who attended as a delegation from the Board.

MISSIONARY CONVENTIONS IN NEW YORK.

A missionary convention was held at Hudson, New York, November 11 and 12. John Gosman, D. D., was chosen President, and Warren Rockwell Esq., Secretary. Dr. Waterbury, Dr. Armstrong and Doct. Bronson were appointed a Business Committee. This Committee subsequently reported a series of resolutions, presenting sundry topics of interest and importance for the consideration of the meeting; which resolutions, after a full discussion, were adopted. Dr. Armstrong, Rev. David B. Coe of New York city, Rev. Messrs. Spaulding and Benjamin, missionaries of the Board, and Mr. S. Wells Williams, assistant missionary in connection with the Canton mission, were present as a deputation from the Board. The attendance from the city and the neighboring congregations was respectable; the evening meetings were large. The impression made upon those who were present appears to have been favorable to the interests of missions.

A similar convention was held in Durham, New York, November 13 and 14. Rev. Marcus Smith of Rensselaerville was chosen President, and Rev. L. H. Van Dyck of Gilboa, Secretary. Rev. Messrs. J. Cone and G. N. Judd, Dr. Armstrong, and Messrs. G. Cornell and J. Baldwin were appointed the Business Committee. This Committee reported several resolutions, which, after a free and interesting discussion, were unanimously adopted. Dr. Armstrong, Rev. David B. Coe of New York city, Rev. Levi Spaulding of the Ceylon mission, and Mr. S. Wells Williams of the Canton mission, were present as a deputation from the Board. The attendance was quite large. The principles discussed, and the facts stated, evidently awakened a lively interest; and it is believed that the missionary cause has received a new impulse in Greene county.

DONATIONS,

RECEIVED IN NOVEMBER.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. fem. miss so. of R. D. ch. Deer Park, to cons. Rev. GEORGE P. VAN WYCK an H. M. 50;) 1,069 56

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.

Auburn, Theolog. sem. so. of inq.	7 00	
Danby, Coll.	12 50	
Genoa, 1st cong. ch. m. c.	8 39	
Homer, 1st do. 92; la. 59;	151 00	
Ludlowville,	22 00	
Marcellus,	22 00	222 89

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
West Barnstable, Cong. so. 10 00

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Williamstown, Mrs. L. Whitman, 50; s. s. for *Ebenezer Kellogg*, Ceylon, 20; Williams coll. 18; m. c. 14; 102 00

Boston, Ms. S. A. Danforth, Agent,
(Of wh. fr. R. Farley, to cons. GEORGE W. HEARD of Ipswich, Ms. an H. M. 100; museum m. box, 20,48; Mrs. Lathrop's sch. 9,50; Rev. M. Moore, 4;) 156 69
Brookfield Asso. Ms. W. Hyde, Tr.
S. Brookfield, Rev. W. A. Nichols, to cons. Rev. WILLIAM W. HOWLAND, Ceylon, an H. M. 50 00
Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.
Hardwick, Gent and la. 16 77
Lower Waterford, Mrs. A. Cheney, 30 00
Walden, Gent. and la. 10 44—57 21
Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Westfield, 1st pres. ch. 15 00
Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr.
Keene, A. Kingsbury, 10 00
Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Charlotte, Chil. of mater. asso. 2 56
Colchester Centre, m. c. 3 00
Essex, Mrs. Sparhawk, 3 00
Hinesburg, E. H. H. 50
Jericho Centre, Fem. cent. so. 10; Mrs. E. Chapin, dec'd, 10; 20 00—29 06
Cumberland Co. Me. Aux. So. D. Evans, Tr.
Bridgeton, Miss. so. 5 00
N. Yarmouth, 1st par. m. c. 15,65; young la. sew. cir. to cons. Rev. DAVID LANE of Keosauqua, Iowa, an H. M. 50; juv. so. 7,35; 73 00
Portland, Mrs. M. W. Appleton, 10; a friend, 50c. 10 50
Scarborough, 1st ch. m. c. 26 50
Turner, A friend, 70—115 70
Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Byfield, Mr. Durant's so. 23 15
Newburyport, Mr. Titcomb, 12 00—35 15
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Lynn, 1st ch. 17 12
Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Sherman, La. 20 00
Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Ridgefield, Cong. ch. m. c. 49,13; ded. c. note rec'd prev. fr. aux. so. 10; 39 13
Franklin Co. Vt. Aux. So. C. F. Safford, Tr.
Bakersfield, R. Paige, 1 00
Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Ashfield, Cong. so. 34 36
Bernardston, Gent. and la. 33,50; A. Phelps, 12; 45 50
Charlemont, Cong. so. 50
East Hawley, do. 5 25
Gill, m. c. 15 00
Greenfield, 1st cong. so. 25,91; la. sew. so. 10; 2d do. m. c. 18,90; 54 81
Irvingsville, Ch. 6 00
Leverett, Cong. so. 10 63
Montague, Gent. 13,40; la. 17,09; m. c. 18; 48 49
North Deerfield, Ortho. cong. so. wh. and prev. dona. cons. JOSEPH GOODHUE an H. M. 35 69
Northfield, Cong. so. 14 87
Rowe, Cong. so. 33 25
Sunderland, do. 29 48
Warwick, Trin. so. 30 00
West Hawley, Cong. so. 8 78—372 61
Geneva & Vic. N. Y. C. A. Cook, Agent.
Albion, 108 25
Batavia, Pres. ch. 31 47
Bristol, Mrs. P. Whitmarsh, 10 00
Brockport, wh. and prev. dona. cons. RALPH W. GOOLD an H. M. 73 13
Castleton, Pres. ch. 34 00
Geneva, do. Mrs. S. E. Hopkins, 15 00
Lockport, 1st pres. ch. 119,41; cong. ch. to cons. Rev. EDGAR PERKINS an H. M. 50; 169 41
Perry Village, m. c. 20; L. B. Parsons, 10; 30 00
Richmond, Cong. ch. 20; E. Gilbert, 20; H. Gilbert, 10; 50 00
Rushville, Cong. ch. 41 00—562 26
Grafton Co. N. H. Aux. So.
Lyme, Cong. so. 43; fem. benev. so. 5; 48 00
Greene Co. N. Y. Aux. So. J. Doane, Tr.
Durham, Pres. ch. 9; Rev. T. Williston, 3; miss. asso. 25,44; gent. 10; do. 8; 55 44
Hunter, Pres. ch. m. c. 6 00—61 44
Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Blandford, m. c. 17 31
Chester, Coll. and m. c. 59 43
Chicopee Falls, Coll. 92 41
East Granville, Coll. 29,20; m. c. 15,91; Mrs. L. Clater, 25; 70 11
East Long Meadow, m. c. 26,66; coll. 39,95; 66 61
Feeding Hills, m. c. 15 00
Springfield, Hill so. m. c. 53,30; coll. 28,60; 81 90
Westfield, Coll. 13 00—415 77
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. and college, m. c. 124,58; gent. to cons. JOHN BORLAND an H. M. 114,50; la. 80; Mill Valley, m. c. 21; E. par. coll. 50; H. H. 30c. 390 38
Belchertown, Coll. 80; J. Walker, 20; 100 00
Cummington, Village ch. m. c. 44 34
Easthampton, Gent. 110,54; la. 83,83; m. c. 32,42; 226 79
Goshen, Gent. 24,16; la. 16,06; 40 22
Granby, Gent. 117,32; la. 100; m. c. 62,12; 279 44
Hadley North, Gent. 20,62; m. c. 19,85; la. 22,50; 62 97
Hatfield, Rev. Dr. Humphrey, 40; Hill dis. la. 2,11; 42 11
Middlefield, Gent. 47; la. 25; m. c. 64; 136 00
Northampton, 1st par. m. c. 61,78; la. 38; Edwards ch. la. 43,04; 142 82
Norwich, Coll. 10 41
Southampton, m. c. 23,17; la. 66,99; 90 16
South Hadley, 1st par. gent. 77; la. 60,52; S. par. coll. 142; 279 52
West Hampton, Gent. 26,69; m. c. 26,07; 52 76
Williamsburgh, Coll. 96,18; m. c. 31,04; 127 22
Worthington, Gent. 80,86; la. 26,30; m. c. 24,93; 132 08-2,157 22
Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Douglass, Coll. and m. c. 26; E. par. m. c. and coll. 90; 116 00
Northbridge, m. c. 23 81
Upton, Coll. 21,45; la. 29,22; 50 67
Uxbridge, m. c. 33,18; la. 32,22; 65 40
Westboro', m. c. (of wh. to cons. Rev. JONATHAN GROUT an H. M. 50;) 77,77; a friend, dec'd, 21; 98 77
Whitinsville, Coll. and m. c. to cons. PAUL WHITIN an H. M. 130 00
Coll. at ann. meeting, 81 93—566 58
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
East Hartford, m. c. 68; la. 103; 171 00
Farmington, La. 186 75
Granby, J. Lewis, 10; Salmon Brook, to cons. Rev. G. C. HOUGHTON an H. M. 50; 60 00
Hartford, Centre so. gent. 610,75; H. B. I. 52,15; la. 8,75; m. c. 6,14; 677 79
Manchester, Gent. to cons. C. L. LYMAN an H. M. 100 11
South Windsor, Wapping so. la. 34 36
Unionville, Coll. 14 52-1,244 53
Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Glastenbury, Eastbury so. m. c. 17,79; la. 14,32; 32 11
Middlefield, La. 20 00
Middletown, 1st so. gent. and la. 115; Upper so. gent. 43,27; la. 42,82; m. c. 22,96; s. s. 5,58; (of wh. to cons. Rev. W. R. STOCKING of Oroomiah, an H. M. 50;) 229 63
New Britain, S. ch. gent. and la. 173, 67; m. c. 27,33; 201 00
Newington, Gent. 131; la. (of wh. for *Joshua Belden* and *Joab Brace*, Ceylon, 40;) 47; m. c. 26,40; Eunean so. (of wh. for *Mary L. Deming*, Ceylon, 20;) 28; inf. class, 1; 233 40—716 14
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Manchester, 2d ch Mrs. A. Calef, 1 00
Peterboro', J. Field, 10 00—11 00

Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.
Winthrop, A. Stanley, 2 00
Lamoile Co. Vt. Aux. So. S. Merriam, Tr.
Cambridge, I. W. Turner, for Mr. Ladd, Broosa, 6 00
Johnson, D. Whiting and fam. 1 18——7 18
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Waldoborough, 1st cong. ch. and so. 23,01; m. c. 11,63; fem. benev. so. 14,26; male do. 12,75; juv. cir. 2,43; Dist. No. 18, 3; 67 08
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Plymouth, Centre so. 6 07
Salisbury, Ch. and cong. 96 25
Sharon, 1st so. 85 75
Southbury, wh. and prev. dona. cons. John Mosely an H. M. 27 00
South Farms, 3 00
Woodbury, North so. coll. 109 50
327 57
Ded. c. notes, 2 00—325 57
Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
East Boscawen, M. A. W. 52
Michigan, Aux. So. E. Bingham, Tr.
Albion, Pres. ch. 20; Clinton, Pres. ch. 20, 10; cong. do. 12; Commerce, do. 20c.; Detroit, do. 253,87; East Troy, W. T. Pres. ch. 2,50; Eckford, Cong. ch. 48c.; Galesburgh, Pres. ch. 6; Grand Haven, do. 1,12; Gull Prairie, do. 8; Homer, do. wh. and prev. dona. cons. Rev. H. H. Northrup an H. M. 40,24; Litchfield, Rev. J. J. Bliss, 1; Lodi, Pres. ch. 11,50; Milwaukie, Cong. ch. 8,25; Saline, Pres. ch. 15,96; Southfield, Cong. ch. 25c.; Southport, W. T. 20; South Prairieville, W. T. Cong. ch. for China miss. 3; Troy, Pres. ch. 2,87; ded. dis. 62c. 426 72
Middlesex Co. North & Vic. Ms. Char. So. J. S. Adams, Tr.
Dunstable, Mr. Brigham's so. 32 32
Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Northboro', Lyman asso. 2 75
Monroe Co. & Vic. N. Y. E. Ely, Tr.
Adams Basin, Pres. ch. 2 00
Livonia, Fem. mite so. 7 78
Mendon, Pres. ch. 44,41; s. s. 14,78; wh. cons. Rev. A. T. Rankin an H. M. 59 19
North Chili, D. Y. E. 5 00
Rochester, Washington pres. ch. 23, 78; M. Chapin, to cons. Rev. James Ballentine, Gates, N. Y. an H. M. 50; 73 78
Scottsville, La. 8 41—156 16
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, Union m. c. 10.12; Yale coll. m. c. 8,83; Church-st. ch. m. c. 3,75; Mrs. A. Anketell, for *William B. Anketell*, Ceylon, 20; J. Anketell, for *Edward A. Anketell*, do. 20; 62 70
New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Branford, Gent. 5; la. 42,34; 47 34
Clinton, Cong. ch. benev. asso. 24 29
East Haven, Gent. 41; la. 50,95; union s.s. 7,42; Rev. S. Dodd, 10; 109 37
Guilford, 1st ch. and so. 100 00
Madison, La. cent so. 27 50
Meriden, Cong. ch. 74 44
Northford, Gent. 24,75; la. 26,61; 51 36
North Haven, Cong. ch. and so. 69; fem. benev. asso. 20; 89 00—523 30
New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
Derby, 93,11; m. c. 50,94; 144 05
Hamden, Mt. Carmel, m. c. 28 00
Middlebury, S. Benedict, 10 00
Orange, 29 92
West Haven, 23 37—235 34
New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Scudder miss. so. of W. pres. ch. for Rev. H. M. Scudder, 77,19;) 392 50
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Roxbury, Eliot ch. and so. m. c. 18 17
Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Deerfield, C. Preston, 10 00
Madison, co J. Pratt, dec'd, 25 00
Sidney Plains, Pres. ch. 21 14
Utica, 1st pres. ch. m c. 4 63—60 77
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Cooperstown, Fem. miss. so. 16 00
Otsego, Cong. ch. 3 86—19 86
Palestine Miss. So. Ms. E. Alden, Tr.
Braintree, 1st ch. fem. miss. so. 50 00
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Kingston, Young la. Bible class, 1 00
Rutland Co. Vt. Aux. So. W. Page, Tr.
Brandon, Cong. ch. and so. 32,33; m. c. 8,32; Mrs. Mead, 3; 43 65
Castleton, Cong. ch. and so. 20,75; D. C. 1,50; 22 25
Orwell, do. 66 00
Tinmouth, do. 13 75
West Rutland, do. 63 00—208 65
Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Rochester, Cong. ch. and so. 30 33
Syracuse & Vic. N. Y. J. Hall, Agent.
Otisco, Mrs. A. M. Hotchkiss, wh. cons. her an H. M. 100 00
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Marlboro', Coll. 23 00
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 350 00
Washington Co. N. Y. Aux. So. M. Freeman, Tr.
Argyle, J. S. 1; T. S. and R. H. G. 1,42; Mr. and Mrs. McD. 2; 4 42
Cambridge, Pres. cong. m. c. 28; J. Richardson, 10; 38 00
Hebron, Mr. Stalker's so. for child at Ahmednuggur, 12; books, for do. 3,37; 15 37
Salem, Pres. cong. 30,25; m. c. 18,25; chil. miss. so. 3,56; 52 06
South Granville, m. c. 15 00
Coll. at ann. meeting, 27; Mrs. B. and daughter, 86c. 27 86—152 71
Western Reserve, O. Aux. So. Rev. H. Coe, Agt.
Ashtabula, 27,11; chil. for *Russel Clark*, Ceylon, 51c.; Aurora, 2; Burton, 15c.; for schs. in Ceylon, 70c; Rev. D. Witter, 10; P. Hitchcock, 10; Chester, A bal. 25c.; Claridon, Mrs. R. Taylor, for Mr. Taylor, Madura, 5; s. s. and m. c. for boy at Madura, 20; Conneaut, 13,23; Cuyahoga Falls, 6,73; Hudson, Wes. Res. coll. 11,38; Huntsburg, 3,50; Morgan, 6,87; Painsville, 21,81; R. Hitchcock, 10; Ravenna, 63; Richfield, J. Newton, 10; Tallmadge, G. Wolcott, 50; Willoughby, 5,21; Windham, Mrs. Raymond, 2; ded. disc. 2,69; 276 76
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro' East, s. s. for *Charles Walker*, Ceylon, 20; West so. a s. s. schol. dec'd, 2,50; 22 50
Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.
Springfield, Inf. s. s. for chil. in Ceylon, 2 31
Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr. 3,704 00
Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.
Ashburnham, La. 17 00
Athol, Gent. 31,70; la. 18,26; m. c. 46,18; 96 14
Gardner, 4 45
Hubbardston, Gent. 26,33; la. 12,07; 38 40
Petersham, Ch. 23 50
Phillipston, Gent. 76,54; la. 42,46; m. c. 19,80; 138 80
Royalston, Gent. 29,27; la. 50,22; m. c. 17,27; wh. cons. Rev. Ebenezer Perkins an H. M. 96 76
S. Royalston, Gent. 18,67; la. 14,60; m. c. 23,53; 56 80
Templeton, Gent. 39,50; la. 33,25; m. c. 33,96; juv. so. 2,56; 109 27
Westminster, Gent. 30,45; la. 29,62; m. c. 20,31; 80 38
Winchendon, Gent. 21,43; la. 23,95; m. c. 15.07; W. village, gent. 58, 85; la. 36,81; m. c. 37,71; 193 82
855 32
Ded. for exps. of aux. so. 5,32; c. note, 2; 7 32—848 00
Total from the above sources, $16,208 26

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th pres. ch. 100 00
Beloit, W. T. Cong. ch. 43 67
Bridgehampton, N. Y. Coll. 17 00
Bucksport, Me. Juv. miss. so. for Madras miss. 10,50; E. L. Sparhawk, 50c. 11 00
Cambridgeport, Ms. 1st evan. cong. m. c. 50; Miss SARAH E. VALENTINE, wh. cons. her an H. M. 100, 150 00
Camden, Me. m. c. 28 05
Carbondale, Pa. 1st pres. ch. 24 19
Cayuga, N. Y. La. so. 19 25
Cazenovia, N. Y. J. M. Kasson, 4 00
Centreville, N. Y. Pres. ch. 15 00
Chelsea, Ms Winnisimmet ch. and so. m. c. 26 38
Chicago, Ill. 2d pres. ch. 87 00
Chicasaw, Choc. na. Ch. coll. at com. season, 15 06
Danville, N. Y. 2d pres. ch. 5 00
Doaksville, Choc. na. m. c. 5 12
Dupage, Ill. Pres. ch. 10 00
Eastport, Me. Central cong. ch. and so. m. c. 20 00
Edinburgh, N. Y. 20 00
Florida, N. Y. Pres. ch. 49 75
Fort Covington, N. Y. 12 00
Fort Towson, Choc. na. m. c. 18 00
Gaines, N. Y. A friend, 10 00
Galway, N. Y. Pres. ch. fem. miss. so. for Galway sch. Madura, 25 00
Grand Detour, Ill. m. c. and s. s. chil. 7 65
Groton, N. Y. Dea. Stone, 20 00
Hopkinton, N. Y. 21 50
Hudson, N. Y. 1st pres. ch. fem. miss. asso. wh. cons. MRS. RHODA NICHOLS an H. M. 100 00
Kinsman, O. Pres. ch. 20 00
Lewiston, N. Y. do. 2 50
Lexington, Mo. Mrs. S. Carter, 4 00
Little Osage, Mo. Coll. 7 70
Malone, N. Y. 20 00
Manlius, N. Y. Pres. ch m. c. 10; A. Smith, 100; 110 00
Mantua Village, Pa. s. s. for ed. of *John W. Reed, Charles Dull, William S. Hildeburn* and *Rachel Allen*, W. Africa, 14 56
Marion, Iowa, Pres. ch. m. c. 3 90
Marmatau, Mo. Coll. 4 68
Millford, Pa. Coll. 22 75
Millers Place, N. Y. m. c. 30 00
Mount Joy, Pa. 1st pres. ch. m. c. 15 50
Mount Zion, W. T. Cong. ch. 20 00
Newark, N. J. Central pres. ch. 56,22; 3d ch. a bro. and sis. 1; 57 22
Newark, Del. Union mite so. 17 00
New Rochelle, N. Y. Madras miss. asso. of pres. ch. for sch. at Madras, 25 00
Northampton, N. Y. W. C. R. 1 00
Northern Liberties, Pa. Central pres. ch. 54 05
Orwell, Pa. Rev. W. Hunting, 1 00
Philadelphia, Pa. 1st pres. ch. Rev. A. Barnes to cons. Mrs. ABBY A. BARNES an H. M. 100; I. Dunton, 100; S. H. Perkins, to cons. Miss CHARLOTTE ANN PERKINS an H. M. 100; D. L. 100; J. A. Brown, 100; J. Fassett, 60; A. Fullerton, 50; W. Raiguel, 50; H. I. Williams, 25; J. W. Paul, 20; J. Bayard, 30; E. S. Whelen, 25; I. S. Kneedler, 25; I. R. Neff, 20; J. Murphy, 20; T. Biddle, 20; cash, 53,50; indiv. 185; la. (of wh. fr. two ladies, to cons. GEORGE GREEN, Miss SALLY ANN GREEN and Miss MARY MCILVAINE H. M. 300;) 587,51; 3d pres. ch. m. c. 72,77; indiv. 129,25; I. C. Farr, 25; R. W. Davenport, 20; s. s. 15; E. C. Spangler, 25; fem. union miss. mite so. 25; ded. dis. 40c. 1,982 63
Poughkeepsie, N. Y. 1st pres. ch. 50 00
Rensselaerville, N. Y. Pres. ch. m. c. 18 31
Southwark, Pa. 1st pres. ch. 78,85; m. c. 20; s. s. for C. *McIntire*, Ceylon, 15; 113 85
Stamford, N. Y. J. King, 5 00
Summit Four Corners, N. Y. L. Ives, 10 00
Troy, N. Y. 1st pres. ch. 100; 4th do. m. c. 3; 103 00
Troy, W. T. 9 50
Turin, N. Y. M. L. Cummings, 1 00
Turkey, Doct. A. Smith, 70 00
Union, N. Y. 1st cong. ch. s. s. miss. so. 7 00
Walton, N. Y. Temp. miss. so. 2d pres. ch. 11 75
West Point, N. Y. Mrs. Wheaton, 3 00
Wilmington, Del. Hanover-st. pres. ch. m. c. 95 80
Woodstock, Pa. Tem. miss. so. 18 68

$20,003 26

LEGACIES.

Boston, Ms. Mrs. Elizabeth Jackson, by E. Howard, Adm'r, 200 00
Canton, Ms. Mrs. Amelia Everest, by H. Ely, Adm'r, (prev. rec'd, 1,669 50;) 200 08
Clarkson, N. Y. Levi Crocker, by M. Chapin, (prev. rec'd, 1,090;) 224,50; less. exps. 50; 174 50
Cornwall, Vt. Jeremiah Bingham, by D. Warner, (prev. rec'd, 1,095 92;) 724; less prem. 3,62; 720 38
Derry, Pa. S. J. R. Davis, by Rev. T. Davis, Ex'r, 125 00
Hardwick, Vt. Elnathan Strong, by J. Shedd, Adm'r, (prev. rec'd, 2,083 60;) 535 00
Marshall, Mo. Dabney Finley, by A. Finley, 100 00
Philadelphia, Pa. Mrs. Ann Riley, by S. H. Perkins, 40 45
Sacket's Harbor, N. Y. Jacob W. Brewster, by S. T. Hooker, J. Phelps, and H. Brewster, Ex'rs, (prev. rec'd, 2,992 50;) 2,565; less disc. 15; 2,550 00
Winchester, Ct. Mrs. Lois Ackley, by A. S. Wetmore, Ex'r, 159 77
Worcester, Ms. Daniel Waldo, by J. Tappan, J. W. Lincoln, G. T. Rice and S. Salisbury, Ex'rs, 40,000 00

$44,805 18

Amount of donations and legacies acknowledged in the preceding lists, $64,808 44. *Total from August 1st to November 30th*, $105,557 93.

DONATIONS IN CLOTHING, &c.

Amherst, Ms. S. par. A box, fr. fem. work. and rea. so.; a bed quilt, fr. misses benev. so.; one do. fr. chil.
Bloomfield, N. J. A box, fr. R. L. Cook, for Mr. Muzzy, Madura.
Churchville, N. Y. A barrel of flour fr. S. Church, for Mr. Robinson, Siam.
Clinton, N. Y. A box, for miss. to Siam.
Danby, N. Y. A box, for Mr. Ayer, Red Lake, 22 34
East Abington, Ms. A box, fr. juv. miss. so. for Mr. Spalding, Oregon miss. 20 00
Livonia, N. Y. A bundle, fr. fem. mite so. 6 42
Lowell, Ms. A box, fr. la. 21 00
Lyme, N. H. do. fr. fem. benev. so. for Pine Ridge, Choc. miss. 16 00
McEwenville, Pa. A barrel, for Mr. Armstrong, Sandw. Isl.
Milan, O. A box, for Miss Agnew, Ceylon; a firkin, for Mr. Smith, do.
New York City, A box, fr. Mrs. Whittelsey, for Mr. Whittelsey, Ceylon; do. fr. F. Bull, for Mrs. Apthorp, do.; a keg, fr. Mr. Mc Creary.
Niagara Falls, N. Y. A box, fr. la. for Mr. Wheeler, La Pointe.
Northboro' Ms. A box, fr. Lyman asso. 14 76
Philadelphia, Pa. Books, fr. Amer. Sun. Sch. Union, for Ceylon miss. 25; a box, fr. E. H. for Mrs. De Forest and Mrs. Lanneau, Syria; do. fr. la. so. for ed. hea. youth, for Mrs. Graves, Bombay.
South Braintree, Ms. A bundle, fr. juv. miss. so. for. Mrs. Ward, Ceylon.
South Sunderland, Ms. A barrel, fr. sew. so. 35 68
Wilmington, Ms. A box, for Mr. Whittelsey, Ceylon. 4 00
Woburn, Ms A box, fr. la. of Mr. Bennett's so. for Mr. Boutwell, Ojibwa miss.
Worthington, Ms. A box.
York, N. Y. A barrel, fr. fem. miss. so. for Mrs. Coan, Sandw. Isl.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLII. FEBRUARY, 1846. No. 2.

American Board of Commissioners for Foreign Missions.

Syria.

LETTER FROM MR. WHITING, OCTOBER 10, 1845.

Suspension of Labors at 'Abeih.

SINCE the late war between the Maronites and Druzes, our brethren at 'Abeih have been gradually resuming their operations, as they have supposed, under very favorable auspices. With not less regret than surprise, therefore, did they receive from the American consul at Beirût a note, dated September 24, enclosing the following communication, addressed to himself, from Chekib Effendi, Minister of Foreign Affairs: "I have the honor to inform you, as I have already notified the gentlemen your colleagues (the representatives) of the five great powers, that having in view a modification of the system of administration on (Mount) Lebanon, his imperial Majesty, the Sultan, has deigned to intrust to me the important mission (having reference) to a pacification of the mountain. If then, whilst I shall be occupied in the execution of the resolution adopted for this purpose, the inhabitants of the mountain should manifest a hostile spirit, and determine to oppose the benevolent views of my august master and sovereign, it is clear that, to preserve order, the local authorities and the imperial troops may be compelled to employ force; and, consequently, the whole mountain may momentarily be in a state of insurrection, and the war be kindled up in every part of Lebanon. Fearing then, Sir, that the subjects of the powers friendly to the Sublime Porte may receive insults and injuries, and desirous of preventing the sad consequences, I hasten to inform you, Sir, officially, that the term of ten days, beginning at the date of this letter, is granted for you to recall to Beirût all the citizens of the United States actually upon the mountain; and you will enjoin it upon them, at the same time, not to leave the city until I have the honor to inform you anew by another official note. And inasmuch as, after the period allowed, no one will have a right to complain, or to claim remuneration for damages, I beg you, Sir, to give orders, the most prompt and formal, that no subject of the United States government remain upon the mountain beyond the term mentioned above."

To the note of the American consul, Messrs. Thomson and Van Dyck replied, by expressing their readiness to comply with the wishes of Chekib Effendi, but, at the same time, declaring the impossibility of removing all their effects to Beirût within the specified time, and also stating that, if this were even practicable, their houses and permanent property must, at any rate, remain in a state of exposure at 'Abeih. They suggest to the American consul, therefore, the desirableness of his adopting measures for insuring the safety of whatever property they may be compelled to leave on the mountain. He immediately addressed a note to Chekib Effendi, in reply to which the latter engaged to protect the property which the missionaries might leave behind them, in case they should immediately proceed to Beirût, and requested an inventory of the same. Inventories were accordingly sent,

and the mission families, with all the native helpers, removed to Beirût within the period specified. Several days afterwards the missionaries were informed that Chekib Effendi was disposed to limit his guaranty to such injuries as might accrue "in case of insurrection or revolution," and declined making his government responsible for any loss which might be incurred in time of peace. He authorized the missionaries, however, to send a man to 'Abeih in whom they should have confidence, and who might be responsible for all damages. The American consul, at the instance of the missionaries, entered a protest against this modification of Chekib Effendi's guaranty, and declared his intention of holding the Turkish government to the original engagement. No information has been received of any further correspondence in relation to this subject.

From the foregoing statement it is obvious, that this project of removing all Franks from Lebanon to Beirût was not aimed at the missionaries particularly; on the contrary there is reason to believe that the plan was devised rather for the purpose of reaching certain other individuals, who might, peradventure, interfere with the contemplated proceedings of Chekib Effendi. His attempt to modify his original guaranty does not favor a different hypothesis, for it is perfectly consistent with the most friendly feelings towards our brethren.

It would be unwise to make any prediction respecting the duration of this sojourn of the missionaries at Beirût. They hope, however, to be permitted to resume their labors on the mountain at no distant day. In the mean time, they anticipate full employment for themselves and their native helpers. They intend to make occasional tours to Sidon and Tripoli; and they also design to pursue their work with vigor on the plain of Beirût.

You can easily conceive that the order to go down to Beirût until the affairs of the mountain should be arranged, was exceedingly trying to us all. The unhappy agitations in the mountains had, in a good degree, subsided. The people who had been driven away in the late war, had nearly all returned to their homes; and all classes had quietly begun to attend to their business and rebuild their houses. In our own village and neighborhood, as also in other places more distant, very promising openings for schools and preaching were beginning to present themselves; and we were laying out plans of evangelical labor that would have given the fullest employment both to ourselves and our native helpers. Perhaps at no previous time has the entire strength of the mission been more fully tasked in the preaching department, than it seemed likely to be during this autumn and winter. The disagreeable but necessary work of building and repairing our houses in 'Abeih was, moreover, just completed. I was about to remove my family into the new house, and Mr. Calhoun was soon to have joined us from Bhamdûn; when this most unexpected summons was received, requiring us all to leave the mountains and go down to Beirût within ten days! Before making any preparations to descend, two of our number hastened to Beirût, to see if it were not possible to obtain some modification of the order, or some exception; so that at least one or more of the brethren might be allowed to remain at their posts, even if their families must go down. No such arrangement, however, could be made. The Pasha insisted that all Franks should temporarily leave the mountains; and being informed that it would be impossible to remove our effects in so short a time,—four of the ten days having already elapsed,—he gave us a written guaranty for the security of our houses and all the property we should leave at 'Abeih. He would have been willing to make an exception in our favor, and allowed us to remain; for we have reason to think he is satisfied that we are not political men, and that our government has nothing to do with the politics of this country. Such an exemption, however, plainly could not be granted to us alone, while there were other Franks in the mountains, who he determined should not remain there on any terms.

Painful as it was to us to think of leaving our station and our work, even "temporarily," as the Pasha expressed it, there was plainly but one course for us to pursue. The orders of the government were peremptory, that during the progress of the present measures for the pacification of Lebanon, *all foreigners must leave the mountains.* And we were distinctly told that should any refuse to come down, the government would not be responsible for their safety in any disturbances that might arise. And although our feelings, had we followed their impulse, would have led us to stay at our posts at all hazards; yet our deliberate judgment could not approve of a course which would have placed us in an attitude of resistance to the positive orders of the government under which we live. We are persuaded, too, that neither our patrons, nor our own govern-

ment or its representative at the Porte, would justify us in assuming such an attitude of resistance. Our duty was clear. And therefore, though with heavy hearts, we hastily packed up such of our effects as we could take with us, and could not dispense with during our sojourn in Beirût, stowing away the remainder in the manner best calculated to secure them from injury during the approaching rainy season. By a great effort we completed the fatiguing work, and, with the favor of a kind Providence, were enabled to get all our families, and those of our native assistants to Beirût, within the time assigned us. The Pasha having taken the responsibility of protecting our houses and property, we did not even ask our consul for a guard; but merely left in each house one native friend to look after the terraces and water the gardens.

The specific plan adopted by the Sublime Porte for the pacification of Lebanon had not, at the date of this letter, transpired.

It were of little use, and I have little inclination, to enter into any speculations on the present posture of affairs in Syria. What the plans of the Porte are, or how long this high functionary is likely to be employed in carrying them into effect, we, of course, do not know. It has been supposed that one of the measures contemplated, is the disarming of the mountaineers, both Christians and Druzes. What the effect would be if this were attempted, whether any part or the whole of the mountains would resist, thus creating a general insurrection, cannot be predicted with confidence. The people in those parts of the mountains where we and our brethren have been living, declare that they have no intention to rebel, whatever the demands of the government may be. Nor have we seen any thing that looks like a preparation to rise. And yet when Chekib Effendi sends for the Sheikhs to meet him in council at Deir el Kamur, they refuse to appear. Such at least is the report now current in Beirût. In case of an insurrection, and a serious contest between the mountaineers and the government troops, our houses and other property at 'Abeih would certainly be much exposed; nor were we willing to leave them, even for a day, until the minister had given us, through our consul, a satisfactory guaranty for their safety. If any thing should happen to that property, our ambassador will doubtless hold the Turkish government responsible. For myself, however, I have much hope that the same good providence of God, that has so many times interposed for the protection of our property as well as of our persons, will still watch over us and all that belongs to us; and that this present trial of our faith will be found to have been sent upon us for good and not for evil. I cannot help hoping, too, that it will not be of very long continuance. It is unnecessary to add that the very first hour that the way is opened for our return to 'Abeih, we shall gladly hasten thither. Meanwhile we do not intend to be idle where we are.

Constantinople.

LETTER FROM MR. HAMLIN, SEPTEMBER 2, 1845.

Hostility of the Patriarch to the Seminary.

Previous communications from Bebek have alluded to the course which the Armenian Patriarch has seen fit to pursue, in relation to the seminary at that place. The statements which follow, while they indicate his dread of this institution, show that his opposition to it has suffered no abatement, and that the measures which he is employing to injure it are little in accordance with his station and office. The sorrow occasioned by such statements is the greater from the fact, that he is better acquainted with the work in which our brethren are engaged, than many of those who have arrayed themselves against it.

The opposition and machinations of the Patriarch, to which I have often referred, have continued unremitted. Having tried every means to obtain possession of one of the students, a brother of an evangelical vartabed, who is now absent from the city, and having resorted to misrepresentation and falsehood, with no success, in order to induce a gentleman of the English embassy to aid him, he gave up the case as hopeless, and began to devise ways and means for detaching others from the school. He had long before threatened to take away two youths from Trebizond; and as I had repeatedly affirmed that, while I would not give up the vartabed's brother, because no authorized person has demanded him, I would readily yield to the wishes of any boy's parents or authorized guardians, the Patriarch thought by a stratagem to take me at my word, and either obtain

possession of the boys, or have some ground for bringing an accusation against the seminary before the English Ambassador.

I was not aware of his plan till, one afternoon, three men called upon me, saying that they had particular and private business with me; and I accordingingly took them to my study, where, after discussing almost every topic which was neither particular nor private, they said they were sent by the Patriarch, and had a letter from the mother of H., of Trebizond, which they would like to read to me. The letter, however, was not addressed to me, but to themselves; and the purport of it was, that they should go directly to Bebek and take H. from the seminary and hand him over to the Patriarch, to be subject entirely to his directions. On hearing the letter, I gave them to understand that I regarded it either as a forgery, or wrung from the mother by threats which she did not dare to brave. My reasons were these: 1. The Patriarch had been trying, for some months, to get possession of this and two other boys; so that it was dangerous for them to go down to the city, lest they should be kidnapped by some of the Patriarch's emissaries. 2. The mother had never professed to exercise any such unlimited control over the boy as to say, peremptorily, where he should go and what he should do, during these last four years; he having been away from her home and care during that period, and now being of age, according to Turkish usage, to act for himself. 3. If the mother had wished to communicate any such wish to us, she would have done it through those friends in Trebizond who were responsible for the boy's expenses, &c. Still I told the men that the lad was free to act for himself. They might converse with him, and persuade him to go, if they could; but he was as free to stay as to go. I then sent them out together, but they could not prevail upon him to go.

Not long after this we received an intimation from Sir Stratford Canning, through one of the gentlemen of the embassy, expressing a wish that, if any parents were anxious to take their sons from the seminary, that we would give them up. Mr. Wood and myself immediately prepared a full statement of the case of the vartabed's brother, and also of this boy from Trebizond, in which we assigned as a reason for not giving up the former, that his oldest brother, his only legal and responsible guardian, had expressly requested us to give him over to only one individual, whom he named as his vice-guardian, and that this individual requested us to retain him. We mentioned also our reasons for believing the letter of H.'s mother to be a forgery, and showing him that, even if it were not a forgery, it laid us under no particular obligations, as H. is a young man of legal age, who has, for some time, acted for himself as an independent man.

We had not sent in our communication, when I received a letter from the mother of H., in answer to the questions which her son, at my suggestion, had proposed to her, namely, whether she had truly written the letter in question, and whether she wished him to leave the school. She affirmed, in her letter to me, that she had neither written any such letter, nor had she verbally authorized any thing of the kind to be written; but that it was all a forgery, and it was her earnest desire that her son should remain to complete his studies, and "learn the perfect rules of a perfect Christianity." She then went on to lament the awful blindness and darkness of her people in regard to the gospel, saying, "We were all going to perdition in our blindness, till God sent us preachers of the truth from America," &c. &c.; and she finally closed by entreating me to pray that, "as Christianity had enlightened the lands of America, so it might shine upon the cities of this empire." I translated the letter, and appended it to our document, to prove to the Ambassador that the Patriarch does not regard forgery as among the things unbecoming his holiness! The Ambassador returned a very polite note, expressing his entire satisfaction with regard to the principles and mode of conducting our seminary, &c. &c.

This detail will serve as a specimen of the opposition to which the seminary is constantly exposed. Some are prevented in this way from joining us, and some are compelled to leave while their course is but just begun or half finished; still, however, our number remains full, and we feel that the seminary is exerting a silent but extensive influence in various ways. One of the principal enemies of our labors lately said, in presence of some of our friends, that the first thing to be got out of the way was the seminary, and that, while it remained to sow tares among the wheat, and corrupt the youth of the nation, all their efforts would be only the lopping off of leaves and branches, while the roots would be forever sending out new shoots.

Oral Discussion—Progress.

As a proof of the popularity of the seminary, it may be stated that two papal Armenian students have been admitted to its privileges. One of these was educated at Venice, and he is a relative of the ex-patriarch.

Some of our scholars are developing characters of high promise, both in regard to intellect and piety. The note from Dr. Bennet, who was present at the commencement of our annual examination, you will read with interest. He fainted in the midst of the examination, and was not afterwards able to return to the room. Recently I happened to meet with a Prussian Count, who remarked that he had often heard our seminary spoken of by Armenians in Asia Minor, where he had been travelling, and that he had there met with some of its former students. He expressed great pleasure in seeing so many proofs of its efficiency, and of its good and wide influence.

The note of Dr. Bennet—an Episcopal clergyman, and chaplain of the English embassy at Constantinople—contains the following paragraph: "Allow me to thank you for your kind attention yesterday, and to say how much I was gratified at the examination of the classes I heard; for they acquitted themselves in a manner far beyond what I could have anticipated. It grieved me much to have been obliged to leave, in consequence of indisposition, the room before the whole examination was concluded; but I heard enough to convince me that great trouble and pains must have been taken by yourself and your excellent colleague as to the instruction imparted to the young Armenians; and their friends and relatives are, in short, bound to appreciate so valuable a seminary. That it may continue to prosper, under God, is my earnest prayer."

Mr. Hamlin next proceeds to mention several new and interesting circumstances in regard to the reformation which is in progress among the Armenians.

I would particularly speak of a disposition on the part of the opposers of evangelical truth to engage in oral discussion with our evangelical brethren, for the purpose of persuading them to return to the good old paths of their holy mother, the church, or at least to triumph over them in argument. Some papal Armenians, both of the clergy and laity, first engaged in a long discussion with three or four of our Armenian brethren on various points, such as the authority and infallibility of the church, transubstantiation, confession, &c. In that discussion the papists made and subscribed the following declaration, to wit, that when the priest, in performing mass, says, "Take, eat, this is my body," &c., the bread and the wine are truly and really transubstantiated into the body and blood, the soul and divinity, of Christ, and become that true sacrifice which was offered on Golgotha! After two or three discussions, they withdrew from the contest; but one of their number was awakened to seek the truth, and, we hope, has become a follower of Christ!

After this, certain individuals, of great renown among the Armenians for their learning and skill in argument, began to invite some of those who were known as evangelical to their evening assemblies, taking them unprepared upon subjects in regard to which they themselves had made previous preparation, so as, if possible, to overcome them in argument. They often invited such as were least able to unravel their sophistries, and yet were they often worsted in the argument. A. has often met them, and with great ability. One of their number, "the chief speaker" among them, and whose reputation for learning is most extravagant, often boasted that no one of the missionaries dared to meet him in argument; and this report was spread far and wide, not only in Constantinople, but in neighboring cities. I had often sent verbal messages of a willingness to meet him; but as he took no notice of them, and he and his friends continued these boasts, I determined to go to one of their meetings, and request permission to engage in the discussion. One afternoon I went to Constantinople with that intention; but my design being known, an excuse was given, without any foundation, for not having any discussion that evening, so that I could not meet their champion. Another discussion having been appointed, at which some of the bankers were to be present, I repaired thither, but was refused admittance, on the ground of my being a foreigner. This course had one good effect, however; it demonstrated our readiness to defend evangelical truth on every occasion; and it has stopped the boasting of the vainglorious and truly ignorant defenders of error.

The same individual who has taken the lead in these discussions has published a tract on baptism, advocating baptismal regeneration, and maintaining the impossibility of salvation except through baptism. Mr. Wood has written a tract, which is a virtual answer to all the false

positions of this singular production, though it was not intended to reply to that, so much as to establish the most important truths connected with this rite. The rage for oral discussion finally died away, and the Patriarch fairly buried it by a circular, read in the churches, forbidding the laity to converse on religious subjects! It has resulted in the issuing of a new paper at Smyrna, the design of which is to expose error, and maintain the most important truths of the gospel, in contrast with their opposite errors.

Mr. Hamlin concludes his letter with the following general remarks upon the present aspect of the reformation, to the progress of which he and his brethren are devoting their labors.

We have great reason to rejoice in the progress of the work of spiritual enlightenment. The truth is more freely and widely proclaimed than ever, and the errors and superstitions of the papal and oriental churches are discussed with a freedom and boldness hitherto unknown. This will lead, undoubtedly, to scenes of excitement; but such scenes must sooner or later come. The increasing and widespread hostility to evangelical truth which is found in so many cities and villages, from the shores of the Mediterranean to the Euphrates, is a proof that the truth has already been there. The carnal mind is enmity against God; and whenever the truth of God is brought into contact with it, hatred will be excited. And in this country a corrupt and interested priesthood is pledged to promote that enmity, and fan it to a flame of wrath, by every possible means. May the divine Spirit, by his own chosen weapon, the word of God, overcome this hostility, and subdue this people to the obedience of the truth.

LETTER FROM MR. VAN LENNEP, OCTOBER 18, 1845.

Encouragement at Tocat.

The visit of Mr. Van Lennep to Tocat was mentioned in the November Herald. The following letter, written since his return, contains some statements that will be perused with pleasure by all who are looking for the enlargement of Christ's kingdom in Turkey. At Tocat, it will be remembered, Henry Martyn closed his missionary career.

I wrote to you some time ago from Tocat, describing the state of things at that place. Since then, even down to the time of my leaving, there has been a constantly increasing interest. True, the first curiosity of the people was soon satisfied. But there came, in its stead, a deep interest on the part of some in religious things. Conversation oftentimes ran on the peculiarities of the religion of the evangelical party; and the new views were generally triumphant in commending themselves to the conscience and the good sense of those who became acquainted with them. I may say that they became quite popular, not merely among Christians, but even among the Turks, who have generally learned to speak well of the gospel and its professors. I continued to see many persons, both at my room and at their houses; and my assistants were, for the most part, busily engaged in preaching the gospel. Quite a good number of books were also sold, principally gospels; they were generally bought by poor people, so that we have an assurance that they will be read. I will mention a few interesting cases that came under my notice.

H. is from one of the largest cities in Turkey. He was falsely accused of a murder, was put in chains and tried. Two men swore that they had seen him do the deed; and he was sent to Constantinople to suffer the penalty of the law, a vast number of petitions following him, in which the people of the place intreated that no mercy might be shown. Soon afterward the real murderer was found, tried and condemned. H. would have been sent back to his native city; but then the testimony of the witnesses would have been proved false; so the government sent him in banishment to Tocat. At Samsoon there is no harbor; and on his arrival at that place, there happened to be a strong north wind blowing. The boat in which he was going ashore, was upset, and the cavass who had charge of him, was drowned. He himself, however, was saved, and came to Tocat.

The trials which he has endured, seem to have produced a deep impression. His natural liveliness of disposition has been changed for seriousness. He has bought several of our books, and read them day and night. His mind has comprehended the truth in an unwonted manner; and he is now one of the most devoted and promising of the Christians of Tocat.

I will mention one other instance. Two years ago our book agent went to

the fair of Zileh, and succeeded in selling many books. A man came one day into his room, and, while the book agent had gone out to order some coffee for him, took a couple of books, and hid them under his gown. These books proved to be a Gospel, and a Psalter. He read them, and his eyes were opened to see the truth. Not satisfied with being himself enlightened by them, he sought to bring others into the same happy state. Four or five persons soon adopted his views; and they now form a little nucleus in that town, which will doubtless go on, increasing in size. But with the light that beamed upon his mind, there came also a deep sense of the guilt of the action which had placed such a treasure in his hands. He came, therefore, to Tocat, on purpose to see our book-seller, and confess his sin, which, as you may easily judge, was quickly forgiven.

Desire for a Missionary—Opposition.

In respect to the opening for missionary labor at Tocat, and the opposition already excited, Mr. Van Lennep writes as follows:

There are many in Tocat who are begging earnestly for a preacher. They evidently desire to be fed with the bread of life. They have a teachable disposition, and though the time has not yet come when they fearlessly make an open confession of their sentiments, they are yet very active in propagating them.

The truth could not, however, make much progress, without exciting the opposition of those whose purses it tended to affect. When a whole family of Armeno-Catholics virtually left their communion, by refusing to go to church, &c., the anger of the priests was raised to the highest pitch. They could do me no harm; so they exerted themselves against a young man, whom they regarded as the principal cause of the mischief. Upheld by the principal men of their nation, they petitioned the Governor to have him removed from the city. No accusation was laid against him, and the Governor told every one that he was a good man and had done nothing wrong. He told me the same thing, but added that the papists wanted him away, and had offered four horse loads of money, if necessary, and he could not refuse. So, after spending some days in prison, the young man was sent to the Pasha of Sivas, who declared to him that he was recognized as a good man, and as having done nothing out of the way. But his enemies contrived to get an order to send him to Angora, where the papists are very powerful. On the way the man who had charge of him attempted to kill him; but he was saved by two Armenians who happened to pass on the road. Having reached a Turkish village, the aga of the people advised him to fly, and promised secrecy. So he fled and reached Constantinople in safety. How the matter will end, is yet doubtful. But you see to what dangers a man subjects himself, by a profession of his attachment to the gospel in this country.

There is an important work to be accomplished at Tocat. I could not yet recommend it as a permanent missionary station; for the place has no consul, and a missionary might sometimes run great danger of losing his life. There are men there who have poisoned their enemies by means of a cup of coffee, in which they introduced the drug. The people of the place killed their Governor five years ago, on account of the high price of bread, and dragged his corpse in triumph through the streets. Law and justice are the exception, not the rule; and the employment of false witnesses is an every day practice, of which few are ashamed. Even the firmans of the Porte are proverbially said to last only three days; and in a neighboring village, when such a firman was shown to the head man, he pointed to his yataghan, which was hung against the wall, and said, "That is my firman."

We are endeavoring, however, to have the place occasionally visited by one of us; and we are, above all, hoping and trusting in that Spirit who began the work, and has carried it forward in so wonderful a manner. When I was standing by Henry Martyn's grave, I could not help thinking: "Holy man of God! The prayers uttered, doubtless, with thy last dying breath have been heard; and in this dark land, behold, fair buds are opening!"

Ahmednuggur.

LETTER FROM MR. FRENCH, AUGUST 23, 1845.

Baptism from a new Caste.

THE fact stated below is particularly interesting from its prospective bearings and relations. This inroad upon another caste may be followed, as in the case of the mahars, by the introduction

of the gospel into many families, hitherto beyond the reach of missionary effort. And this, undoubtedly, is one of the ways in which God will bring good out of evil. The great adversary of souls will thus find, to some extent, his own weapons turned against him.

On the second Sabbath of the present month, I had the satisfaction of baptizing a man by the name of Bhuggoo. He was formerly a disciple of Shivram,—baptized in May last,—and belonged to the mang caste, which is next below the mahar caste. This is the first person of this caste who has been baptized in connection with the Ahmednuggur mission. He thus far appears to be a humble, sincere believer in Christ; and I hope he will prove himself worthy of the name he has assumed. I have known him for two or three years; and ever since the commencement of the present year, he has been a constant and much interested attendant on my Sabbath and daily religious instructions. There is good reason to believe that he has, for some months, renounced idolatrous practices, to which he was formerly much devoted, and has endeavored, conscientiously, to observe the duties of Christianity, especially in regard to keeping the Sabbath. The views and feelings of his wife harmonize with his own; and I hope she will ere long be prepared to follow him into the fold of Christ. They are both learning to read, as is also their eldest little girl.

The baptism of this man is an interesting event, as it gives us access to another class of individuals who have hitherto received but little attention, and, indeed, have been regarded by some as almost incapable of participating in the blessings of the gospel. It is doubtful what effect the introduction into the church of persons from this caste will have upon the numerous inquirers belonging to the caste above them. There is among the mahars a strong feeling with regard to caste, notwithstanding they stand so low in the scale, and some have predicted that if mangs should begin to come into the church, there would remain very few inquirers among the mahars. I wish I could say there was no such feeling among the members of our church on this subject. Our path of duty, however, seems to he plain. We *must not reject those whom we believe Christ receives*, and I do not apprehend the least real evil from this quarter.

Mr. French adds, "Another storm of opposition has fallen upon Dajeba, more violent than before."

Madura.

LETTER FROM MR. CHERRY, FEBRUARY 18, 1845.

Admissions to the Church—New Openings.

Mr. Cherry is now stationed at Madura; occasionally, however, he performs itinerary labor among the surrounding villages. This letter contains a brief notice of a tour which was made by him, accompanied by Mrs. Cherry, in January, 1845. The following extracts will show what kind of encouragement our brethren meet with in this interesting field. Almost any amount of missionary labor, it is obvious, can be wisely expended upon the large district in which the mission is located.

On the last Sabbath in January, 1845, we celebrated the dying love of our Lord and Master at Sivagunga. In the little church planted in that place, I have never seen so much sincere and humble love exhibited at any other time. Twelve new members arose to write their names among the followers of the Lamb. Two of the number were received by letter, the others on profession of their faith in Jesus Christ. May they all shine brighter and brighter unto the coming of the perfect day!

We remained in Sivagunga till the afternoon of January 29, when we rode fourteen miles to a place which we had often been urged to visit; but on account of the bad roads I had always deferred going. The people assembled, the evening after our arrival, to hear the word of God. After service was over, I told them that I must proceed on my journey early in the morning; but, such were their entreaties that I would prolong my stay, I finally promised to remain till the afternoon of the next day. On the forenoon of January 30, the people again assembled at the hour appointed, in larger numbers than on the preceding evening; and they seemed to feel an interest in the inquiry which I brought before them, to wit, "What is truth?"

During our stay in this village, two men came from a place about three miles distant, saying that they were sent by their people to invite us to come and see them. It being nearly in the direction which we were to pursue, we complied with their invitation; and no sooner had we approached the village, than the whole of the people, men, women and children, came out and cheered us with

a welcome. The majority of the people were Romanists, and knowing the "spirit of the times" in other villages, they had resolved to bear the yoke of Romish bondage no longer; and they sought the first opportunity to express their desire for a "Protestant padre." After taking me through their village, and showing me their children, cattle, sheep, goats and dogs,—of all which there was a respectable number,—they directed my attention to a small lot of land, that they had selected to offer us as a site for a small church and school-house. My heart replied at once, "We will assist you; we will teach you the way of life and peace;" but then our feebleness as a mission stared me in the face, and seemed to say to me, "How will you do it? Whom will you send, and who will go for you?" I could give no reply, for we have not a man to spare for such a station. I promised, however, that I would not forget them; but as soon as a good man could be found, I would send them a teacher.

In contrast, however, with this encouraging reception, Mr. Cherry relates another incident of a somewhat different character.

From the place mentioned above, we proceeded through fields and over ditches, passing through several small villages, to a large town, inhabited mostly by Mohammedans, and, apparently, one of the most unpromising localities for the introduction of the gospel that I have ever visited. But one of the principal men had sent to Madura, forty-seven miles, requesting me to call and see several villages which were waiting for a visit. I saw the man, and, in a few minutes, learned that he only wished to enrich himself by being appointed a superintendant of schools; and that the urgency of my invitation had arisen wholly from his desire of receiving such an appointment.

Pursuing his route through a number of villages, Mr. Cherry came, February 2, to Davipatam, the burial place of Mrs. Todd. "Her tomb," he says, "stands in a secluded and romantic spot, and the hand of time seems not to have injured it in the least." This place is inhabited chiefly by Mohammedans, who are far more prejudiced against Christianity than the heathen. After remaining here one day, Mr. Cherry returned to his station, visiting in his way several villages where congregations have been gathered which profess to belong to the mission.

Ceylon.

LETTER FROM MR. SMITH, OCTOBER 7, 1845.

Station at Panditeripo.

In accordance with the advice and request of the mission, Mr. Smith removed to Panditeripo in May last. Since he has taken charge of this station, the schools, which had previously become much reduced in consequence of a visit from the Roman Catholic Bishop, have revived; and all are now in a flourishing condition. The whole number of these, including an English school on the mission premises, is eight; two of which are for girls exclusively, and are sustained by a grant from the government. The average attendance in all the schools is two hundred and thirty-three, and the average attendance at church on the Sabbath is about two hundred. One fact is mentioned by Mr. Smith, which, as bearing on the cause of general education in Ceylon, is encouraging. "When I first entered this field, three years ago," he says, "not a young man who had been educated at Batticotta, was willing to teach a village school. Now many are very glad to obtain this kind of employment; and, by the introduction of such teachers, the character of many of the native free schools has been elevated, both in mental and moral training. It is to be hoped that the day is not far distant when only well educated and Christian teachers will be employed in those schools, which are supported by the charities of the Christian public."

The remainder of Mr. Smith's report, it will be seen, is less encouraging. Two facts should be borne in mind, however, while the following statements are perused. 1. At Panditeripo the influence of Romanism is very strong and very baneful. This influence, it is believed, is not so formidable at any other station in Jaffna. 2. Panditeripo has suffered much from the frequent transfer of its missionaries to other posts. These changes have been rendered necessary in the providence of God; still they have operated very injuriously. Indeed this station has been "left destitute," Mr. Smith observes, "much of the time since the removal of Doct. Scudder."

Besides the regular service at the church on Sabbath morning, we have generally a religious meeting at five different bungalows in the afternoon. One of these I attend myself, and the others are attended by native helpers. At the service in the morning in the church, there are seldom any present, except the members of the church, teachers, and a few others. For a month or

two after we came here, there were strangers among my hearers every Sabbath; but now they are rarely seen. At the bungalows which I visit in the afternoon, there are generally present from fifteen to thirty-five or forty adults, and some Roman Catholics. Most of those who come, listen attentively to the truth which is communicated; and they frequently ask questions and show some desire to understand the subject. As far as I can ascertain the real feeling with which they come, it is to please the teacher of the school, and to do the "padre," as they call the missionary, a favor.

I find many at these meetings who learned to read in the mission schools when Doct. Scudder labored here, some of whom are very intelligent young men, and understand the message of truth far better than others; but whether they have any more regard for it than those who have not been taught, I am not able to say.

Within the limits of this parish, the number who have been excommunicated from the church, exceeds the number of members in regular standing. I have seen but few of the former since coming here. They and their children are generally less accessible than the heathen who have never heard the gospel. They are seldom seen in the church on the Sabbath, or at the meetings in the villages. They exert a most deadly influence against Christianity, and say to the heathen around, "We know that there is nothing in this religion; we have tried it for ourselves, and now we engage in the heathen ceremonies with more zeal than ever."

One of this class, who has distinguished himself for his zeal in heathenism since he was excommunicated, was met recently by one of the catechists at this station, and was asked what he would say, if Doct. Scudder should meet him and ask him why he had turned back to vain idols. "Doct. Scudder," continued the catechist, "took you when you was a little child, and educated you, and tried to train you up as one of his children; and now what would he say to you, if he should see you in all your zeal for Pullyar and all these false gods; and how could you answer him?" "Oh!" said he, "I would ask him to pray for me;" and he then turned away, apparently glad to dismiss the subject.

The church now contains seventeen members in regular standing, and a spirit of harmony and brotherly love prevails among them, as far as I can ascertain. They are regular in their attendance on the Sabbath, and at the church meeting on Friday; and they are apparently interested in the study of the word of God. Mrs. Smith has a meeting with the female members of the church on Sabbath afternoon, which is well attended.

General Aspect of the Field.

Mr. Smith concludes his letter with the following remarks, which show that his hope of a successful prosecution of his work must rest upon the faithfulness of God, rather than upon any favorable indications among the people.

In looking at the aspect of this field which has been so long under cultivation, I see but little which is encouraging. I have looked around for the things which were in former times; but where are they? I see them not. Those large assemblies of attentive hearers in the house of God are not to be found; and many of those who then professed to choose Christ for their Savior, have turned back, and are found among his enemies and revilers. True, there are a few in nearly all the villages around the station, who are still numbered among the followers of Christ; but a larger number have joined the ranks of the enemy, and exert a more powerful influence on the heathen community than those who bear the name of Christians. The Roman Catholic population are much more degraded, and far less accessible, than the heathen. They are far more ignorant of the principles of the gospel than many of the heathen. Intemperance prevails among them to an alarming extent. The restraints of their religion have far less influence over them, in this respect, than heathenism has over its votaries. Hence the most degraded among this people are those who have been trained up under the influence of Roman Catholic priests.

These priests have obtained greater power over those whom they have proselyted to their faith, than we have over those who have received the gospel. But they have only turned their heathenism into another channel, and removed its restraints, leaving them the more free to walk according to the inclinations of their wicked hearts, with the assurance that they can at any time obtain absolution from all their sins by applying to the priest. They regard the priest with superstitious reverence; and whenever they address him, they call him "Swa-

my," and consider whatever he says as more binding upon them than the word of God. Indeed they know no other word of God than his. When we consider the degraded character of these priests, we mourn for those over whom they are placed as guides and leaders.

I wish I could present a brighter picture; but when I look at the state of those around me, and the progress of the gospel among the mass of the people, I cannot do it. The only bright spot which is presented to my mind, is in those promises which we know will stand, though heaven and earth should pass away. There I rest, and there I find encouragement to renew my efforts, even though I see little or no progress.

Siam.

LETTER FROM THE MISSION, JULY 1, 1845.

Decay of Boodhism—Singular Proposition.

In this quarterly report of the mission, our brethren communicate no facts of a particularly encouraging character. On the contrary, they say, "The Lord in his faithfulness has been pleased to visit all our families with sickness. Some of us have suffered lightly, others severely from this cause; but, blessed be God, he has not as yet suffered those sicknesses to be unto death." In consequence of this state of things, less missionary labor has been performed than usual. The letter also speaks of "spiritual darkness and gloom," of disappointed hopes in respect to several who had given some evidence of having passed from death unto life, and of great apathy and vacuity of mind in those who hear the gospel. In closing this part of their letter, our brethren say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down, but not destroyed. We are determined that we will go to our Almighty Lord and Master, and cast ourselves wholly upon his arms. If we have never felt before, we trust we are beginning to feel now that without Jesus we can do nothing."

The statements which follow will be read with interest.

The King of Siam despatched one of his ships to Ceylon, about the close of the last year, to carry back some Ceylonese Boodhists whom he had invited to Siam, some two or three years before, and also to send a fresh ecclesiastical embassy to that island,—regarded by all Boodhists as very sacred,—to make further religious researches in the primitive nursery of their faith. That embassy fulfilled its mission, and returned to Siam on the 18th of June, bringing a letter to his Majesty, through a son of the Praklang, from a high priest of Boodh in Ceylon, written in English, and stating in substance, that the religion of Boodh had become almost extinct in Ceylon, chiefly through the influence of the Christian religion, and the schools and seminaries of the missionaries and English residents in that part of the world; that great numbers of young men, after receiving an English education, were promoted by government to places of trust and of power; and that, if some aid from abroad could not be obtained to prop up crumbling Boodhism in that island, it must soon become entirely extinct. The writer expressed much pain at the thought, that the very birth place of his religion should not have some permanent witnesses of it; and requested that his Majesty, in his pious zeal for Boodhism, would send him some funds, with which he might build a wat, and support priests and disciples permanently in honor of his god. He suggested that this would be a noble work for a great King, and one that would confer upon him the highest honors of Boodhism.

Such is the spirit of this extraordinary letter. One would naturally suppose that such a communication from the fountain head of Boodhism, written and despatched under such circumstances, would produce a decided effect of some kind on Boodhism in Siam. What that effect has been, or will eventually prove to be, it is not in our power to say. We cannot but hope and pray that it will tend to dishearten the King in his Boodhistical devotion,—which is very great, and for which he sacrifices his all,—and lead him to investigate and seek after and patronize the Christian religion. While, by the word of God and abundant past experience, we know that we must not put our trust in princes, yet we may hope and pray that the Lord will, in some way, influence the mind of our King to withdraw his confidence from his false god, and place it in the only living and true God. Let such a change be effected, and who can tell how wide it will open all the gates of this land for the King of glory to enter in!

In connection with the foregoing account, a

proposition made by a Boodhist high priest to the mission, is worthy of mention.

Some eight or ten days after the return of the embassy mentioned above, Chowfah-yai,—a high priest and the leader of the liberal party in the priesthood, to whose wat it is believed the different members of that embassy chiefly belonged,—sent a messenger to our mission, proposing that he would fit up, gratuitously, a preaching and tract distributing house near his own wat, on an eligible site, for one of our number to occupy for these purposes, provided we would give his Excellency and some of his pupils occasional lessons in the English language; and that, if the proposition was agreeable to us, the house should be ready in a few days. While the message was addressed to the mission collectively, it also signified that the Prince would be particularly pleased to have Mr. Caswell go and occupy the premises. Mr. Caswell has regarded it as, probably, the will of the Lord that he should accept the invitation, improve the field thus opened for preaching the gospel, and make an effort to lay the foundation for a permanent English class in that wat, which, under God, may grow into a very important Christian seminary. This royal priest is a man of great influence as a teacher of science and leader in religion. How much he has been influenced by the letter from Ceylon, it is impossible for us to say. But it would seem not unlikely that it may have had some influence upon him. Would to God that it might lead him to despise his false religion, and embrace the blessed gospel in its stead!

Seed sown—New Panic.

Although our weak faith prevents us from taking many cheering views of the present direct and indirect results of our labors, yet we sometimes have the comforting thought, that a great preparatory work is, nevertheless, going forward, concealed from us, but all open to, and protected and sustained by, our all-wise and almighty Lord. We know, and all our unbelief cannot gainsay it, that the knowledge of Jesus Christ is continually spreading abroad among the inhabitants of this kingdom of darkness, and is sinking deeper and deeper into the minds of many.

One source of embarrassment to the mission is indicated in the following statements.

But the people are almost constantly suffering from some panic, originating among themselves or elsewhere, from wars or rumors of wars, which, no doubt, operate as a great obstacle to the progress of the gospel among them. About eight days since a son of the Praklang, being on government business in a Siamese province at the south west, adjacent to Penang, sent a written message to his father, stating that the English were collecting a fleet of many sail at Penang, with instructions to rendezvous at a certain island south of the Gulf of Siam, having further sealed instructions which they are not permitted to open until the fleet shall have reached that island: and that it is rumored that they will attack either Siam or China.

The effect of this letter was to stir up a great panic, as suddenly as a storm of wind rises and bursts upon us. Many of the princes and other officers of government were despatched forthwith to Paenam, and thousands of soldiers, as it is said, were urged down the river, the same night, to protect their fort at that place, and tighten their big chain, which they have stretched across the river, a mile or more above its mouth. Some of our printers and family servants have been taken away from us suddenly for this apprehended war, and our assistant physician, an Indo-Portuguese, has been obliged to go as an artillery-man for the same purpose.

To what this will grow, we cannot safely predict. How much of truth there is in the rumor we know not. But we are not at all inclined to think that the English have any designs whatever upon Siam. It would seem, from all that we can learn, that they have no other than friendly regards towards this nation; so much so, indeed, as nobly to overlook the petty violations of their treaty on the part of the Siamese. But the King of Siam will not allow his jealousy of the English to cease, however much evidence he may have that they are determined to be at peace with him.

The success of the medical department is still encouraging. During the year which closed on the 7th of last May, there were entered in "the case book" of the dispensary and the hospital, the cases of thirteen hundred different persons. For the Chinese patients in the hospital, Mr. Johnson has acted as chaplain; for the Siamese, Mr. Caswell has recently begun to act in the same capacity. The number of persons who have been successfully vaccinated is 1,183; and many more may have been secured against the small pox.

Canton.

LETTER FROM MR. BRIDGMAN, SEPTEMBER 29, 1845.

Removal from Hongkong to Canton.

THIS mission has hitherto consisted of two stations, one at Canton, and the other at Hongkong. The latter has been supposed to furnish certain peculiar facilities for the prosecution of the missionary work; while there has been some uncertainty in respect to the nature of the field, and the prospect of success, at the older station. The experience of the mission has in the main, however, been favorable to a concentration of its entire strength upon Canton. The population of this place, it is well known, is very large; and the obstacles to missionary effort which have been so embarrassing in previous years, are gradually disappearing. The laborer in this field is not now confined, as he was five or six years ago, to the foreign factories; but he "may select his residence, erect his chapel, open his mouth, and scatter freely both Bibles and tracts."

Our brethren who have been stationed at Hongkong have accordingly removed to Canton, with the intention of hereafter confining their efforts to that city. The school of fifteen boys and the Chinese printers were transferred early in September last. Doct. Ball and his family are living in the same house with Doct. Parker, American Hong No. 2, where the latter has been for so many years accommodated without charge to the Board. The only son of Doct. Ball, an interesting child of six years, died at Hongkong, August 24.

There has been preaching on the Sabbath in the American hong, ever since our mission has resided at Canton; indeed, the parlor has been a chapel, always open for public worship and public meetings. At eleven o'clock in the forenoon of August 31, I preached there, and at one in the afternoon I attended a similar service at the opthalmic hospital.

On the following Sabbath, Mr. Gillespie and Afah both being absent from Canton, I occupied their chapel by their request. On arriving at the place, I found the people in charge of the establishment much excited, on account of an intimation given by the neighbors, in a public notice, that preaching there must cease. At the usual hour, I opened the door of the chapel, and about fifty persons, all of the better class, entered. There being no preacher to address them, many had retired by eleven o'clock, when I fastened the door and went into the pulpit. This precaution of fastening the door was the more necessary, because the neighbors had intimated their intention of entering the chapel and interrupting the services should preaching be commenced.

The auditors were few, but very attentive, frequently nodding assent to the sentiments that were expressed. After closing the services and dismissing the little assembly, I again took my stand at the door, to distribute books and to preach to those that were collected there. Scarcely had I commenced, when a large tract, half burnt and on fire, was hurled at my face, striking my breast and falling at my feet. I extinguished the fire, and carefully laid the tract away, and went on with my work. This was evidently intended as a signal for a general rush into the house, they supposing that the foreigner would be frightened from the door.

A little while after this, they set on fire a quantity of books close by the door, and commenced the distribution of native Budhistic tracts at nearly the same time. The scene at this moment was very exciting. The street was densely thronged; the smoke and flames from the burning books rose over their heads in one direction; in another quarter some aged Chinese were distributing their own pagan tracts; while at the door of the chapel I kept my stand, and continued my work, circulating books and preaching, no one daring to touch me. Seeing some of the lads throwing our tracts into the fire, I made each one promise that if these books were to be distributed, they were not to be burnt or torn. This had the desired effect, and they readily promised to keep and to read them, and the demand was only increased.

Soon after noon I left the place, and returned to assist in conducting the services at the hospital, as on the preceding Sabbath.

On the succeeding Sabbath, Mr. Bridgman preached again at the American Hong in the forenoon; and in the afternoon he joined Docts. Parker and Ball in conducting the services at the hospital. "The audience," he says, "was the best I have ever addressed in Chinese."

For aught that I can see, we shall be warranted in laying the foundation of a large mission in Canton. The climate is healthy, and there are in the nature and character of the people, probably, few, if any, obstacles which will not be found at the other ports. We are now in treaty for a site on which we desire to build

houses for two families, with a chapel, &c. Doct. Parker's hospital is a good preaching station, and it is his wish to have preaching there on the Sabbath, with the daily distribution of the Scriptures and tracts, and also with reading of the Scriptures and prayer. My own wish is to give at least two or three hours every day to public oral instruction. At this moment, however, it is not possible to speak very definitely or very confidently regarding the line of action to be pursued.

That there will be opposition, strong opposition, is to be expected; but from it I do not think we have much to fear, if we conduct like good and faithful ministers of the Word, and preach the gospel. I believe we shall have all the security and all the conveniences and comforts which we can desire. It seems to be the will of God that we should now preach his gospel publicly, at least in all those cities which are open to foreigners; and for doing this, scores of preachers are required. In our mission there has been, for many years, but one opinion on this point. *Send us good men, and as many as you can.* I am writing somewhat in haste, but I wish you to feel, as we all do, that we need all the help you can send to us.

Meetings were held by the missionaries and those associated with them on the four successive days, September 9 to September 12, during which the American Board was in session at Brooklyn. "They were," says Mr. Bridgman, "good and profitable seasons to us. The sacrament of the Lord's supper was administered in our house on Thursday evening."

Sioux.

REPORT FROM THE MISSION.

Lac Qui Parle—Traverse des Sioux—Oak Grove.

THE report which follows, presents little that is encouraging in the field which our brethren are called to occupy. The obstacles to missionary success are numerous, and nothing but the Spirit of the Lord can take them out of the way. We are not to conclude, however, that God has not an important work to be done among the Dakotas; and it is our duty to continue our efforts till, in his own time, he shall bestow the blessing. This report was prepared during the annual meeting of the mission, which was held simultaneously with the meeting of the Board at Brooklyn.

Doct. Williamson, who is still at Lac Qui Parle, gives the following account of the condition and prospects of that station.

At Lac Qui Parle the state of religion has been declining ever since the dispersion of the Indians, in consequence of the failure of their crops, three years ago. That a people so ignorant, dispersed among heathen, should decline in spirituality, and some of them fall, was to be expected; and they held out during the first year better than we anticipated. Subsequently several of them fell, of whom we had hoped better things; but these were chiefly such as were remote from the station, and destitute of the ordinary means of grace. Those who could attend public worship with us, generally maintained a fair Christian character. If any of them committed scandalous sins, they readily acknowledged their guilt, and professed to repent; and we hoped that they did truly repent.

But now we are obliged to mourn over a general languor and declension. Several who once shone brightest, and were ornaments of our church, have lost much of their first love. Others who held fast their profession amid temptations and persecutions, sometimes falling, but seeming to rise and stand firm again, have recently apostatized. The number attending public worship on the Sabbath has for two months past, manifestly decreased, though at a season of the year when more people reside here than at any other. The difficulty of assembling the members of the church for religious instruction, on week days, is greater than it was formerly. These declensions are doubtless owing chiefly to a withdrawal of the influences of the Holy Spirit; but it is proper also to observe that the enemy has changed his mode of attack. He does not now, as formerly, attempt to terrify our members into sin by inducing their relations to treat them with harshness; but they are now allured by flattery, and promises of gain and favor among their people. Intoxicating liquors have been consumed at this station, within the last few months, to a much greater extent than ever before in the same length of time. Notwithstanding these discouraging circumstances, however, a few are as diligent in attending on the means of grace as ever they were, and they seem to listen with even more interest than formerly. Some of them we once regarded as the weakest of our members; but as they seem to grow

steadily in Christian character, we hope that they are such as the Lord will keep unto the end. The female weekly prayer meeting has been better attended of late than ever before. One member recently died in her eighty-seventh year. She had been a member of this church more than eight years, and during one half of this time she was entirely blind. Her age and infirmities were such as seemed hardly to admit of that clear evidence of Christian character which is afforded by those who serve God faithfully in the vigor of life; and we feared that she had not that sense of the evils of her heart which is necessary to a clear understanding of the way of salvation. But she appeared to love the house and ordinances of God; and when sensible that the time of her departure was near, she evidently rejoiced at the thought of being present with the Savior.

Respecting the state of things at Traverse des Sioux, Mr. Riggs writes as follows:

There is very little of a favorable character to report concerning the state of religion among the Indians at this place. The truth, as far as we can judge, has not yet found a lodgment in the hearts of this people. There is no desire to hear the word of God; but sometimes, when it is pressed upon them, they listen respectfully, and occasionally with attention. On the Sabbath we usually have a few at our Dakota service; the number varying from two or three to fifteen. Two or three of these are half breeds. We have no regular attendants. During the corn harvest, village preaching was attempted. Sometimes we succeeded in getting ten or twelve together, who gave more or less attention to what was said. Still there is no wish to know the truth, that the truth may make them free. On the contrary, heathenism is strengthening itself. During the summer there have been three sacred dances at this place, two of them on the Sabbath. At the same time it is true of our own hearts, that they are not in communion with God as they ought to be. Still we feel, to some extent at least, our own insufficiency, and that help must come from God.

The remaining station, near St Peters, is committed to the care of Mr. S. W. Pond. His report is as follows:

At Oak Grove many of the Indians appear to be either indifferent to the gospel, or opposed to it; but there are a few at this station who are regular in their attendance on public worship, and seem to hear the gospel with interest. One young woman, a half breed, made a public profession of faith in Christ, and united with the church at this place last spring. The number who have attended public worship on the Sabbath, during the past summer, has not often been less than six, nor more than twelve. None can come to us for public worship, without exposing themselves to ridicule and abuse; and while we regret that our congregation is so small, we are encouraged by finding any who are willing to attend our services in such circumstances.

LETTER FROM MR. S. W. POND, OCTOBER 4, 1845.

The Station near St. Peters.

THIS letter of Mr. Pond gives some particulars concerning his labors, which are not embraced in the foregoing report.

Last spring a young woman united with our church. She is a half breed, about twenty years of age, a granddaughter of the chief of this band. She has lived in our family for two or three years past; and we think she gives sufficient evidence of having passed from death unto life to justify us in admitting her to the fellowship of the church. Others appear to listen to the gospel with more attention than formerly, and are becoming better acquainted with the way of salvation; and we hope we are not laboring altogether in vain. The greater part of this people, however, love darkness rather than light; they manifest no desire to hear the gospel, and many of them seem unwilling that others should listen to it.

We meet with many hinderances in our work from those bands near us which have no missionaries. Indeed, most of the opposition which we meet with, originates with them, or with those who have influence over them. We must labor under great disadvantages, so long as these Indians are divided into so many different bands, unless the number of laborers among them is greatly increased. It is difficult for us to exert much influence over those with whom we do not reside. They are easily prejudiced against us, and stirred up to oppose any

thing like a reformation even among those with whom we do reside. Notwithstanding so many things, however, appear to be in the way of the conversion of this people, we know that God is able to deliver them from their wretched bondage; and in him alone is our hope.

Ojibwas.

LETTER FROM MR. AYER, OCTOBER 4, 1845.

Red Lake Station—Visit to Red River.

Mr. Ayer is still at Red Lake, about five hundred miles northwest of La Pointe, where he has been for the last two or three years. His account of the success of his labors is perhaps as encouraging as, in the circumstances, we had reason to expect.

We are making a steady, though it may be a slow, advance in our labors for civilizing and evangelizing this people. I think our prospects are more encouraging; and I believe their confidence in us is increasing. Several families are now locating themselves near us for the fall, and perhaps the winter. The number in attendance upon our school and our religious meetings is, consequently, increasing, and I am glad to say, that the interest manifested is also increasing. One individual appears to be under the awakening influences of the Spirit. I mentioned his case in my last; he was in an inquiring state of mind last winter. He has been absent all summer, exposed to many temptations. Recently almost all the Indians here had a drunken frolic, in which he was strongly urged to take a part, but he manfully resisted every allurement. I trust he will be a "brand plucked from the burning."

The Rev. Mr. Bardwell, agent of the Ohio board of missions, is now on a visit to this region. He recommends the establishment of a station on the opposite side of the Lake; and arrangements are in progress with a view to its commencement next spring. Mr. Barnard and wife and Mr. Spencer, who are now associated with us, are designated as the individuals to commence operations. Doct. Lewis, recently of the Leech Lake station, and Mr. Coe, with their wives, and Mr. Wright, will remain here. I am happy to say that nothing has yet occurred to disturb the harmony between all these brethren and ourselves.

Soon after the establishment of the station at Red Lake, Mr. Ayer made a journey to the Red River settlement, similar to the following, a notice of which will be found in the Herald for November, 1844.

During the absence of the Indians last summer on their buffalo hunt, Mr. Spencer and myself went to Red River settlement. Our object was two fold, to wit, the renewal of our acquaintance with Christians there, and the procuring of flour and some other necessaries. The blessing of the Lord attended our visit, in a temporal point of view, in a very gratifying degree, and I cannot but hope that good to the cause of missions, and also to individuals, will be the result. We were treated with great kindness and attention by all classes. They showed a lively interest in our operations, and most liberally supplied our wants by donations of flour and some other articles. I was in part prepared for the liberality shown us by a letter received from the Rev. Mr. Macallum of that place, wherein he expressed a wish that we would inform them if we were in want of any thing which they could supply.

I was invited by Mr. Macallum to preach in his church. It is large, and was well filled with an intelligent looking and seriously attentive audience. Mr. Macallum was ordained last spring by the Bishop of Montreal. He alternates with the Rev. Mr. Cochran in the church services. Both are truly excellent men. Mr. Cochran has been in the colony fifteen years. His labors are now confined to the white settlers. We spent two Sabbaths at the settlement, in the afternoon of which we preached to the Scotch by special request. We had a deeply interesting audience. Many expressed a wish for a renewal of our visit, signifying their desire to supply us with all the flour we needed.

In addition to the kindness received from Mr. Macallum, Mr. Ayer mentions the liberality of the Governor, Alexander Christie, Esq. "Fifteen or twenty other persons," says Mr. Ayers, "principally our Scotch friends, gave us twenty bags (about fourteen barrels) of flour."

New York Indians.

LETTERS FROM MR. HALL.

Death of a pagan Indian.

The object of Mr. Hall, in the following letters, is to show that a spirit of determined hostility

against the gospel, such as he never expected to witness in his present field of labor, has been lately exhibited by some of the pagan Indians. Under date of June 3, he describes the death of an unconverted young man, which will undoubtedly excite the most painful feelings in the minds of all who may read the narrative.

Towards the close of 1844, a young pagan was taken sick at the house of Deacon Shongo. Being thus thrown among Christians, he had an opportunity of becoming acquainted with the gospel, such as is not always afforded to sick and dying pagans. The progress of his disease was slow, but sure and steady. He was, however, nearly free from pain; and he was able, therefore, to hear about the Lord Jesus Christ to advantage, and to meditate with profit upon what he heard. For a time he listened with attention and seeming interest, and excited hopes in us that he might be eternally benefited by the solemn truths of the glorious gospel.

His mother, at this time, was residing at Cattaraugus; but, hearing of his sickness, she came and removed him from the house of the Deacon to one which she could control. The whole scene was now changed. Every hope for the young man's salvation was cut off. His mind seemed immediately to be filled with hatred toward those truths, which, just before, he appeared to cherish; and he became more and more settled in his opposition to the gospel, until he finally showed much more hostility against the doctrines of the cross, than I have ever seen in any other person. This change was wrought in a few weeks through the influence of a heathen mother.

Deacon Shongo's wife was his aunt, and she could not bear to see him sinking at once into the arms of both temporal and eternal death. She often visited him, therefore, for the purpose of pressing upon him the claims of the gospel, until he became so nervous that, at the sound of the name of Jesus, his respiration would be short and difficult, and his whole system would exhibit symptoms of extreme agony. He finally requested her never to address him on the subject again, assuring her that if she should press him with the truth for five minutes at a time, it would kill him. So keenly did his soul feel the two-edged sword of the Spirit! This, I think, was while he was still able to walk a little, and his body was quite free from pain.

The day before he died, I paid him my last visit. I soon saw that death was near. He was troubled at my presence. I stood amazed and wrapped in silent and solemn meditation. Such a scene! I knew not what to do. I had no courage to point him to the Lamb of God who alone can help the dying sinner. This I had done in circumstances more favorable, but, alas! to no purpose. I looked to God in fervent prayer for the wisdom necessary to direct me. Breathless silence reigned in the house, except what noise proceeded from the dying youth, occasioned by his feeble efforts to breathe a little longer. At length I broke this silence by words of tender and affectionate rebuke to the afflicted mother, for having caused her son to tread the verge of Jordan, deserted of God and forsaken of hope. Having pronounced a few sentences, the youth, with all his little strength, whispered, "You have said enough." I then turned and addressed a few words to him.

The next day, as we are informed by a pagan who witnessed the scene, this unhappy young man died in the most frightful despair. Our informant says he was greatly terrified by such expiring agonies, by such expressions of fearful forebodings! The youth said to his mother, "I am now going to hell. I know it, I feel it. Yes, I am going to hell; and you have been the cause of it." Tossing himself from side to side, pulling his hair, and uttering the most frightful shrieks, he died. His nearly frantic mother, meanwhile, exclaimed, "O why, why does he endure such a death! He was always a good and obedient boy and a moral man. And he has attended the Christians' singing schools several times; and I should think that if there is any thing in religion, that would have helped him."

Baptism of an Indian.

Under date of August 6, Mr. Hall gives an account of an interesting baptism, which had recently occurred. It will be seen that the opposition of the mother mentioned below, though fruitless, was quite as extraordinary and unrelenting as in the foregoing instance.

The case of George Blacksnake has been to us one of thrilling interest. He is a great-grandson of old Corn Planter, and grandson of Governor Blacksnake, the inheritor of the office and authority of Corn Planter at his death. This young man's attention was called to the subject of religion about two years ago.

Since that time he has uniformly given satisfactory evidence of being a child of God. But for some reason, probably the opposition of his friends, he never expressed his desire to unite with the church until last spring. In the winter his health began to decline, and he began to feel that there was yet something undone which should be attended to. He felt uneasy in view of the approaching judgment. His mother took occasion, from this state of mind, to urge upon him the necessity of returning to heathenism again, alleging that his apostasy was the reason of his uneasiness in view of death. But he knew better. He felt that he had not confessed Christ before men, in the manner prescribed in the gospel. It had been his practice to express his feelings in public assemblies, and to declare his full conviction of the truths of the Bible and his determination to serve the Lord. But he knew that God had instituted a church in the world, and appointed certain ordinances to be observed by his children, which he had not observed, though he had had abundant opportunity of doing so. Disregarding the advice of his mother, therefore, he sent for me, desiring baptism.

I visited him and appointed a day for the church to assemble, with a view to his examination. When the day arrived, I started off for Corn Planter's settlement, in Pennsylvania, where the young man was living. Just as I entered the neighborhood, I met a messenger who had been despatched to apprise me that I must not show myself at the house of the sick man. It was also added, "If words will not restrain you, you will be met with stones and clubs." I proceeded, however, and when within about eighty rods of the house, I met my interpreter, who seemed much surprised that I should be found approaching the scene of threatened violence. But I went forward as though nothing had occurred. When I had arrived within sight of the house, I discovered none but the mother of the youth whom I was visiting, a large athletic woman, and a young man, both near the dwelling.

I stepped up to the mother, and offered her my hand, as if I had heard nothing from her. The old lady, though swollen with rage, was evidently disarmed by my apparent ignorance of her purpose and threats. She very hesitatingly took my hand; but she indignantly and resolutely declared that I must keep my hands off from the door. I expressed much surprise and regret, saying that I had come about twenty miles on purpose to see her son. I said to her, "Does he not wish to see me?" She replied, "My son feels very differently from what I do. I am determined that you shall not go into his house; so you may as well return home now." My interpreter came up just at this time, and I answered, through him, "I am determined to go in. I am as determined in the matter as you are."

A conversation then ensued, of some thirty minutes' length, towards the close of which she said, "I will consent to let you go in, if you will not baptize my son." I answered, "Out of regard to your feelings I shall not baptize him today, with the expectation that, upon more reflection, your hostility will subside. I shall omit that ceremony until the next time I come here." "You shall never baptize him," was her rejoinder. "Well," said I, "I can spend no more time with you here; let me enter the house." "If you will have no meeting," said she, "I will let you go in." I here repeated what I had before said, many times, during the conversation. "I come under a divine commission. You are trying to withstand God. I will not acknowledge that you have any right to interfere with my designs at all." I then entered the house, where I found quite a number assembled for a meeting, to whom I related what had transpired without. We had religious services, and I returned home.

About two weeks afterwards, I visited the same village again. I then learned that every means, honorable and dishonorable, had been used to induce George Blacksnake to relinquish his purpose of uniting with the church. He had a wife and two little children, whom he expected to leave without husband and father within a few months. These he loved. For them he felt it his duty, as far as possible, to provide. He had laid up a little property for them; this was a source of gratification to him in view of his decease. It was in the power of his enemies to disinherit them. This his mother declared should be done, if he was baptized. It was to him a very distressing declaration; but he resolutely answered, that, as he considered it his duty thus openly to confess Christ, he should do it at any sacrifice.

I went to his house and found it locked. There was no person there. Upon inquiry, I found that his mother had contrived to get him to her own house upon some pretence, and was detaining him there until I should leave the place, expecting thus to defeat our purpose. I

supposed that she would succeed; for I knew that it would not answer for me to enter her house contrary to her expressed will. I repaired, however, to the house, and entered (the door being open) unobserved by any one until I was within. The old lady seemed confounded; but whether she intended to forbid my entering or not, I was never fully satisfied.

A very long conversation ensued, in which she mentioned her numerous objections to the baptism of her son, the most prominent of which was that it would place him beyond the reach of recovery from his present sickness. She said, "His return to heathenism is the only way in which he can be cured. God is angry with him for having left the religion of his nation. This is the reason of his sickness. The Christians are all dying. What makes the Indians all die as soon as they become Christians? And besides, being baptized is equivalent to expressing a readiness to die; and as quick as God finds out that he is willing to die, he will take him away, and I cannot spare my son."

George, however, seemed anxious to receive baptism without any longer delay, saying that his mother's opposition was exceedingly trying, and he hoped it would subside after the thing was done. She annoyed him very much in his efforts to pray, to instruct his family, and to warn his neighbors.

Mr. Hall succeeded at length in administering the ordinance of baptism to this young man, and he was thus introduced into the visible church of the Lord Jesus Christ.

We fondly hoped that the opposition of the mother would cease after his baptism; but in this we are disappointed. She gives him no rest by night or by day. She affords him no quiet for meditation or prayer, no opportunity to teach his family or to pray with them. He has since had his children baptized, and he manifests a lovely spirit under his severe trials. He blesses those who curse him, and does good to those who despitefully use him and persecute him. And considering his means for acquiring Christian knowledge, he manifests an astonishing acquaintance with the doctrines of the Bible to those who converse with him upon his favorite theme. He truly seems to be taught of God. It is really affecting to visit him, and, after learning from others the "great fight of afflictions" which he endures from the hands of his persecuting relatives, (for he never mentions them himself,) witness the meekness and magnanimity which are so pleasantly combined in his spirit.

Miscellanies.

HISTORY OF THE LONDON MISSIONARY SOCIETY.

The London Missionary Society, it is well known, celebrated the completion of its fiftieth year in September, 1844. Simultaneously with the meetings which were held in Great Britain, the occasion was duly commemorated by the different missions under the care of this venerable society. As a part of the services at Calcutta, the Rev. Micaiah Hill, of Berhampore, preached a sermon, in which he presented a brief outline of the labors of the society during the preceding fifty years. Copious extracts from this sermon were published in the Calcutta Christian Observer. His sketch of the early history of the society, and of its efforts for the evangelization of the heathen in different parts of the world, will be read with interest.

Formation of the Society.

The memorable words of Carey in reference to his determination to proceed to India, "I will go down into the mine if you will hold the rope," with the pledge of Fuller to do so by God's grace, were the commencement of a noble institution for the translation of the Scriptures in the East and the conversion and emancipation of the slaves in the West.

Unconscious of the existence of such a plan of Christian philanthropy and of obedience to the commands of the great Head of the church, a few ministers of the Congregational denomination, assembled in a small room in Coventry, bewailed the absence of all effort on their part to convert the heathen, and resolved to make the subject one of prayer and general conversation. Whilst these things were merely in embryo, Dr. Carey entered upon a career, the remembrance of which will never be effaced from the memory of India, nor blotted from the annals of history.

The meeting at Coventry was succeeded by an address to professors of the gospel, by David Bogue of Gosport, and published in the Evangelical Magazine for September, 1794. This address roused many from their

indifference to the heathen. Conversations upon the subject followed conversations, and on the 4th of November, 1794, the first concerted meeting with a view to the formation of the London Missionary Society was held. From this date, cordial friends to the perishing heathen increased, though many whose patronage was sought yielded to cautious hesitation, and some appeared to attach presumption to the undertaking.

A circular, dated December 1, 1794, accompanied by a letter dated 9th January, 1795, brought the subject more prominently forward; meetings were held in London once a fortnight and (omitting the intervening steps) on the 22nd of September following, the London Missionary Society was established. From this period we commence our review of the Lord's mercy and grace to us as a society.

South Sea Missions.

The South Seas became the first sphere of the Society's operations. There is a charm to the savage in exhibitions of art and details of civilization; so also in details of savage life, how horrible, how disgusting soever the picture, there is something which rivets the attention and deeply affects the minds of civilized nations. Perhaps under the guidance of infinite wisdom this latter fact led the Directors to contemplate their first mission to the islands in the South Seas, feeling that a people sunk lower in the scale of morals and therefore more to be pitied, could not be discovered; God also, intending to show that the deepest grained vice in human form could be removed by the blood of the atonement, might, for aught we know, guide their minds thither, that he might convince his people, by the regeneration of the most desperate, that all things are possible with him, and that the everlasting gospel is the power of God unto salvation to all that believe.

On the first anniversary the society resolved to send, if possible, thirty missionaries to these islands. The ship Duff was purchased for five thousand pounds, an insurance effected at one penny per cent.; and on the 10th of August, thirty missionaries, as the society had contemplated, with their families, sailed for their destination.

Encouraged by a propitious voyage, and the favorable reception of these missionaries among the natives, in 1798, two years after the departure of the first, ten married missionaries and their families, with nineteen unmarried, were sent as a reinforcement. However, in the providence of God, whose footsteps are in the mighty deep, these were captured by a French privateer, and never reached their sphere of labor; and in the mean time intelligence reached the Directors that the ferocity of the islanders had compelled those located at Tahiti to escape to New South Wales. Thus their efforts were partly suspended, and hope and fear alternately rose as the prospect of success or appearance of failure preponderated. Some of the scattered missionaries commenced the work of evangelization in New South Wales, and some came home; one only was honored to return to Tahiti.

To these sad results succeeded the intelligence that from Tongataboo the missionaries had escaped only with their lives, one only remaining behind his brethren; would to God that he had not, or that others had possessed courage to tarry with him! Solitary and left to the reasonings of a carnal mind, instead of dying as a martyr, he assumed the garb of the natives and followed a chief to his wars. In the midst of all these discouragements God was only humbling and proving his people. He had designs of mercy in store for these wretched islanders. The South Sea mission, though branded as Utopian, was preserved by Almighty power and supported by the prayers, the faith and the perseverance of his servants. By the last report, we have in the Georgian Islands, ten stations, in the Society Islands four, in the Hervey Islands nine, in the Austral Islands five, in the Paumotee Islands five, Navigators' Islands four, New Hebrides five, and in the Loyalty Islands four; forty-six stations. The results I need not tell you, they are matters of history. Their languages have been reduced to system, the Scriptures translated, school-books prepared and printed; whole islands have been added to Christendom; souls have been converted, churches organized; the bloody morais have been thrown down, the idols burnt and otherwise destroyed; and the man-eater of the South Pacific sits at the Savior's feet, clothed and in his right mind.

Need I add that Tahiti has recently become the object of our deep solicitude; that when Satan could not, by his naked savages, tear down the standard of the cross; that when, by the pollutions of ignorant men and shameless women, he could not defile the glories of the cross, and that when, after repeated attempts by drunkenness, imported from England and America, he failed to arrest the progress of the cross, that he has sent the emissaries of the Pope to poison the fountain of life? But our hope is in Immanuel, under whose protection Tahiti remains. Alas! Alas! Yet why do I exclaim alas? Thank God the present race of Jesuits have but little courage to face man in a state of nature, or they might anticipate the future conquests with which we trust God still designs to crown our efforts. No, my brethren. Eromanga, the bloody Eromanga, where Williams and Harris fell, has no attractions for them; they will wait until the gospel has civilized, and where the gospel has beaten the battle axe into a ploughshare and the spear into a pruning-hook, and men learn war no more; thither they will go, yet not thither unless protected by French guns, to dwell and instruct men in a system of idolatry more offensive to heaven than that which they have discarded, because falsely bearing the arms of the Savior, and by which the name of Christ is dishonored. But, brethren, these are the last times; the

triumph of this wicked one shall be short; the days of the Man of Sin are numbered; the Lord shall destroy him with the breath of his mouth; and Tahiti shall be free.

Missions to India.

In 1796, the year after the society was formed, the Directors applied to the East Indian Directory, and were refused. The following year, in the hope of being more successful with the newly chosen Directors of the East India Company, they renewed their application for permission to send missionaries to Bengal, two of whom would be Directors, devoting their lives and property to the service; a third would have been the late venerable Ewing of Glasgow; the fourth, Mr. Haldane, the proceeds by sale of whose estate of Avithrie, he would give to the mission. Their design was frustrated; for at that period, says their report, "both the old and new Directors of the East India Company were determined not merely to preserve but to sanction the practices of heathenism in India." The contemplated mission to this country was to be composed of more than thirty persons; and it must be evident, had such a number attempted by circuitous routes and in detached parties to steal an entrance into India, that they would have been sent back by the government.

Although, by the refusal of government, their operations were suspended, and their proposal to commence on so broad a basis laid aside for a time, yet the society never lost sight of Bengal; and in 1798 Mr. Forsyth entered India, and with a view to the education of native youth, sat himself down to the study of the language. He appears to have been a man of singularly self-denying habits. He would walk from Chinsurah to Calcutta to preach on the Sabbath; a heap of stones in a godown formed his bed; and that he might not draw upon the society for funds, was satisfied with the plainest food. This priority in point of time, his urgent calls upon the society for additional help, and his advice to the Directors as to the best means of introducing missionaries into India, entitle him to be considered as the pioneer of our missionaries in Bengal. He was succeeded by Mr. May, subsequently by Messrs. Townly, Keith, Harle, Thompson, Bankhead, Trawin, and others whose names are familiar to you. Of those we have specified, with two exceptions, all died here with their faces to the foe. In the interim missions had been established in Ceylon and Burmah, at Surat and in Peninsular India. Our stations at the present time are, in Northern India six, Surat one, in Peninsular India eleven, in all eighteen.

Our missions in India share in common with other societies in the obstructions which they meet from climate, manners, habits, caste, and degradation of character among the native community. Their success has neither corresponded with the expectations of the missionaries, nor with the sanguine anticipations of those who sent them; yet like the men of Gideon, though faint, they are pursuing, and with the grace of God, as they fall in the contest, their places will be occupied by those who will continue their labors.

In Bengal the translation of the Scriptures, having been so vigorously prosecuted by our Baptist brethren, has not received that attention from our missionaries as at Benares, Guzerat, and in Peninsular India. They have confined themselves more to the direct preaching of the gospel than to other departments of missionary labor; and whether from exposure in so doing, their death has been hastened we are not prepared to say; but our loss has perhaps been larger than that sustained by any other society. Much has been justly and deservedly said of Smith, who fell at Demarara and Williams at Eromanga; yet when comparisons are made, it ought not to be forgotten that missionaries in India have to meet steadily and calmly, without the stimulus and honor of martyrdom, the stern approach of diseases which hitherto have been ten-fold more fatal to life than the club of the savage.

The moral regeneration of India is an object of such magnitude, and one that will result in so large a revenue of praise to the Redeemer, that opposition from Satan in all and every form might be anticipated. That opposition has been endured, yet the work is gradually advancing. We desire to be thankful that our missionaries share in the honor of rearing the standard of the cross on this continent, share in the labor of dispelling the darkness of ages, in breaking the fetters of caste, dispersing the delusions of superstition, educating the ignorant and proclaiming the jubilee of the gospel; and oh! when the shout of emancipation from one hundred and fifty millions of Hindoos, Parsees, Mussulmans, and other tribes shall rise from India, we will ascribe eternal praises to the Lamb that sitteth upon the throne for permitting us to be employed in so sacred a cause.

Mission to China.

Our mission to China, the first attempted by any evangelical body of Christians, was commenced in 1807. Morrison was directed to make the translation of the Scriptures the grand object of his attention. After the completion of the New Testament, Mr. Milne assisted him in the translation of the Bible. Other missionaries followed to strengthen the mission; and as the jealousy of the government precluded them from entering into China, they were located at Malacca, Singapore, Penang and Java, where they labored among the Chinese residing at those places.

The Chinese Bible was a large book, two copies of it being a sufficient load for a porter, and not, therefore, with facility to be introduced into the empire, it being a book proscribed by the authorities. The necessity of reducing the cost and size, by substituting smaller and metallic types for wooden blocks, was felt and lamented; yet to set up

a press with metallic types required an outlay of thirty thousand pounds. The Bible Society was not prepared for such an expenditure; and the public sympathy, though encircling the world, had not funds to meet such a demand without neglecting other countries. Under such circumstances, though the Bible had been translated, it had not been given to China. Despair, however, had not found a place in Dr. Morrison's vocabulary. He laid a dying injunction upon our patient, persevering brother Dyer, never to cease in his attempts till the Bible could be given to China. Their disembodied spirits have met in heaven, and Dyer could tell Morrison that God had spared his life till a press, with a font of metallic type adequate o the whole Bible, could be set up for one hundred instead of thirty thousand pounds; that the Bible, could be produced sufficiently small for purposes of transmission into, and for domestic use in, China; yea more that God had so far opened the gates of brass as to admit the Scriptures, and even in some cities to allow the evangelist to enter with them. "Send now prosperity, O Lord, we beseech thee, send now prosperity, and make the empire of China thine own."

Missions to Africa.

"The same year in which our mission to Bengal commenced, saw our first missionaries enter Africa. At that time Edinburgh and Glasgow had each its own separate independent society, and each sent two missionaries to be associated with ours. They were directed to the Foulah country; but the disturbed state of the tribes rendered it prudent to proceed in other directions, two to the Bahamas, two to Free Port, and two to the Bullam shore. Also in the same year, or the beginning of the next, Dr. Vanderkemp, Mr. Kitcherer, and two English missionaries sailed for the Cape to commence a mission in Caffraria. There we have met with disappointments and success, the latter always preponderating. Obstacles from the authorities and the colonists have retarded but not arrested the onward march of truth. Tribes, savage and wild, have been brought to the obedience of the faith. Those who were the terror of the colony, whom no proscriptions could deter, whose vigilance was rarely eluded, and whose thirst for revenge could not be allayed, bowed to the authority of Christ. There civilization advances, the slave drinks at the fountain of freedom; languages, clicking and harsh, as well as others soft and mellifluous, have submitted to the rules of grammar; the Botschuana reads the word of God instead of laying his ear to the book that he may hear it speak; the gospel has been embraced, schools established, and churches formed, vast regions have been explored, *terra incognita* become familiar to our missionaries, new tribes discovered, and the desires of our brethren will, we believe, be ungratified so long as one tribe remains unvisited and unblessed by the gospel.

In connection with Africa, Madagascar should be reviewed. Our society, at an early period of its history, intended a mission to this island; but information and facilities were long in being obtained. Preparatory to such an object, a mission was sent to Mauritius, or the Isle of France, concerning the inhabitants of which a traveller said, "The blacks are the slaves of the whites, and the whites are the slaves of the devil." At length two married missionaries obtained an entrance into Madagascar, but were confined by the despotic government to the pestiferous coast. There disease took the lives which barbarism had spared. Mr. Jones, whilst lying at the verge of the grave, and contemplating it as the house speedily appointed to receive him, saw the spirit of his brother missionary pass by him, then that of his wife, and next that of his colleague's widow; and after a period, when he rose from his couch of affliction, he found himself the only remaining individual of the mission; and yet there he stood firmly at his post, awaiting a re-inforcement of others who would not count their lives dear unto them. The work of civilization had begun; schools were not only established, but attendance enforced by authority; the Scriptures were translated, and churches had been formed; when an incarnation of all that is vicious and cruel in the person of the present ruler seized the reins of government, and commenced a persecution, (without pity or remorse,) of the followers of Christ.

That persecution has continued for eight years. In the year 1842, five martyrs were added to the number of those who had been slain for the testimony of Jesus. Now, if a tree be known by its fruits, and if constancy in suffering for Christ even unto death be any test of Christian faith, then hath God given in that island faithful witnesses, like unto those recorded in Scripture: not one among them has apostatized, has denied the Lord that bought them. For wise purposes, perhaps to prove us still more, God has called to his rest the only man left among the Madagascar missionaries who possessed the courage to hover around the coast and attempt to rescue or succor our persecuted brethren and sisters in Christ, (Mr. Johns); but shall the reign of violence continue forever? Hath God forgotten his infant church? Hath he planted a vineyard, and then left it for the wild boar to tread it down? Far from us be thoughts so dishonoring to him; rather is he not laying deep and broad, and cementing with the blood of his martyrs, the foundations of a temple which shall fill with his glory the island of Madagascar?

Other Missions.

In the fifth year of the society's operations a mission was sent to an island opposite to Newfoundland; in the next year one to Quebec and Montreal. Our connection has ceased with those missions, which probably laid the foundation of the evangelical churches in British America. We are still

united with them by sympathy, prayer, and purpose, though their immediate care now devolves on the Colonial Society.

In 1806, our society commenced a mission to the Jews, which was continued for some years in London and Poland. A society embracing this object, and under the management of members of the established church, leaves our society more at liberty to preach unto the gentiles.

In 1807, our West Indian missions began at Demarara; in 1808, we occupied Tobago; in 1809, Trinidad; in 1813, Berbice; and subsequently Jamaica. In the emancipation and evangelization of the slaves in the west, the only martyr to the cause was our brother Smith, whose death gave an accelerated impulse to the movement, until it became irresistible; and now, whilst the luxury of freedom is enjoyed by eight hundred thousand of the descendants of Ham, churches and schools, hamlets and villages and towns, are rising on every hand. Knowledge is sought with avidity, education advancing. Pure and undefiled religion is spreading, and benevolence and charity, and the spirit of Christianity so largely diffused, that the expenses of our West Indian missions are reduced to a fraction. Should the Spirit of God continue to rest on those parts, the inhabitants, at their own cost, will probably take no inconsiderable share in the evangelization of the world. The free States of America are so politically bound together with the slave States, that, perhaps, without a disruption of the government, they may never be able to effect the freedom of the slaves. Our emancipated negroes are not so bound, and may perhaps be the destined agents to urge onward the tide of freedom to their sable brethren in North and South America.

In 1809, a mission was established in the Mediterranean among the Greeks, and, I think, still continues. The system of opposition of the Greek church, (the twin sister of papacy, and less violent in her measures only because she lacks the ability of the Roman church,) has borne heavily on the efforts of our brethren there, and will continue to do so until the Lord send deliverance, and appear on behalf of his servants.

We have noticed that our Directors regarded the world as the field. We shall now see that they could pity the countries where error had choked up the word of the kingdom, as well as those in which the gospel had never been planted. So early as 1800, the society directed its attention to France. Here the revolution had thrown up, from the great deep of popish superstition and the troubled waters of political strife, the mire and scum of infidelity, which had spread a moral pestilence throughout Europe, and had overthrown papal authority in France.

The political condition of the two countries prevented English missionaries from residing in France; a correspondence carried on through the circuitous routes of Holland and Germany, and the employment of the press, the then great engine of infidelity, formed our first efforts. An essay on the divine authority of the New Testament, an edition of the French Testament, the Assembly's Catechism, and tracts in French and Italian, were printed, published, and circulated in France.

On the first alteration in the political relations of the two countries, a deputation visited France, and the Rev. Mr. Tracy engaged as our agent. Since that period, almost down to the present time, we have voted annually one thousand pounds to the spread of divine truth in France. That mission now stands without our assistance, and the preaching of the gospel and evangelical education are advancing the cause of the Redeemer.

MEMOIR OF A TAMIL CONVERT.

The following brief memoir was prepared by the Rev. Joseph Taylor, a missionary at Belgaum, Southern India. This station is under the care of the London Missionary Society; and Chellapah was a member of the Tamil church at that place. He died in February, 1845.

His Life as a Heathen.

Chellapah was born of heathen parents, and grew up to years of maturity, following the customs and idolatry of this heathen land. After leaving his parents, he travelled about as a servant in various parts of the country, and indulged without restraint in all the sins and vanities common among his countrymen. While he was in the service of a gentleman in Kulladge, as camel-man, he accidentally fell from a tree, and fractured his right arm. By neglect or want of surgical aid it was never set, and he was consequently rendered unfit for any active service, and reduced to great distress, having himself and two children to support; the mother had died a few years before. He made his way to Belgaum, and with his two children went about begging, to supply his daily wants.

His Reception by the Mission.

About that time, as there were several poor objects who, from disease and other causes, were unable to labor for their support, the establishment of a poor-house was contemplated; and, by the liberal aid of Christian friends, and some other members of the European community, happily commenced. Chellapah and his children were among the first admitted into this institution, and he was the first who, through the grace of God, derived spiritual benefit from the religious instructions which he received in the institution. One of the great objects designed to be accomplished by it was to bring the inmates to an acquaintance with the truths of the gospel, for their spiritual and eternal good; while ample provision was made for their temporal support and comfort.

His Admission to the Church.

Soon after Chellapah was admitted into the poor-house, his mind became deeply impressed with the truth, and after affording satisfactory evidence that he was a subject of divine grace, he was received by baptism into fellowship with the church of Christ in 1828. He had received no school education, and consequently was not able to read, but he gave the most attentive heed to the word of God, whenever it was read and explained, either in public or private. Thus he became in a short time well acquainted with a great portion of the contents of the Bible, and obtained also, evidently by the teaching of the Holy Spirit, a clear and satisfactory apprehension of the essential doctrines and obligations of the gospel of Christ. His growth in divine knowledge and grace was rapid, which became remarkably evident from his great anxiety to obtain further instruction, and to communicate what he had been taught faithfully and affectionately to all about him. There is reason for the conclusion that several, by his instrumentality in a great measure, were first led to seek an interest in Christ, and were afterwards admitted into the church. His earnestness in prayer, and the fluency with which he expressed himself, were also very remarkable. He evidently wrestled as Jacob did with the Lord, and seemed frequently as if he said with the patriarchs, "I will not let thee go except thou bless me."

His Christian Zeal and Benevolence.

Chellapah also felt much for his poor countrymen, still in heathen darkness and under the power of the wicked one; and for these he used to pray, in the most affecting manner, that they might be delivered from worshipping dumb idols and be brought to know and serve the living and true God. He was for several years very active and useful in conducting the internal arrangements of the poor-house, and directing the cultivation of the ground belonging to the establishment, whereby some aid was afforded towards its funds; but his health and strength gradually failed, and he became, several months before his death, quite incapable of any exertion. In consequence of the increase of his bodily infirmities he was sometimes peevish, and would make use of hasty and unbecoming language, and it was found necessary occasionally to reprove him on that account, and occasionally for his conduct towards his children which was considered injuriously lenient; but he was easily made sensible of his faults, felt deeply humbled, confessed what was wrong, and earnestly prayed to be kept from falling into sin, and thereby giving offence. He has been heard frequently at midnight praying with great liberty and earnestness, and there was every evidence that he lived near to God and had his conversation in heaven. Towards the end of the year (1843) his bodily afflictions continued to increase, and indications were manifest that he was fast approaching towards his latter end.

The Simplicity and Strength of his Faith.

On one occasion I endeavored to arouse his attention by directing him to Christ as the anchor of his soul, sure and steadfast. "Yes," he said, "he is my anchor; in whom else can I trust?" When asked whether he would take some drink, he replied, "I do not require any; I have drunk of the water of life." "Are you looking to Christ, and are your hopes fixed on him alone for salvation?" "He alone is my trust; to set me free from my bondage, he hung upon the tree." He also said that he had no desire to live and he only waited the Lord's time to remove him from this sinful world.

After leaving him awhile, I returned and found him apparently drawing fast to his end; but, on being addressed regarding Christ and his great mercy towards sinners, he audibly exclaimed, "Oh Christ's blood, how precious! He shed his blood for my sins! Can my weak voice express the greatness of his love?" Some coffee being offered him, he said, "What will you give me?" And when asked what he wanted, he said, "Christ's blood is my drink! to whom else can I look but Christ? Oh his blood, his blood! What a sinner am I! Pray for me; I am not afraid to die; Christ is my hope."

His contrite and grateful Disposition.

Recognizing the teacher Jonas and his wife who were near him, and taking the hand of the latter, he said, "Sister," and kissed it thrice, adding, "I have offended you in various ways, now I ask your forgiveness" We then engaged in prayer for him; but he was very restless. Afterwards being told that I was present, he turned his eyes towards me, and asked to be raised up a little, when he held out his hands united and with his head half lifted, and bending under weakness, he said, "When I was going astray and in bondage to Satan, you shewed me the way, you shewed me the way; the Lord's name be praised, praised be the Lord for his grace."

His unreserved Confession of the Savior.

Having made arrangements to leave on a journey to Bellary on the evening of the third of January, I called on him at noon and found several members of the church with him. I then spoke to Chellapah for the last time regarding the state of his mind, and, after making some observations with reference to death, the forgiveness of sins, the salvation of the soul, and eternal life through the merits and mediation of Christ, I put a few questions to him regarding his faith and hope in Christ, to all of which he gave very satisfactory replies. Before leaving, I commended him to God and to his

grace in prayer, and, on expressing my hope of meeting him in heaven, as we had none of meeting again on earth, he, in the most feeling and affectionate manner, said, "What shall I render to you for all your favors and kindness towards me? But I pray that God may bless you, be with you on your journey, and prosper you in all your labors."

Last Prayer and Death.

In the afternoon he requested that the boys of the school, the members of the church, and others living in the vicinity might be collected to his bed side. When all were assembled, he desired the nineteenth chapter of Genesis, from the first to the twenty-first verse, to be read. After the reading of the above portion, he said, "Lift me up, I wish to pray." He attempted to kneel but could not, and leaning on a pillow he prayed in allusion to the delivery of Lot from the destruction of Sodom and Gomorrah, and praised God for delivering him, a great sinner, from the darkness of heathenism and the destruction of hell, for bringing him to a place of safety, and shewing him the way of salvation through the gospel. He then prayed at length, apparently strengthened for the occasion, in a clear and earnest manner for those who had been instrumental in bringing him to the knowledge of the truth, and had otherwise instructed him; then for all the ministers of the gospel, the prosperity of the church, the spread of the Christian religion; for all the members of the Tamil church and congregation; for the children of the school, and all the objects of the poor-house, whom he was leaving behind; concluding with grateful praises to God for the gift of his Son; and, blessing the children and others present, one by one, he said, "I am going to the Lord; there is no other way, but by the way of death, that we can go to him. Be ye, therefore, each one and all of you prepared thus to go." After beseeching them in this manner, and again blessing them all in the name of the Lord, at about half past eight that evening, he peacefully fell asleep in Jesus. Those who were present at the time, and all who knew him, could not but rejoice and unite in praising God for granting him such lively faith in his dear Son; such strong confidence, consolation, peace and joy in the midst of all his sufferings during his protracted illness, and especially in the trying period of his departure from a world of sin, to the kingdom and joy of his Lord.

Burial of Chellapah.

On the following day, a large concourse of natives assembled to accompany his mortal remains to the grave. The body was laid out in the Tamil chapel, and Robert Levett, or Jonas, read an appropriate portion from the Scriptures, prayed, and addressed the multitude present regarding their own death and the necessity of being themselves also prepared for that solemn event; after which the body was conveyed to the usual place of interment, and consigned to the silent grave, in "sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." All present evinced great solemnity and seemed deeply impressed.

MISSIONARY SUCCESS IN GREENLAND.

A RECENT number of the North British Review contains an interesting article on "Danish Researches in Greenland." The facts embodied in this article are mainly derived from a work published by Captain Graah of the Danish navy, enlitled, "A Voyage of Discovery to the East Coast of Greenland, undertaken by royal command in the years 1828–31." From the concluding remarks of the reviewer, a single paragraph has been selected, as it bears directly upon several important questions connected with the management of missions. Some, undoubtedly, will read the following statements with surprise and disappointment; and yet there is no reason to suspect the reviewer of any improper bias in the case. And if the success of the Greenland missions has really been no greater than is here represented, the inquiry will naturally arise, "Have they been conducted upon Scriptural principles?" The facts stated by the reviewer, on the authority of Captain Graah, would seem to furnish a satisfactory answer. *The missionaries are not, simply and solely, preachers of the gospel.* The error committed by them appears to have been two-fold. 1. They have endeavored to act upon the self-supporting plan, and have thus become too secular in their character. 2. They have formed too close an alliance with the government. Both of these mistakes, it is believed, have led to very serious consequences. Should they, however, receive the attention which they deserve from the different missionary societies now in operation, the regret occasioned by their occurrence would be greatly mitigated.

It is not intended by these remarks to cast any reflection upon the sincerity and devotedness of the Moravian missionaries. The error committed by them was, in its commencement at least, natural, perhaps unavoidable. The community from which they went forth, was too feeble to sustain extensive operations in foreign lands. The alternative was between the plan actually adopted by them and their doing little or nothing for the poor heathen. In such circumstances we can hardly be sorry that they went forward upon false missionary principles. Other organizations, however, should profit by the instruction which may be drawn from their history.

From Captain Graah's narrative, we learn a circumstance, not specially noticed by Captain Graah himself, of great importance in

the missionary enterprise. We find that the total population in this vast extent of country is estimated at about six thousand individuals, of whom about one hundred and fifty persons are Europeans. We learn, also, that there are ten missionary stations, of which six belong to the Danish Lutheran church, and four to the Moravians, Herrnhuters or United Brethren. There is consequently one missionary, at least, to every six hundred of the population, and some of these stations have been established for about a hundred and twenty years. We learn, also, that the natives, for the sake of subsistence, are found congregated in groups of from twenty or thirty to one hundred and thirty persons, at particular fishing stations on the coast; and that they are a remarkably docile, harmless race, without any fixed form of idolatry or superstition, and opposing no peculiar obstacle, but gross ignorance, to the labors of the Christian missionary. It is with astonishment, therefore, that we gather from Captain Graah's narrative that a very large proportion of this small native population is still heathen. He reckons the number of natives he fell in with between Cape Farewell and Dannebrog's Isle, the most northerly point of his expedition, at six hundred individuals, or about one tenth of the whole population of the country, who had never heard the name of Christ. Of these, the nearest were within ten days' journey of the missionary station of Fredericsthal, and all were in direct or indirect intercourse with the missionary and trading stations, were acquainted, and supplied, with snuff, beads, and other European articles, but not with the gospel. Captain Graah's guide, Ernenck, and the son and wives of Ernenck, were occasionally living in the immediate neighborhood of the missionary station, and were all heathen. Captain Graah's interpreter and companion in part of his journey was the commercial agent, Mathiesen—not, as we might naturally expect, a Christian missionary, master of the language of the natives, and eager to seize the opportunity of mingling with the distant heathen—but a native, sufficiently instructed by the missionaries in the Danish language to accompany Captain Graah as interpreter. We are unwilling to doubt the zeal and faithfulness in their vocation of the Christian missionaries who have been sent forth to this corner of the heathen world in such numbers in proportion to its population. The two Egedes, Cranz, De Vries, and others who have labored here, were unquestionably men of true missionary zeal, and devoted to their calling. The voluntary renunciation of all the comforts of civilized life, implied in living in even the best provided of the Danish settlements on this coast, is a pledge of the sincerity of purpose, at their outset, in this missionary field, of the missionaries who from time to time leave Europe to devote themselves to their vocation here. What, then, can be the cause of such small and unsatisfactory results from a century of missionary labor in Greenland? We gather from incidental observations in Captain Graah's narrative the true cause; and it is instructive to all who take an interest in the success of missionary undertakings. The missionary and his business are under, and secondary to, or connected with, the government functionary and his business, and the mercantile agent and his business. The natives must gather oil and skins to trade with, must load and discharge vessels, transport goods, and do other work for the government, or for the Greenland company, which has a monopoly of the trade of the country from the Danish government, and cannot be spared at the proper season for travelling, to convey the missionary to where his business calls him, nor spared to be instructed, or to instruct, in the Christian religion. It was with difficulty that Captain Graah, although furnished with letters to the functionaries and head agents at the different stations, and employed in the government service, could obtain the people, stores and assistance necessary for his expedition. The dependence of the missionaries upon the civil power, and their subordination to it, have deadened Christian zeal and effort, even in this small sphere of action; and the missionary has shrunk into the salaried and subordinate officer of government, content to do what the state functionary or mercantile agent allows him the means to do, and not attempting to do more. The mixing also of mercantile pursuits, of trade or manufacture, or worldly gain, with the calling of a missionary—which is the principle acted upon in the missions of the Moravians or United Brethren, both here and in the West Indies—is of deteriorating effect on the character and influence of the missionary. A merchant-missionary, a planter-missionary, is not in the true position of a teacher of the Christian religion to customers who must sell their fish and buy their goods at his shop, or to slaves who must work on his plantation. It is impossible to combine the gospel and gain in the mind even of the Esquimaux. If he think the gain made out of his labor exorbitant, he will reject the doctrine as an imposition also, taught to him for the sake of the gain. The small success of these trading missions of the Danish government and of the United Brethren, during the century that they have been established, can only be ascribed to these causes. The people whom they have to convert are neither numerous nor savage, nor addicted to any exclusive form of idolatry. If they are not Christians, the fault is not in them, but in their teachers.

MORAVIAN MISSIONS.

In connection with the foregoing statements, it may be interesting to the readers of the Herald to take a general survey of the missions of the United Brethren. The following table, prepared by E. H. Reichel, exhibits the state of all the missions in 1844. From this it will be seen that

the number of stations then amounted to sixty-one; the number of missionary laborers, (male and female,) to about two hundred and eighty; and the number of communicants to more than nineteen thousand.

In addition to the facts embraced in this table, it should be stated that, in 1764, Catharine the Great issued an edict in favor of the Moravians; and several of their number proceeded to the banks of the Wolga, where they commenced operations at Sarepta, near Tzaritzin. "This mission still continues, and has been instrumental in spreading the gospel light among the Kalmucs, and other pagan tribes who inhabit the confines of Russia and Tartary."

TABULAR VIEW OF MORAVIAN MISSIONS.

People.	*Countries.*	*Commenced.*	*Stations.*	*No. of Missionaries.*	*No. of Converts.*
Negroes.	*Danish West India Islands.*	1732	New Herrnhut.	4	11,200 Communicants, 3,946
	St. Thomas,	1753	Nisky.	6	
		184–	Town of St. Thomas.	2	
	St. Croix,	1751	Friedensthal.	7	
		1771	Friedensberg.	8	
		1805	Friedensfeld.	4	
		184–	Greenkey.	2	
	St. Johns,	1754	Bethany.	5	
		1785	Emmaus.	5	
Negroes.	*British West India Islands.*	1754			12,300 Communicants, 3,434
	Jamaica,	1815	Irwin Hill.	2	
		1816	New Eden.	2	
		1823	Fairfield.	6	
		1827	New Carmel.	3	
		1830	New Fulneck.	4	
		1833	New Bethlehem.	2	
		1834	Beaufort.	3	
		1835	Bethany.	2	
		1838	Nazareth.	2	
		1838	New Hope.	2	
		1839	Lititz.	2	
		1840	Bethabara.	4	
Negroes.	Antigua,	1756			10,506 Communicants, 4,778
		1761	St. Johns.	9	
		1773	Gracehill.	5	
		1797	Gracebay.	2	
		1817	Newfield.	2	
		1821	Cedarhall.	2	
		1838	Lebanon.	2	
		1840	Gracefield.	2	
		1844	Five Islands.	2	
Negroes.	Barbadoes,	1765			3,364 Communicants, 1,280
		1767	Sharon.	4	
		1825	Mount Tabor.	2	
		1836	Bridgetown.	2	
		1841	Clifton Hill.	2	
Negroes.	St. Kitts,	1775			4,220 Communicants, 1,245
		1777	Basseterre.	4	
		1819	Bethesda.	4	
		1832	Bethel.	3	
Negroes.	Tobago,	1790			704 Communicants, 114
		1827	Montgomery.	4	
		1842	Moriah.	2	

People.	*Countries.*	*Commenced.*	*Stations.*	*No. of Missionaries.*	*No. of Converts.*
Negroes.	*South America.*	1735			6,770 Communicants, 1,375
	Surinam,	1767	Paramaribo.	15	
		1835	Charlottenberg.	8	
		1837	Worsteling Jacobs.	5	
		1840	Salem (on the Nickery.)	2	
		1840	Bambey.	2	
Hottentots and Caffres.	*South Africa.*	1736			6,840 Communicants, 1,490
	Near the Cape of Good Hope,	1792	Gnadenthal.	16	
		1808	Groenekloof.	6	
		1818	Enon.	5	
		1823	Hemel-en-Aarde.	2	
		1824	Elim.	6	
Timbookies and Fingoos.	North East of Cape Colony,	1828	Shiloh.	6	
		1840	Clarkson.	6	
Delaware Indians.	*North America.*	1734			378 Communicants, 106
	Upper Canada,	1792	New Fairfield.	4	
	Indian Territory,	1837	Westfield.	4	
Cherokee Indians.	Indian Territory,	1838	Beattie's Prairie.	2	
		1843	New Spring Place, Ark.	2	
Esquimaux.	Labrador,	1770	Nain.	7	1,200 Communicants, 490
		1776	Okkak.	8	
		1782	Hopedale.	6	
		1830	Hebron.	8	
Greenlanders.	Greenland,	1733	New Hernnhut.	7	1,869 Communicants, 800
		1758	Lichtenfels.	5	
		1774	Lichtenau.	9	
		1824	Friedericksthal.	8	

FORMER MISSIONS AMONG THE NORTH AMERICAN INDIANS.

THE table on the succeeding page exhibits a general view of the past operations of the United Brethren among the Indians of North America. All of the stations mentioned, it will be seen, have been abandoned. Some were destroyed by hostile tribes; others were discontinued in consequence of the removal of those for whom the missions were undertaken. At the present time the Moravians have only four stations among the Indians, as will appear from the preceding table.

It ought not to be inferred from the following table, however, that the efforts made in behalf of these different races of red men have been altogether in vain. Many, it is believed, passed from the trials and hardships of this life, to that rest which remaineth for the people of God. Owing to the loss of the church registers at the destruction of Gnadenhütten, Ohio, in 1776, the exact number of communicants is not known. But the number of baptized Indians amounted to more than seven hundred, prior to 1772.

To make this survey of Moravian missions, past and present, complete, it is only necessary to refer to the other stations which have been abandoned. Of these there were two in Lapland, the first having been formed in 1734, and the second in 1741–2. An attempt was made to establish a mission among the negroes of South Carolina in 1739; another in Guinea from 1737 to 1770; another in Persia, among the Gebri or Guares, in 1747–8; and several attempts were made in Egypt from 1752 to 1783.

In the East Indies there were various unsuccessful efforts. A mission was commenced at Ceylon in 1740; there was another at Tranquebar from 1759 to 1774; another at Nancaweery from 1768 to 1787; another near Serampore from

1777 to 1798; and another at Patna from 1783 to 1786.

In the West Indies there have been three failures. A mission was in operation at Tobago from 1790 to 1803, and renewed in 1827; another at Riseland from 1799 to 1800; another at Signal House from 1800 to 1803.

A number of missions in South America have been discontinued. There was one on Senthea Creek from 1765 to 1769; another at Quamba from 1769 to 1773; another at Bambey, on the Sebonne Creek, from 1773 to 1785; another at Bambey, on the Surinam, from 1765 to 1813, and renewed in 1840; another at Pilgerhut, on the Rio de Berbice, from 1738 to 1763; another at Sharon, from 1747 to 1779; another at Ephrem, from 1759 to 1765; another at Hope from 1765 to 1807; another at Sommelsdyk from 1785 to 1816. There were other stations among the free negroes and creoles; also among the native Indians.

Stations.	*Countries.*	*Indian Tribes.*	*Commenced.*	*Discontinued.*
Shekomeko,	Dutchess County, New York.	Mohicans.	1740	1746
Pachgatgoch & Potatik,	Litchfield County, Connecticut.	Mohicans.	1742	1746
Friedenhütten,	Near Bethlehem, Pennsylvania.	Fugitive Indians.	1746	1746
Gnadenhütten,	Near Mauch Chunk, do.	Delawares and Mohicans.	1746	1755
Shomokin,	Northumberland County, do.	Iroquois.	1747	1768
Meniolagomekah,	Monroe County, do.	Mohicans.	1749	1754
Onondago,	Onondaga County, New York.	Iroquois.	1750	1755
Wayomick & Neskopeko,	Luzerne County, Pennsylvania.	Shawanose.	1753	1756
Nain,	Near Bethlehem, do.	Fugitive Indians.	1757	1763
Wechquetank,	Carbon County, do.	Fugitive Indians.	1760	1763
Machwihilusing,	On the Susquehannah, do.	Different Tribes.	1760	1764
Friedenshütten,	Bradford County, do.	Different Tribes.	1765	1772
Goshgoshuenk,	Venango County, do.	Delawares.	1767	1770
Lawunakhannek,	Venango County, do.	Christian Indians.	1768	1770
Tschechshequannink,	Bradford County, do.	Cayugas.	1769	1772
Friedenstadt,	Columbiana County, Ohio.	Delawares.	1770	1773
Schoenbrunn,	Tuscarawas County, do.	Delawares.	1772	1776
Gnadenhütten,	Tuscarawas County, do.	Delawares.	1772	1778
Lichtenau,	Coshocton County, do.	Delawares.	1776	1780
Salem,	Tuscarawas County, do.	Delawares.	1780	1781
Sandusky,	Crawford County, do.	Christian Indians.	1781	1782
New Gnadenhütten,	Macomb County, Michigan.	Christian Indians.	1782	1785
Pilgerruh,	Columbiana County, Ohio.	Christian Indians.	1787	1787
New Salem,	Huron County, do.	Christian Indians.	1787	1791
Fairfield,	Thames River, Upper Canada.	Delawares.	1792	1813
Goshen,	Tuscarawas County, Ohio.	Delawares.	1798	1821
Spring Place,	Murray County, Georgia.	Cherokees.	1801	183–
Woapekamikunk,	Madison County, Indiana.	Delawares.	1801	1806
Temporary Residence in	Upper Canada.	Chippeways.	1801	1802
Pettquetting,	Huron County, Ohio.	Delawares.	1804	1809
Sandusky Creek,	Sandusky County, Ohio.	Monsy Tribe.	1811	1812
Oochgelogy,	Murray County, Georgia.	Cherokees.	1819	1835
Barren Fork,	Indian Territory,	Cherokees.	1837	1838

PROGRESS OF CHRISTIANITY IN INDIA.

Since the return of Bishop Wilson to England, he has given, on several occasions, interesting and encouraging accounts of the prospects of missions in India. The following extracts are taken from his reply to the address of the Society for the Propagation of the Gospel; and they show that his own impressions, in respect to the future, are very hopeful. Having been in India some twelve or fourteen years, and having had the best opportunities for becoming acquainted with the condition of the country, his opinions are entitled to as much consideration, perhaps, as those of any one man. It ought not to be inferred, however, that the triumph over Hindooism is to be achieved without the most strenuous exertions. The battle between the people of God and the powers of darkness will be fiercer and hotter in India, than in any other part of the world; for there, most emphatically, "Satan's seat is."

And first I may truly say, that "the fields" in India are "white already for the harvest." Nothing has, I believe, been seen like it since the days of the apostolic Schwartz, and perhaps not then, nor anything approaching it. An outburst of the native mind seems at

hand. The diffusion of education, the striking benefits of European medical science, the openings of an exhaustless commerce on all hands, the scarcely ascertained riches of the soil, the extent and magnificence of the rivers and mines, the superb harbors indenting its almost interminable coasts, the rapid increase of settlers from Great Britain and America, the security of person and property under the British rule, the unsullied purity of our jurisprudence, the number of offices thrown open to native merit, the railroads contemplated and almost begun, and the incredible rapidity of communication by steam, uniting the whole world, as it were, into one vast family, are bringing on a crisis in the native mind most favorable to the introduction of Christianity.

Hindooism, it is my firm belief, will soon altogether hide its head. The crescent of Mohammed has already turned pale. Worn out and effete superstitions, they are sinking before the mere progress of science and civilization, before the startling knowledge of history, the lights of chronological learning, and the laws of evidence. It is the duty, then, of this and other societies to "stand on their watch," and be ready to fill up the void thus created in the native mind, with the blessings of the revelation of Christ; and thus to enable the sagacious Hindoo to judge of the contrast between the purity, benevolence and grace of the holy Jesus and his glorious gospel, and the inconceivable craft, cruelty and wickedness of Krishna and Mohammed, with their debasing schemes of morals. The question as to the true religion will then be virtually settled.

God has also been pleased, at this moment, to interpose with his providence and grace by throwing wide open the gates of China, and gathering multitudes unto Christ in India, of "such as shall," we hope, "be saved."

This society, then, and other kindred institutions, especially the Church Missionary Society, now happily under his Grace's patronage, are called on for redoubled exertions. So far from slackening their efforts on account of embarrassments as to funds, or defects, as some may deem them, in matters of external order, or even partial disagreements on points of doctrine, we ought to press forward with the greater earnestness to discover and amend what may really need correction, to sink subordinate differences, and to unite all hearts and hands in assailing the tottering strong holds of Satan, relying on the power and grace of Christ. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap."

I may venture to assure this society that the progress of religious principle in India during the thirty-one or thirty-two years since the erection of the see, is almost incredible. The character of the clergy has been raised; a mild Episcopal Church discipline has been effectually established; the disposition of our Indian rulers towards Christianity has been rendered more favorable; the moral and religious conduct of the servants of the Honorable Company has become purer; the institution of holy matrimony far more honored; the Lord's-day better sanctified; the number of chaplains and missionaries increased ten-fold; churches multiplied, perhaps, twenty-fold; the general esteem for the pious and consistent ministers and missionaries of Christ is higher; the attendance on public worship more numerous and punctual; and the reverence for the old-established and scriptural liturgy, offices, and usages of our Protestant church, as laid down by our first Reformers, more enlightened and influential.

You ask my opinion in your address, on the present appearances of your missions, and especially of the encouraging events in the south of India. I reply, without a moment's hesitation, that the power of the divine grace seems to me to have been so sudden and mighty in its operations in Tinnevelly and its neighborhood, as to strike with wonder every mind susceptible of religious impressions. No doubt much caution must be used, not to decide too early upon the most favorable prospects, and large deductions made; but he that can read unmoved the Bishop of Madras's cries for help, or the touching and truth-bearing simplicity of the letters of the devoted missionaries, Pope, Caldwell and Cæmerer—to say nothing of other names—must be utterly inaccessible to the sacred cause of Christ.

I am much confirmed in my hopes of the infinitely important consequences of this awakening of souls at Tinnevelly, because it appears precisely to resemble that at Krishnaghur, under the Church Missionary Society, which began six or seven years since. The work is one; but in Tinnevelly "the word of the Lord runs" as it were, and is "glorified" more rapidly and to a far wider extent; the inquirers and converts of this and the Church Missionary Society, amounting to about thirty-five thousand altogether. Such awakenings have not often been surpassed since the days of the Apostles; and there seems every prospect of all the south of India, containing millions of souls, becoming, ere long, the Lord's.

Your Mission at Cawnpore is in its infancy only; but the publication No. 4 in your series, speaks for itself as to the spirit of the missionary, and the openings for usefulness.

The prospects of Howra, Barypore and Jhanjera, around Calcutta, are, I am concerned to say, not so bright as I could wish. In the year 1838, I was able to speak most strongly of my hopes; and I still feel much encouraged. The last reports gave the number of converts and catechumens at two thousand eight hundred seventy-seven in sixty-four villages, of whom six hundred seventy-six are communicants. But missions vary in point of simplicity and efficiency. Nothing so soon fades as the real missionary spirit; and "nothing is so graceless as a mission without the presence of Christ," as Gericke somewhere observes. The society must expect these disappointments. They occur, and have ever occurred, in all Christian missions.

Proceedings of other Societies.

Foreign.

SCOTCH MISSION AT NAGPOOR.

The following extract is from a letter of the Rev. Mr. Hislop, a missionary of the Free Church of Scotland, who is stationed at Nagpoor, Central India. The entire letter is contained in the Home and Foreign Missionary Record of the Free Church of Scotland for November, 1845. Facts like those which are mentioned below, will occur with increasing frequency, it is believed, as the Hindoo religion becomes more and more exposed to the light of Christian civilization.

Schism among the Brahmins.

Here, as in other parts of India, the elements of society are loosening; the soil is beginning to be broken up, and only needs the good seed of the Word, with the plenteous waterings of God's Spirit, to bring forth fruit abundantly to his everlasting praise. Since the date of my last letter, events have come to light which clearly show that the brahminical system is losing its hold on the prejudices of the people. About a month ago I was informed that upwards of fifty families of brahmins had deserted from the ranks of Hindooism in the city. These were known by the name of *kalankis;* so called from the avatar of Vishnu, yet expected to appear in the world. The distinctive principle of these reformers is, that they have rejected the shastres as the rule of their faith and practice. They omit the performance of the daily ceremonies required of their caste, and will eat with any of their neighbors who are disposed to associate with them. They have forsaken the temples and the worship of idols, and observe the duties of religion only in their own houses, kneeling in prayer before a formless deity, whom they believe to be the one living and true God.

As a matter of course, their conduct has exposed them to the hatred of the idolatrous part of the community, who propagate all sorts of reports to their discredit. It is said that they support themselves without following any honest avocation, and that they make amends for their want of industrious habits by the practice of magic and such occult arts. By sleight of hand they are represented as being able to transfer the contents of a merchant's coffer into their own possession. No doubt this accusation proceeds from the same spirit as that which actuated the Pharisees, when they questioned the divine origin of our Savior's miracles, and which animated the pagan writers when they calumniated the character of both Christ and the primitive Christians. Still, though it be the effect of pure malice, it has contributed to spread great dread over all the more ignorant portions of the citizens. Even the Rajah was not above the influence of the consternation; and, accordingly, he instituted an inquiry into the nature and extent of the heresy. The result of the investigation cannot be ascertained; for here, as elsewhere, arbitrary power clothes itself in the veil of secrecy; but it is understood to have convinced him that less danger is to be apprehended to the pecuniary interests of his subjects from all the arts of sorcery, than to the superstition he supports, from the decided movement towards truth he has just discovered.

The fears of the people were much increased about a fortnight ago by a designing brahmin, who desired, perhaps, to draw attention away from religion by occupying the public mind with thoughts of other subjects; or, possibly, he considered he might be the means, like Nero of old, of involving the kalankis in greater odium. The plan he adopted for effecting his object, whatever it was, was to give out that in three days the whole city, with the exception of a few houses, would be reduced to ashes. However, his cunning overreached itself. The citizens not only took the prediction in earnest, but acted on it. They began to remove their furniture out of their houses, and business during the interval mentioned was at a stand. The Rajah, looking on the prophet as a disturber of the peace, gave orders that he should be confined in prison till the event proved that he was a lying prophet, when I suppose he did not escape unpunished.

Gradually the excitement arising from this source has subsided; but not so that connected with the kalankis. They have been growing stronger and stronger every day, gathering followers from the soodras as well as the brahmins; and now they are said to amount to no less than two thousand families. In proportion to the increase of their numbers have the fear of them and the hatred of them been augmented. My dear brethren, Messrs. Apler and Voss, the two German missionaries who are stationed at Sutabuldu, and for some time past have been speaking to the natives of Christ, are beginning to experience the effects of the movement. The adherents of the ancient superstition, no doubt, feeling themselves pressed behind and before by enemies, both without and within their camp, are rendered desperate, and excite some of the baser sort to assault my devoted fellow-laborers, who have hitherto persevered in their work amid much scorn, and are now ready to do so against much opposition. However, as they have been more than once in great bodily danger from the missiles thrown at them,—Mr. Voss having returned one morning with the marks of four large stones on his hat,—it is judged advisable that they should, if not flee into another city, turn to another employment. They have resolved to devote the leisure which God in his providence is affording them, to further study; which, by the divine blessing, may qualify them for still greater usefulness when the door is again opened. We are here, at the distance of three miles from the native city, in the attitude of spectators, intensely interested in the progress of the events which are going on before our eyes. We know not what may be their immediate issue; but it is our consolation to know that He who ruleth in the raging of the sea, also stilleth the tumults of the people, and in the end will make even the wrath of man to praise him.

SOUTH SEA MISSIONS.

TAHITI.

The subjoined extract is from a letter of one who is in the employment of the London Missionary Society. As published in the organ of that society, it is accompanied by the following remarks: "The friend of missions will rejoice to

learn from the succeeding statement, that, although the liberties of Tahiti still mourn under the hand of the oppressor, the word of God is not bound in that deeply-injured land. Amid the mountain-fastnesses in which they have sought security from a powerful and ungenerous invader, and where only they can breathe the air of freedom, the suffering people cleave fast to their holy faith, and enjoy the special presence of Him who is a present help in trouble. The missionary, from whose correspondence we derive this cheering intelligence, is permitted to make regular visits to their place of refuge; and he bears testimony that God is with them in their deep affliction, sustaining their confidence, and manifesting his grace. Though persecuted, they are not forsaken; though cast down, they are not destroyed."

The people received me very kindly, and after service mentioned several children of church members, whose parents were anxious to have them baptized. As they were scattered many miles along the coast, I requested the church members in the camp to make known in the other districts that I would baptize the children that day fortnight, if the parents would bring them to Papenoo. This announcement considerably increased the number in the camp. I went as arranged, and, after sermon, baptized about fifty infants. Some adults applied for baptism, but I did not think it advisable until I had seen the deacons of the districts from which they came, and conversed with them upon the subject.

I made arrangements that day with the church in Papenoo for administering the Lord's supper upon my next visit. As Mr. Darling had not visited Papenoo since the people assembled there, I invited him to accompany me. All previous arrangements had been made by the people, the chapel enlarged, and a very numerous congregation collected. Mr. Darling, as the senior, conducted the service.

In the afternoon about forty infants were baptized, and some adults. The day altogether was one which neither they nor we shall soon forget. It reminded me of the days of other years, when, under their own vine and fig-tree, the people assembled in peace, none daring to make them afraid. Among the infants were some orphans of the patriots who fell at Mahaena The adults were all from my old district. One family I knew formerly. At that time they were quite indifferent about eternal things, and continued so up to my departure from the district. On this occasion I was much surprised to see them all present themselves as candidates for baptism. During the most prosperous time of our mission, these parties remained careless and unconcerned; and now that they have few religious privileges compared to what they once enjoyed, they have declared themselves upon the Lord's side.

Since the people in the camp last enjoyed the ordinance of the Lord's supper, they have suffered much. Then they assembled in their respective districts, each church with its own pastor, and peace and comfort smiling over the scene. How altered now! Many of their companions have fallen; fifty sleep together at Mahaena; for twelve months they have endured the distress and anxiety attendant on war; and their Queen is an exile on a foreign shore. The scenes of this day were truly impressive.

We returned in the evening, leaving the natives very quiet, no wish or thought of war; if they are not attacked, they will not attack. I never saw them more peaceably disposed. Upon such an occasion you may be sure we thought but little of the conduct of the French; we had higher subjects of contemplation. Not one political word was uttered.

HUAHINE.

On this island also the London Missionary Society has had, for a number of years, a prosperous mission. Recently, however, the French have endeavored to extend their "protection" over it. The first attempt was defeated by the vigorous determination of the people to maintain their independence. There is too much reason, however, to fear a renewal of the effort. The following details are derived from a communication of Rev. Charles Barff.

January 25, 1845. Captain Maison, of the French steamer Phaeton, hoisted the protectorate-flag. It may be numbered among the strange occurrences of the nineteeth century, that, unsolicited and even protested against, the protectorate of Philippe is forced upon the Huahineans. The circumstances are these. About eight o'clock this morning, the Captain of the French steamer landed at the Queen's pier, having Haperoa, a native chief, with him in the boat At the command of the Captain, the men from the steamer proceeded to erect a flag-staff, when Vahoe, one of the seven judges, delivered the remonstrance of the Queen and governors, and protested against the flag being hoisted; but the Captain replied, that he must hoist the flag; he was commanded to do so by Governor Bruat, and he ordered the men to hoist it accordingly, when the flag was instantly saluted by twenty-one guns from the steamer.

Nearly all the men were away from the settlement at the time, cultivating their lands. About noon, some of the governors of districts arrived with their people, and proposed, under the impulse of the moment, pulling down the flag; but, on second consideration, they sent for Captain Maison to come on shore to a public meeting, when they repeated their protest against the flag being hoisted, and urged the Captain to take it down, and take it away with him; but the Captain made the same reply as before, namely, that he hoisted it at the command of Governor Bruat, and could not pull it down again; they might do so if they thought proper, but he would have them first consider well. The flag was still flying; and, in the evening, when it was let down, twenty-one more guns were fired, either to honor the taking down of the flag, or to salute Haperoa and Teraimano, as the heads of the protectorate on Huahine, under King Philippe!

The Chiefs of the island happened to be all absent at Raiatea, except these two, the rest having gone down to sympathize with Pomare and her family in their difficulties. Haperoa and Teraimano are first cousins; they have been two of the most troublesome persons in the island, continually opposing the due execution of the laws, and bidding defiance to all law themselves. They are scarcely ever sober, and it is well known that they have no real attachment to the French. The hope of obtaining money, as the means of procuring what they so much like, is their only inducement.

26 (Lord's-day.) Fifty armed men landed from the steamer to remove the flag-staff from

the Queen's pier to Haperoa's house, where the flag now flies! I spent the Sabbath at Mahabu, and preached twice to good and attentive congregations. I found the natives, all round the island, much depressed in spirits at the new and formidable power forcing itself on them, though under the specious name of protection. They fear it portends destruction to themselves and children! Haperoa was very drunk all the day, perhaps in honor of his new dignity.

February 2. The French steamer Phaeton came in this morning, on her return from the leeward. We learned that the protectorate-flag had been hoisted both on Raiatea and Borabora, but that it was pulled down by the natives immediately after, and sent by the Chiefs to Governor Bruat. The steamer left almost immediately for Tahiti, threatening to return soon with one or two more ships of war to blockade the Leeward Islands, and cut off the communication with Pomare and her family on Raiatea.

5. Mauri, the Queen's messenger, arrived from Raiatea, and called a public meeting. He stated at the meeting that he was sent by Teriitaria, the Queen of Huahine, to urge them to pull down the flag which they had allowed the French to hoist. The governor and people expressed their readiness to comply with his command; but Haperoa, and certain interested Frenchmen, opposed it, and threatened the people, if they should pull it down, with the indignation of France! Haperoa, at the close of the meeting, sent the following impudent message to the Queen. "If she wished the flag pulled down, she must come herself and do it."

12. Early this morning, Teriitaria arrived from Raiatea to pull down the flag herself. About four in the afternoon, she assembled the people, and asked them publicly whether they were for the French or for her? All answered they were for her, and wanted no French. She immediately led them in a body to Haperoa's house; at her command the people chopped down the flag-staff. After repeated demands the flag was delivered to her by Haperoa; and she has since sent it back to Governor Bruat. The Queen talked very severely to Haperoa, in daring to seize what did not belong to him, and sell it to the French for a few dollars.

13. The rebels were brought to trial, and easily convicted; they were found guilty of rebellion, in seizing the sovereignty of the island, selling it to the French in the form of a protectorate for a few dollars, entirely supplanting the lawful Queen Teriitaria, and putting themselves in her place under Philippe of France. Teraimano and Haperoa acknowledged at the trial that they had received thirty dollars each, and were promised a certain sum monthly if they continued the protectorate. They were condemned to banishment from the island, with two accomplices, during the Queen's pleasure.

15. The prisoners left for Raiatea. The day was tempestuous, but it abated towards evening, and the Queen was anxious for their departure, lest the French steamer should arrive and rescue them, and support them in their rebellion. Their families were all permitted to retain their lands, houses, &c., and remain at home. What has Christianity done for them? Instant death would have been the punishment in the days of heathenism, both to themselves and families.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Siam.—In a letter, dated August 5, Doct. Bradley announces the death of Mrs. Bradley. This painful event occurred August 2. Her disease was bronchitis and tuberculous consumption. "She died in the full triumphs of the faith of Christ."

Madura.—Our brethren at Madura have received from the Indian Church Missionary Society at Madras a formal transfer of their mission in the country of the Tondiman Rajah, together with the property appertaining to the same. This mission is about forty miles from Sivagunga. The members of the church had sent repeated petitions to Mr. Cherry for permission to come under the charge of our brethren; but the latter declined receiving them, without the consent of the Committee at Madras, under whose care they had previously been.

Home Proceedings.

ANNIVERSARY OF AN AUXILIARY.

The Barnstable County Auxiliary held its annual meeting at Yarmouth, December 19. The Treasurer, Walter Crocker, Esq., presented a report, from which it appeared that there had been no advance in the receipts during the past year. The Secretary being absent, there was no report from the Executive Committee. Rev. Levi Spaulding, of the Ceylon mission, and Rev. O. Cowles were present as a deputation from the Board, and both delivered addresses. The number in attendance was large; and the exercises of the occasion appeared to awaken an increased interest in the subject of missions.

MISSIONARY CONVENTION AT FITCHBURG, MASSACHUSETTS.

Agreeably to the call of the Religious Charitable Society of Middlesex North and Vicinity, a

convention of the friends of missions was held at Fitchburg, December 10 and 11. Rev. Dudley Phelps was chosen President of the meeting, and Rev. C. W. Wood and Rev. A. E P Perkins were appointed Secretaries. Dr. Anderson, Rev. D. Greene, Rev. Levi Spaulding of the Ceylon mission, Rev. N. Adams of Boston, and Rev O. Cowles, were present as a delegation from the Board. The number of ministers in attendance, from Middlesex and Worcester counties, and from New Hampshire, was about twenty-five. The convention was opened by a sermon from Rev. N. Adams. A series of resolutions, presenting various topics connected with the subject of missions, was introduced, and, after a full and interesting discussion, cordially adopted. The influence of the meeting appeared to be pleasant and salutary.

DONATIONS,

RECEIVED IN DECEMBER.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. 294 00

Addison Co. Vt. Aux. So. A. Wilcox, Tr.
Addison, m. c. 6,48; S. Chapin, 6; 12 48
Bridport, Cong. ch. 36 89
Cornwall, Gent. 69,40; la. 32,95; m. c. 13,03; 115 98
Middlebury, Gent. 125,93; la. 68,55; m. c. 30,78; E. Barrows, 50; A. W. 3,74; 279 00
New Haven, Fem. benev. so. 17 12
Shoreham, Gent. 27,25; la. 25,53; 52 78
514 25
Ded. dis. 3 74—510 51

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Auburn, 2d pres. ch. contrib. and m. c. 110 29
Cayuga, Coll. 17 25
Danby, Fem. cent so. 11,59; juv. so. 2,08; 13 67
Skaneateles, Pres. ch. m. c. 33 37—174 58

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Yarmouth, Ch. and so. 33; S. so. Miss Chase, 1,50; 34 50

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Becket, Fem. char. so. 12 75
Dalton, Cong. ch. and so. 12 00
New Concord, N. Y. Cong. ch. 8 00—32 75

Boston, Ms S. A. Dunforth, Agent,
(Of wh fr fem. so. of Boston and vic. for pro. chris. among the Jews, for sup. of Mr. Schauffler, 201,66; Miss M. B. Hering, 5;) 769 07

Brookfield Asso. Ms. W. Hyde, Tr.
Hardwick, Gent. 8 02
Holland, m. c. 7 00—15 02

Buffalo & Vic. N. Y. Aux. So. J. Crocker, Agent.
Alden, Pres. ch. 7 55
Niagara Falls, Pres. ch. and cong. so. la. 20; 40 00
Wilson, Pres. ch. and cong. 13,85; la. 3,93; 17 78—65 33

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Barnet, Cong. ch. 5; s. s for Mr. Rooney, to ed. a child at Pawnee miss. 2; 7 00
Peacham, Mrs. Elnathan Strong, 14 00—21 00

Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr.
Dublin, m. c. 15; J. Sawyer, 10; 25 00
Jaffrey, Cong. ch. 7 00
Keene, 1st cong. ch. m. c. 23,04; Heshbon so. 23; 46 04
Sullivan, Cong. ch. and so. 13 32
Swansey, do. 24 58
Walpole, do. 28 10
Westmoreland, do. 35 00—179 04

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, Cong. ch. and so. 63,75; m. c. 7,26; av. of pew, 3,75; s. s. 71c.; 75 47
Williston, Cong. ch m. c. 9 17—84 64

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Falmouth, 1st ch. m. c. 15; A. J. M. 5; 20 00
Harrison, Cong. ch. m. c. 22 02
Portland, 3d ch. and so. m. c. 47,24; High st m. c. 29,75; 76 99
Standish, Cong. ch. m. c. 14 28
Turner, A friend, 70—133 99

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Newburyport, Mr. Dimmick's so. 24,37; la. 78,85; gent. 38,25; 141 47

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Essex, Cong. ch. and so. 54 52
Marblehead, A friend, 10; do. 2; 12 00
Salem, Crombie st. m. c. 20,76; Howard-st. m. c. 15,88. Tab. m. c. 9,14; South ch. m. c. 3,53; 49 31—115 83

Fairfield Co. West. Ct. Aux. So. C. Marvin, Tr.
Greenwich, 2d cong. ch. 6; a lady, wh. cons. Rev. FREDERICK G. CLARK an H. M. 50; 56 00
Ridgefield, Cong. ch. wh. and prev. dona. cons. SAMUEL HAWLEY an H. M. 3 12—59 12

Franklin Co. Vt. Aux. So. C. F. Safford, Tr.
Fairfax, Cong. ch. and so. 4 00
Fairfield, do. 14 00
Swanton, Benev. so. 25 21—43 21

Franklin Co. Me. Conf. of Chs. Rev. I. Rogers, Tr.
Dixfield, m. c. 3 60
Industry, Indiv. 1 16
New Sharon, Ch. and so. 13 34
Temple, Cong. ch. and so. 12; m. c. 3; 15 00
Weld, do. 9 88
Wilton, do. 7 00—49 38

Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Hawley, Hallockville, m. c. 22 50

Geneva & Vic. N. Y. C. A. Cook, Agent.
Albion, 16 08
East Bloomfield, J. Porter, 50; I. Pixley, 20; 70 00
Geneva, Cong. ch. m. c. 2 31
Lakeville, Pres. ch. 20 00
Nunda Valley, 53 79
Youngstown, Pres. ch. 60 40—222 58

Greene Co. N. Y. Aux. So. J. Doane, Tr.
Catskill, H. Whittlesey, 20 00
Lexington, Pres. ch. m. c. 10 00—30 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, R. B. W. 1,50; N. par. 5; D. R. 1; 52 50
Plainfield, 1st cong. so. 30; m. c. 10; H. Hallock, 12; 52 00—104 50

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Millbury, Cong. so. 116,32; m. c. 35,68; juv. miss. so. of s. s. for ed. of a girl in Ceylon, 20; 172 00
Uxbridge, Ch. 34 60
Westboro', Cong. ch. and so. 88,32; m. c. 9,74; 98 06—304 66

Hartford Co Ct. Aux. So. H. A. Perkins, Tr.
East Windsor, Wapping so. m. c. 3 15
Farmington, La. 16,45. R. Cowles. 2; 18 45
Glastenbury, Gent. 100; la. 90,49; m. c. 69,89; 260 38
Hartford, Centre so. a friend, to cons. FREDERICK L. GLEASON, HENRY M. GOODWIN and Mrs. JOEL HAWES of Hartford, Mrs. HARRIET COOK of New York, and Miss FRANCES W. WOOD of New Haven, H. M. 500; South so. coll. 183,44; N. so. m. c. 16,23; West so. gent. 10; 709 67
Windsor, C. Dinslow, 10 00-1,001 65

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Berlin, Worthington so. gent. and la. 166 31

Kennebec Co Me. Conf. of Chs. B. Nason, Tr.
Augusta, Dr. Tappan's so. 183,83; m. c. 43,34; inf. s. s. 36c. 227 53

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, 3d ch. m. c. 65 31
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Colebrook, Gent. 70,50; la. 34,68; 105 18
Roxbury, Coll. 47 53
Sharon, 5 00
Woodbury South, Coll. 79,16; m. c. 11,91; fem. benev so. 13,18; 103 65—261 36
Lowell & Vic. Ms W. Davidson, Tr.
Lowell, Appleton-st. s. s. miss. so. 30; a little girl 2c.; 4th cong. ch. and so. 30; 60 02
Michigan. Aux. So. E. Bingham, Tr.
Barry, Cong. ch. 15; Detroit, 1st pres. ch. 23; m. c. 17,46; pres. ch. 1,15; 1st cong. m. c 6,50; Jonesville, 1st pres. ch. 7; Livonia, Rev. R. Armstrong 7,50; Lockport, Ill. A friend, 6. Pokeguma, J. A R. for Pokeguma miss. 10; Ridgeway, Pres. ch. 2; ded. dis. &c. 9,40; 86 01
Middlesex Co. North & Vic. Ms. Char. So. J. S. Adams, Tr.
Ashby, Miss asso. 25 12
Boxboro', do. 21 84
Fitchburg, Relig. char. so. 297,04; a friend, 50c.; 297 54
Groton Miss. asso. 39 90
Harvard, do. 58 86
Lunenburgh, do. 25 10
Pepperell, do. 83 87
Shirley, do. 20 78
Townsend, Ortho. cong. so. 59 00
632 01
Ded. for printing, &c. 6 47—625 54
Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Concord, Ortho. cong. ch. 20,10; m. c. 7,32; 27 42
Holliston, La. benev. and rea. so. for Pine Ridge. 3 00
Marlboro', J. Stow, 10 00
Southboro', Mr. Rawson's cong. 17 34
West Middleboro', Cong. so. 3 00—60 76
Middlesex Asso. Ct. H. C. Sanford, Tr.
Chester, Gent. 31,58; la. 27,41; m. c. 39,87; Miss Brooks' sch. 3 c. 99 19
Deep River, Gent. 24,17; la. 12,77; m. c. 50,98; 87 92
Killingworth, Gent. 27; la. 25,34; m. c. 24; 76 34
Petapaug. m. c. 34 25
Westbrook, Gent. and la. 71; m. c. 15; 86 00
West Chester, Coll. 27 84—411 54
Monroe Co. & Vic. N. Y. E. Ely, Tr.
Bergen, 1st cong ch. 22 22
Parma and Greece, Cong. ch. 18 00
Ridgeway, 1st pres. ch. 70 72
Rochester, Brick pres. ch. s. s. for *George Beecher*, Ceylon, 20; mon. fem. miss. prayer meeting, 10; 30 00
West Bloomfield, Cong. ch. 20 00—160 94
New Haven City, Ct Aux. So. A. H. Maltby, Agent.
Fairhaven. Cong. ch 63,70; s. s. for Madras miss. 43; C. E. R. 35c.; R. H. R. 35c. 107 40
New Haven, Chapel-st. ch. and so. (of wh. fr. Timothy Dwight wh. cons. him an H. M. 100,) 242,80; union s. s. for Mr. Walker, Gaboon, 35,63; Broadway s. s. for Gaboon miss. 24,28; Church-st. ch m c. 4,75; 3d ch. do. 4,25; Yale coll. do. 8,31; 320 02
Westville, Cong. ch. and so. 9 00—436 42
New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Durham. Rev Dr. Smith, 2 00
North Guilford, Gent. 19,52; la. 12,72; 32 24
Wallingford, Cong ch. and so. 43 45—77 69
New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Mrs. Isaac Bronson wh. cons. her an H. M. 100;) 583 18
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Roxbury, Eliot ch. and so. m. c. 15,17; young la. bible class. for *Samuel H. Walley, Jr.* Ceylon, 20; a friend, 5; 40 17
Stoughton, Ortho. so. m. c. 54,88; indiv. 15; 69 88—110 05
Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.
Norwich, Miss F. A Cleveland, to cons. Charles Cott an H. M 100, W. and H. P. Williams, wh. and prev. dona. cons. Mrs Amanda G. Williams an H. M. 35; 135 00
Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Florence, Pres. ch. 7 70
Utica, 1st do. m. c. 3 75—11 45
Orleans Co. Vt. Aux. So T. Jameson, Tr.
Greensboro', Mrs. Lois Tolman, dec'd, 20; Mrs Roxanna Davis, dec'd, 20; 40 00
Palestine Miss. So. Ms. E. Alden, Tr.
Randolph, 1st par. m. c. 65 00
Penobscot Co. Me. Aux. So. J. S. Wheelwright, Agt.
Bangor, 1st cong. ch. and so. m. c. 79 00
Rhode Island, Aux. So.
Little Compton, Gent and la. 28 85; m. c. and s. s. for *Alfred Goldsmith*, Ceylon, 20; 48 85
Slatersville, Coll. 114; m. c. 36; S. D. Lockwood, for *Sarah D. Lockwood*, Ceylon, 20. A. D Lockwood, 100; wh. cons. Samuel R. Beals of Slatersville, Mrs. Martha S. Taylor of Hawley, Ms and Rev. Adin H. Fletcher of Ceylon, H. M. 270 00—318 85
Richmond & Vic. Va. Aux. So. S. Reeve, Tr. 1 00 65
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Chester, Cong. ch. and so. 75 00
Exeter, 2d cong. so. 81 22
Hampton, La. cent asso. 15 00—171 22
St. Lawrence Co N. Y. Aux. So. J. Smith, Tr.
Brasher Falls. Pres. ch. av. of penny a week system, 8 00
Helena, Miss E. Nevin, 2 00—10 00
Strafford Co. N. H. Aux So. E. J. Lane, Tr.
Conway, Rev. T. Merrill, 10 00
Farmington, m. c 37 76—47 76
Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.
Lempster, 1st cong. so. m. c. 31,10; Mrs. P. Miner, 15; 46 10
Syracuse & Vic. N. Y. J. Hall, Agent.
Marcellus, Pres. ch. 20 00
Taunton & Vic. Ms. Aux. So.
Mansfield, m c. 13; s. s. 14,36; 27 36
Seekonk, Gent. 22,27; Mrs. L. G. Shorey to cons. John Shorey an H. M. 100. la. 32,40; 154 67—181 03
Tolland Co. Ct Aux. So. J. R. Flynt, Tr.
Ellington, Gent 53,75; la. (of wh. to cons. Rev. Nathaniel H. Eggleston an H. M. 50.) 74,92; 128 67
Hebron, Gent. 31,68, la. 25 37; m. c. 20,25; s. s. 2,05; 80 35
N. Mansfield, Gent. 21,93; la. 26,21; m. c. 10,43; s. s. 14,43; 60 00
Somers. Gent. 61,30; la 53,52; 117 82
Tolland, La 20,01; s s. 1; 21 01
Vernon, 1st so. gent. (of wh. fr. N. O. Kellogg to cons. Mary K. Turner and Eliza L Turner of Hartford, H. M. 200; Allyn Kellogg to cons. Allyn S. Kellogg an H. M. 100,) 395, la. 92 50, s. s. 18,14; 505 94—915 79
Valley of the Mississippi, Aux. So. G. L. Weed. Tr. 195 62
Western Reserve, O Aux. So. By T. P. Handy, Agt.
Euclid, Mrs. Sarah Shaw, to cons. Rev. Benjamin Page an H. M. 100 00
Windham Co Vt. Aux. So. A. E. Dwinell, Tr.
Westminster East, s. s. for sup. of a youth in Ceylon, 21 00
Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
N. Woodstock, Muddy Brook, 124 00
Thompson, Gent. 89,83; la. 61,58; la. sew. cir. 11,98; William H. Mason, wh cons him an H. M. 100, 263 39—387 39
Windham Co. South, Ct. Aux. So. Z. Stoits, Tr.
Ashford, 1st so. 6 28
Chaplin, Gent. 30,40; la. 25,30; m. c. 19,30; wh. cons. Rev. Elijah B. Huntington an H. M. 75 00
Mansfield, 1st so. gent. 75,13; la. 66, 87; m. c 3,2; 164 00
Westminster, Gent. 17 00

Willimantic, Cong. so. gent. 34,52; la. 38; m. c. 39,10; mute bible class, 14,83; s. s. 3,55; 130 00
Windham, 1st so. gent. and la. 36,23; m. c. 10,12; chil. 3,65; 50 00—442 28
Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.
N. Bridgewater, Cong. so. 3 30
Queeche Village, do. 14 00
White River, Juv. miss. so. 4 80—22 10
Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.
Auburn, Gent. 81,27; la. 22,34; m. c. 22; (of wh. to cons. ISRAEL STONE an H. M. 100;) 125 61
Boylston, Gent. and la. and m. c. 35 68
Holden, Gent. 108,91; la. 81,72; m. c. 53,98; 244 61
Leicester, Gent. (of wh. to cons. JOSIAH CLARKE of Leicester an H. M. 100; a friend, to cons. Rev. LUTHER CONKLIN of Liverpool, N. Y. an H. M. 50;) 271; la. (of wh. to cons. SAMUEL WATSON an H. M. 100;) 140; s. s. (of wh. for *Joshua Murdock*, Ceylon, 20;) 26; m. c. 63; 500 00
Northboro', W. Fay, 10 00
Oxford, Gent. 125,87; la. 123,37; m. c. 125,46; 374 70
Paxton, Gent. 46,75; la. 44,75; m. c. 19,87; 111 37
Princeton, Gent. 32,12; la. 33,10; 65 22
Shrewsbury, Gent 108; la. 70,85; m. c. 31; 209 85
West Boylston, Gent. 41,11; la. 38,62; m. c. 30,20; 109 93
Worcester, 1st so. gent. 110,75; la. 29; m. c. 147,52; Centre so. m. c. 496,81; gent. 183; la. 353,93; union so. m. c. 547,30; gent. 124, 88; la. 75,25; officers and others in State Lunatic Hospital, 56; Mrs. N. Perry, 10; a lady, 5; 2,139 44
3,926 41
Ded. prev. ack. 3,704 00—222 41

Total from the above sources, $11,274 64

VARIOUS COLLECTIONS AND DONATIONS.

A friend, to const. WILLIAM B. CALHOUN of Springfield, Ms. an H. M. 100; Cecil, 5; 105 00
Amity, N. Y. Presb. ch. 20 00
Aquebogue, N. Y. Union par. 10 00
Athens, N. Y. Mrs. D. King, 20 00
Avon, N. Y. Free cong. ch. 5 00
Belfast, Me. North ch. m. c. 40 00
Bennington, Vt. 1st cong. ch. m. c. 30 00
Bloomfield, N. J. Centre s. s. of pres. ch. for *Ebenezer Seymour*, Ceylon, 20 00
Bridgeton, N. J. L. Q. C. Elmer, 20 00
Bucksport, Me. Cong. so. 40 00
Calais, Me. Evan. cong. so. 95 00
Cambridgeport, Ms. 1st evan. cong. m. c. 50 00
Camden, Me. Fem. miss. so. 14 00
Charlestown, Ms. 1st cong. so. m. c. 84 13
Chelsea, Ms. Winnisimmet ch. and so. m. c. 63 20
Dorset, Vt. A friend, 1 50
East Bloomfield, N. Y. 1st cong. ch. 184 00
Elba, N. Y. Rev. G. S. Corwin, 25 00
Erie, Pa. Pres. ch. 50 00
Fancy Hill, Va. J. J. Moorman and fam. 13 00
Gibson, Pa. Cong. ch. 3 00
Grand Haven, Mich. Unknown, 3 00
Griggsville, Ill. Cong. ch. m. c. 18 75
Hammond, N. Y. Pres. ch. 8 00
Harpersfield, N. Y. Pres. ch. 7,43; Mrs. L. Hotchkiss, 5; 12 43
Iowa, Mrs. E. B. Turner, for *James F. Cogswell*, Ceylon, 5 00
Jacksonville, Ill. Coll. for Ahmednuggur miss. 35 80
Jamaica, N. Y. Pres. ch. m. c. 7 55
John's Island, S. C. Mrs. E. Flud, for *John Flud*, Ceylon, 20 00
Johnstown, N. Y. D. McGregor, 10 00
Kealakekua, Hawaii, Mr. Forbes's ch. and so. 91 50
Knoxville, Ten. 2d pres. ch. fem. miss. so. 112,45; m. c. 36,03; ded. disc. 2,92; 145 56
Lockport, Ill. m. c. 2 00
Manchester, Eng. W. Courtis, 10 00
Maryville, Ten. New Providence ch. 18,66; disc. 36c. 18 30
Masonville. N. Y. 1st cong. ch. 20 00
Moravia, N. Y. Pres. ch. 38 00
Morristown, N. J. 1st pres. ch. 45,64; 2d pres. ch. Mrs. C. B. Arden, 50; 95 64
Newark, N. J. 2d pres. ch. 126,09; 3d do. (of wh. fr. J. B. PINNEO, to cons. him an H. M. 100; a lady, wh. cons. Rev. T. M. DWIGHT, of Gallatin, Ten. an H. M. 50;) 336; 462 09
Newburgh, N. Y. A friend, 5 00
New Lebanon, N. Y. R. Woodworth, a rev. pen. 100 00
Norfolk, Va. J. D. Johnson wh. cons. Rev. NATHANIEL C. LOCKE an H. M. 50 00
Northern Liberties, Pa. 1st Pres. ch. 65; Central do. 17,50; 82 50
Philadelphia, Pa. 1st pres. ch. 347,92; la. 34; James Smith, 200; indiv. 20; Clinton-st pres. ch. m. c. 100; J. M. Paul, 100; J Bruen, 25; G. W. Fobes, 25; C. W. Tingley, 20; D. W. Prescott, 20; indiv. 75,50; 3d pres. ch. A. Whillden, 20; indiv. 12,50; 5th do. m. c. 50; Western do. 65; Miss H. Holland and Miss M. S. Ewing, for *Martha*, Ceylon, 20; 1,134 92
Racine, W. T. Pres. ch. m. c. 15 00
Rome, N. Y. 2d pres. ch. s. s. for Madras miss. 2 00
Taney Town, Md. Young la. of Thorndale sch. for sup. of a child at Sandw. Isl. 20 00
Vernon, N. Y. Mt. Vernon pres. so. 100 00
Wilmington, Del. Hanover-st. pres. ch. a fem. mem. 5; inf. s. s. for *Anna M. Jones*, Dindigul, 20; 25 00

$14,705 51

LEGACIES.

Falmouth, Ms. Miss Sally Bodfish, by Paul Nye, Ex'r, 107 00
Marshall, N. Y. Elias Page, by Joseph Page, Ex'r, 145 20
Middlefield, Ms. David Mack, by David Mack, Ex'r, 60 00
Union Co, Pa. Andrew McClenahan, by J. F. Linn. (prev. rec'd, 715,91;) 177 33

$489 53

Amount of donations and legacies acknowledged in the preceding lists, $15,195 04. *Total from August 1st to December 31st,* $120,752 97.

DONATIONS IN CLOTHING, &c.

Bridgehampton, N. Y. A keg, fr. pres. so.
Corinth, Vt. A box, fr. young la. of fem. benev. so. 28 00
Deposit, N. Y. A box, for Mr. Muzzy, Madura.
Essex, Vt. A keg. fr. la. asso.
Exeter, N. Y. A box, fr. la. benev. sew. so. for C. C. Copeland, Norwalk, Choc. miss. 71 42
Fairhaven, Vt. A box, for Mr. Kingsbury, Choc. miss.
Franklin, Vt. A box, fr. la. of cong. ch. 24 80
Montgomery, Vt. do.
Slatersville, R. I. 1 doz. books fr. Rev. T. A. Taylor.
Swanton, Vt. A box, fr. benev. so. 46 39
Twinsburgh, O. Sundry articles, fr. Rev. R. S. Larned, 10 00
Wadsworth, O. Boots, fr. W. Russell, 5 00
Wells, Me. A box, fr. la. sew. cir. 2d cong. so. 16 00
York, N. Y. A barrel, fr. la. sew. so. for Mr. Robinson, Bankok; do. fr. do. for Mr. Coan's boarding sch. Sandw. Isl.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Syria.

LETTER FROM MR. WHITING, NOVEMBER 10, 1845.

Death of Yacob Aga.

THE first mention of the name of Yacob Aga in the Herald occurs as far back as 1825. In June of the previous year, Mr. Goodell found him at Sidon, and began to take lessons from him in Armeno-Turkish. "I have for my instructor," says Mr. Goodell, "an Armenian Bishop, who is now an English agent at Sidon. There is in the same house another Armenian Bishop, who is the Neapolitan agent. The former of these has married a wife, of the name of Eve, from a Maronite family. In consequence of this marriage, she and all her father's house were excommunicated by the Maronite Patriarch. Christians of different rites were ready to tear the Bishop in pieces, simply for marrying a wife." Another Bishop, afterwards well known to Christians in America by the name of Carabet, about the same time threw off the restrictions of the Armenian church. "This bold step of theirs," says Mr. Goodell, June 19, 1826, "in breaking away from the customs of their fathers, has been noised abroad through the whole country, and has produced not a little excitement." But though Yacob Aga became a decided and intelligent Protestant, he did not, for many years, give such evidence of a thorough change of heart as our brethren had desired and hoped to see. And even after he professed to receive the gospel in its renovating and sanctifying power, he did many things which were a grief to the missionaries, and inconsistent with the relation outwardly sustained by him to the great Head of the church.

The following account of the last hours of Yacob Aga will be interesting to many, who remember his name as connected with the early history of this mission. The estimate formed respecting his character by Mr. Whiting appears to have been duly weighed and considered.

About a fortnight ago, we were called to part with our friend Yacob Aga. He died of dysentery, after an illness of some four weeks. We did not regard his case as alarming until about twelve days before his death.

During those last twelve days, I visited him frequently, and conversed much with him, reading the Scriptures and praying with him, as his strength and other circumstances allowed. He was very much enfeebled by disease, even the first time I saw him; but his mind was perfectly clear, and, for one in his circumstances, very much composed. He appeared not to be afraid of death. He uniformly expressed a firm confidence in Christ alone, referring distinctly to his sufferings and death as the sole ground on which he rested his hope of pardon and salvation. "I am a great sinner," said he on one occasion, "but God in mercy has sent his son Jesus Christ to bear our sins in his own body. I trust that by his grace I shall be forgiven, and brought to the kingdom of heaven." He was very clear

and decided in declaring that he utterly renounced every other dependence; that he placed no reliance upon any human or angelic mediator, or upon any merits, works or prayers of his own. Although very weak, and often evidently wearied by the wordly conversation of some visitors, he was always glad to have me and the other brethren come in and speak to him of spiritual and eternal things. The family seemed sometimes almost unwilling that I should speak as plainly with him on the subject of his own death, as I felt it my duty to do; but he himself showed no reluctance; on the contrary, he exhibited a desire for such conversation. On one occasion I alluded to some events in his life, to his having left his church, with the offices and emoluments he held in it, his having become a Protestant, and brought disgrace and persecution upon himself, &c. &c. My object was to ascertain whether he was not relying, with some degree of self-complacency, upon these things, or attaching some merit to them. He appeared to understand me. He looked up with a significant smile, which seemed to say, "Do you think I can build my hopes on such things as these?" And he again declared that his trust was in the Lord Jesus Christ and him alone.

On the Sabbath, three days before his death, he expressed a wish to receive the Lord's supper once more. After conversing with him on the subject, and finding that he did not seem to have the superstitious feelings so common in these churches, nor, so far as we could discover, any improper views of the ordinance, I administered it to him, in company with a few of the brethren. It was evidently a comfort to him to unite with us again in commemorating the Savior's death.

Yacob Aga had been, for about six years, a communicant in our church; and although his piety was certainly not of such a clear and decisive stamp as to leave no anxiety or doubt upon the minds of his surviving friends respecting him, still I, for one, cannot take upon me to say that he did not give evidence of being a true and penitent believer in Christ. He was well acquainted, theoretically at least, with the leading doctrines of the gospel; and although, for many years after he became a Protestant, those doctrines had little influence upon his life,—for in those years he made no pretensions to piety,—yet, during the last six years, he has appeared to be a different man. And with all his failings, I cannot but cherish the hope, that he was a sincere believer, and that he died in the Lord.

The funeral services were in the mission chapel. A large number of persons, natives and Europeans, were present; among the latter were the English and Prussian Consuls General. "I have never preached," says Mr. Whiting, "to so large an assembly in our chapel, and never to a more attentive one than on that occasion."

Constantinople.

LETTERS FROM MR. GOODELL.

Female Seminary—Need of divine Influence.

THE readers of the Herald are aware that it has been, for some time, in contemplation to establish a seminary at Constantinople for Armenian females. Mr. and Mrs. Van Lennep were expecting to take charge of such an institution; but her early and lamented death frustrated the plan. Miss Lovell, it will be remembered, went to Constantinople, last year, to aid in the work of female education. The following letter, dated November 17, will show what progress has been made in organizing an institution which is greatly needed at the present time.

In my letter of June 7, I informed you of the steps which we had taken, and of the arrangements which we proposed to make, in regard to the female seminary. In the latter part of September, we removed to the house next below Mr. Dwight's, which I have taken for two years, and the whole upper story of which I have fitted up for the school. In addition to the two young ladies previously with us, we have taken six, making eight in all. This is as large a number as we ought to take, considering Miss Lovell's yet imperfect knowledge of the language. Indeed we fear that a due regard for her good would require us to diminish instead of increasing the number. But some of the applications were very urgent; and one man wept, because we were obliged to refuse his daughter.

All the pupils seem contented and happy; and their parents and friends, having taken special pains as to their clothes and cleanliness, their appearance is quite interesting. In this respect our expectations have been much exceeded. They take their meals by themselves, some one of their number asking a blessing at the table. They do their

own work, attending to the filling of their lamps, the washing of their dishes, the ironing of their clothes, the carrying up of their water, in fact every thing except washing their clothes and cooking their food. They always seem bright and happy; and we pray that they may be happy forever. I attend prayers with them in the morning, through the medium of the Turkish, and Mr. Dwight in the evening, through that of the Armenian. I read in course with them the Old Testament, and Mr. Dwight the New. On Sabbath mornings they attend the Sabbath school with our own children; and one of the older scholars hears them recite, and explains to them the passages which they have committed to memory from the Armenian Testament. At half past one, they attend the Armenian service at the chapel, sitting in an adjoining room. At three o'clock, they recite to Miss Lovell the Assembly's Catechism, this having been recently published at our press in Smyrna. And in the evening,—under the direction of the two older girls, who close with prayer,—they read Mary Lothrop, the Child's Book on the Soul, Bunyan's Pilgrim's Progress, or some other of our Smyrna publications. They are present at the monthly concert of prayer, and also at Mr. Dwight's meeting for Armenian females, which is every other Friday. More females, as would naturally be expected, attend this meeting in consequence of the school, as some wish to see their daughters and sisters and other relatives in the school; and others wish to gratify their curiosity in seeing the operation of the system. May the Spirit of all life and holiness breathe upon us, that our souls may live! May we undertake nothing without his aid! And may the Lord count, when he writeth up the people, that this and that one were born here!

Two of the pupils, mentioned by Mr. Goodell, are about twenty years of age, both hopefully pious. The other six are from eleven to thirteen years old. The following remarks, on the necessity of the influence of the Spirit, are pertinent and appropriate.

From reading recently the prophet Ezekiel's vision of the dry bones, I have been led to think more deeply of our need of praying, with great earnestness, for the Holy Spirit to crown all our exertions, and give life to our schools and congregations. When I first came to Constantinople, fourteen years ago, every thing, in a moral sense, "was without form and void;" or rather the whole place was like a valley of dry bones. And at that time there was scarcely a word spoken to them in the name of the Lord. There was then but one Protestant service in any language on the Sabbath, or we may say during the whole week; and my family of four persons constituted, on an average, about half the assembly. Now there are no less than ten Protestant services, in various languages, every Sabbath, and nearly as many more during the week. And there has certainly been a shaking, and no little noise, and the bones have come together, and there are now whole bodies to be seen. There are now assemblies and congregations. There has been a good deal of prophesying to them, and a great change for the better has taken place. The bones are covered with flesh and sinews; there is form; there is organization; there is the appearance of life. There is a higher tone of morality; there is a better observance of the Sabbath; there is a much greater attendance at the sanctuary. There are schools, and chapels, and prayer meetings, and book depots. The outward forms of decency and religion do certainly begin to appear. There is a marked change, a most decided improvement. But the prophet might have gone on forever prophesying to the dry bones, and improving their appearance and condition, and still the spirit of life from God would never have entered into them, had he not done something more. He addressed the life-giving Spirit, as well as the dead in sin. He was directed to lift up his voice, and cry, "Come from the four winds, O breath, and breathe upon these slain, that they may live." And it is worthy of remark, that his address to the Spirit was longer even than his address to the dry bones. And shall we not follow his example? Shall we not lift up our voice with more fervency and frequency, than ever before, for the presence and aid of that blessed agent, whose prerogative it is to breathe upon the dead and give them life? Without him, what can we do? And with him, what can we not do?

Mr. Goodell appears to have been peculiarly fortunate in the selection of a building for his infant seminary.

It seems providential that I succeeded in finding a house so near to Mr. Dwight's; as he can now come in, once

a day, and read and pray with the pupils in our seminary in their own household language, and as they also can go and hear preaching at the chapel, at all hours and in all weathers. I was more than two months in search of a house in Pera and Galata, and almost gave up in despair, when the house which I now occupy, unexpectedly offered itself. It will answer our purpose well for the present; but it is too small to accommodate a large school, together with my large family. It was not of course built for any such purpose, except in the eternal counsels of heaven. Indeed nothing was farther from the thoughts of the owners of any of our houses, than to furnish places for Protestant chapels, schools, prayer meetings, &c. It is not to be supposed that a single apartment in any of the houses which we have ever occupied here, was intended for reading the Scriptures, with prayer and praise. Many of them were doubtless built with "the wages of unrighteousness," as the very beams and rafters, the cisterns and cellars, would testify, could they but speak. But, so far as we are concerned, are they not "sanctified by the word of God and prayer?" The immediate owners had one object in view, and the great Proprietor of all had another. And to his service we have consecrated them, both "the upper and the nether" stories, with every accommodation and comfort appertaining to them. Were we to be over-scrupulous on subjects of this nature, we should in fact be unable to live in this land of oppression and wrong. We could eat neither bread, meat nor vegetables; we could drink neither milk nor water; we could ride on no animal, and we could walk in no street; we could kindle no fire, nor could we find a spot of earth on which to stand. All has been polluted by sin. All has been, and still is, the fruitful source of injustice, fraud, violence and oppression. The whole system of things here is wrong, altogether unlike what it will be, when the kingdom of error and wickedness shall be destroyed, and the kingdom of truth and righteousness shall be established.

Signs of Progress.

Under date of November 27, Mr. Goodell wrote again as follows:

In my letter of the seventeenth instant, I said that there were now as many as ten Protestant services here every Sabbath; but had I said thirteen or fourteen, I should have been nearer the truth. The real fact is, that, on the Sabbath and during the week, there cannot now be less than twenty Protestant services in various languages.

We have recently taken a room in Galata, where, as soon as it is fitted up, our native brethren may, and probably will, meet every Sabbath morning, conducting the services themselves. It is not unlikely that they may choose one of their own number, expressly and formally, to be their pastor. A rich banker in Constantinople, who has recently waked up to a sense of eternal realities, offers to provide, at his own expense, a chapel for us in Constantinople proper; as, he says, many will not be able to come over to Pera in the winter. We have voted to accept his offer. Thus there may be soon three chapels opened for the Armenians every Sabbath, without including the one at Bebek.

The Patriarch has been compelled to have an expository service at the patriarchate, similar to mine. "And the magicians did so with their enchantments."

LETTER FROM MR. WOOD, DECEMBER 3, 1845.

Opposition to the Seminary.

THE course which the Armenian Patriarch has seen fit to pursue in reference to the seminary at Bebek, has been described in previous numbers of the Herald. It is evident that he looks upon this institution with very little favor. And his apprehensions, it must be confessed, are not altogether groundless. This seminary is undoubtedly destined to exert an important influence upon the Armenian nation. The nature and extent of this influence will be much more clearly seen a few years hence. In the mean time, however, the Patriarch, in consequence of his more perfect acquaintance with the plans and operations of our missionaries, perceives the tendency of events, and vainly endeavors to check their progress by acts of persecution. How much better would it be for his nation and himself, if he would fall in with the merciful designs of God, and strive to hasten forward the work which is doing so much for his people! And even such an event is not beyond the reach of a vigorous faith. "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?"

We have now to report to you the loss of our Armenian teacher from the seminary. He has been compelled to leave

us by the threats of a power, against which he did not dare to place himself in open opposition. Various attempts had been previously made to effect his removal; but his position in the community was such as to enable him to withstand them.

You are aware that, during the brief and troubled existence of the seminary or college, commenced at Scutari, mainly from opposition to our institution, he was one of its teachers. On the breaking up of that establishment, "the nation" was considerably in debt to him for arrears of salary. Having a large family dependent on him for support, and having influential friends to sustain him, his coming into connection with us could not be successfully opposed, so long as "the nation" could provide no employment for him. Though much calumniated and abused, he has refused to deprive himself of bread by separating from men in whom he could find no evil, and whose doctrines, he seemed to be fully convinced, were the doctrines of truth and godliness. Several months since, he was called before the Patriarch, and "his Holiness,"—though with many protestations of confidence in the sincerity, integrity and general excellence of the Americans, and of the benefits which we are conferring by our labors in the cause of education,—on account of the divisions which we introduce among the Armenians, and the impossibility of their doing anything themselves for the advancement of education because of our standing in the way, informed him that the Bebek seminary must be overthrown; that as soon as he could find a situation for him, he (the teacher) must withdraw from it; and as soon as another institution of equal respectibility could be established, he should take effectual measures to prevent any under his jurisdiction from attending ours any longer.

A few days since the teacher was again summoned to the patriarchate, and told that he was to enter the family of the Sultan's chief powder maker, as teacher of his children, on a salary about equivalent to what he was receiving from us. On his manifesting some reluctance to accede to this measure, he was told that it had been agreed upon in the council of the nation, and there was no alternative for him but submission. For several hours, on two successive days, he remonstrated and reasoned with the Patriarch and his counsellors, setting forth the injustice they were doing to him, to us, and to the Armenian community in general. But they were deaf to all his remonstrances and entreaties; and at last, getting warm with passion, the Patriarch exclaimed, "We say no more; if you submit not now, your blood be on your own head."

The teacher, seeing that there was no alternative, and that he must submit or place himself in open rebellion to a power which might bring upon him inflictions that he dare not incur, yielded to their will. With a sad and heavy heart he came to inform us of the result. When he took leave of us, it was with tears and every mark of the most sincere grief. He assured us that he should never cease to entertain a lively and grateful recollection of his intercourse with us. We do not doubt his sincerity. He has seen an illustration of character, formed on the principles of the gospel; and he has had the light of truth poured on his mind; and though we fear that the effect has not been a saving one as yet, we have won his confidence and affected his heart. We confidently hope that, in a good measure, his influence will be on the side of truth. As a teacher and a scholar, he ranks among the very first in the nation. Our enemies no doubt regard it as a great triumph that he is detached from us.

His removal, however, will not seriously, if at all, affect the interests of the seminary. No scholar, except his own son, leaves in consequence. The good providence of God, which has from the first so signally watched over this institution, has furnished us another teacher, well fitted to take his place. We have installed as his successor one of the first fruits of our labors, a member of our first graduating class, whom we had designed for the Galata school; this, however, is for the present suspended. He is a young man of a naturally strong, shrewd, discriminating and practical mind, who has made good use of his advantages for study, is full of zeal in acquiring and imparting knowledge, and commands great influence over others. It will not be easy to separate him from us; and we have high hopes, if his life shall be spared, in regard to the stand which he will take, and thus the influence which he will exert in this community.

The Patriarch's Seminary.

Mr. Wood has already referred to the institution which was opened at Scutari, mainly from opposition to the one under the care of our brethren at Bebek. It seems to be a part of the plan

of the Patriarch and his counsellors to renew the attempt to sustain a school of this character.

We understand that measures are in progress to revive the Scutari institution. There has been, for some time, a small common school taught in the building; but we are told that it is to be re-occupied by a school of a high order; but on what particular plan, and under whose direction, we are not informed. We presume that when such a school shall have been established, a strong effort will be made to break up our seminary. All the children of "the church" will be required, on penalty of the severest punishment, to forsake the schools of foreigners and infidels, and receive instruction from "the church" alone; but our hope is in God. It does not become us, who have experienced such signal deliverances in times past, to indulge in any fears. If our work be of God, it will stand; if it be not of God, we cannot wish it to stand.

At present our seminary is an important instrumentality in carrying forward the work of spiritual regeneration among this people. No wonder that the enemies of that work look upon it with bitter hatred; for they see that a mighty and ever widening and deepening tide of influence flows out from it, and that, if matters go on in their present course, it will be but a few years before almost the whole mass of cultivated, disciplined, controlling mind in the nation, will have been formed under our hands. Even now, when in want of teachers for their schools, they are obliged to look to us. Some time ago, they compelled one of our scholars to leave us and become an instructor in a new school in Constantinople; and another has hardly escaped from the same fate. They have discernment enough to see that they must bestir themselves, or the rising tide will soon sweep them away.

But what can they do? If they simply establish good schools and seminaries of their own, they know that we shall rejoice in it. We wish them to do this; for we wish active, thinking mind to work *upon*, as well as to work *with*. They must, therefore, destroy our seminary. But how? We do not know what new plan they may adopt; but we can conceive of none as probable which has not already been tried in vain. A portion of the community will send to us for the reason that we are evangelical. It is hardly possible that more severe measures should be attempted than those which have hitherto failed. In numerous instances, parents and friends have been harassed and persecuted,—in at least four instances, even to imprisonment,—to coerce the removal of their sons or wards. Many, by threats and actual opposition or persecution, have been prevented from coming, and others from a distance have been sent forcibly back to their homes. Yet vacancies have always been readily filled up, and numerous applications we have been obliged to reject. With all the changes and drawbacks which we suffer, we carry forward a goodly number through a full course; and the great objects for which we labor, are accomplished.

Oral Discussion.

The fact mentioned below is encouraging, for two reasons. 1. It shows that those who resist the introduction of evangelical sentiments, perceive a strong tendency to religious inquiry, which cannot be overlooked nor disregarded. 2. Every discussion, we may confidently anticipate, will issue in the wider diffusion of scriptural truth.

Another measure of a different kind has recently been adopted, with the view of checking the influence of our preaching. The Patriarch has opened a meeting at the patriarchate for the discussion of religious questions! This meeting takes place on the Sabbath, and is conducted by an individual who puts himself forward as the champion of the cause of the Armenian church. The plan is, that this individual shall select and bring forward topics; and at the close of his regular address, any one of those who have signed a paper, professing attachment to "the church," and receiving its "orthodox" doctrines, may ask questions and bring forward objections. Two meetings have been held; the first on "faith and good works," and the second on the "infallibility of the church." Only two or three of the evangelical men have as yet attended. One who attends, has lately received employment from the Patriarch, under a promise that he will not attend our meetings. Being very poor, he submitted to this condition; but he still reads our books, and visits us. He was permitted to sign the paper for this meeting, with the insertion of the word "only" before the "orthodox" doctrines; and at the first meeting, he so plied their champion with objections to his theory of justification, that the latter was compelled

to make admissions obviously fatal to his scheme, and left the place in anger. At the last meeting, our new teacher, spoken of above, was present; and though not a signer, he was permitted to speak; and so successfully did he push the speaker on the question of church infallibility, as to cause him, the second time, to cut short the discussion and go off in anger. There were one hundred and fifty persons present, nearly all of them from the class of those who have ever kept aloof from us, and who, for the first time, have heard the views and arguments of evangelical men publicly presented. It is not probable that such meetings will long be kept up, though we earnestly hope they may be continued. The individual who takes the charge of these meetings, is wholly devoted to the work of opposing the evangelical movement. He goes about as a missionary every where, opposing and trying to entangle the native brethren in the web of his sophistries. He is undoubtedly under the guidance of the Jesuits, who furnish him with the weapons of his armory, as he is known to associate much with them, and as he seems more of a papist than an Armenian in his mode of disputation; though he is charged by many with being really an infidel acting from ambitious and selfish views. He is fond of disputation, shrewd, artful and thoroughly dishonest as a reasoner. He is put forward by our leading opposers as a strong man, and certainly has sufficient ingenuity and tact to keep the intellects of our brethren in healthful exercise.

He makes free use of the press as well as of his tongue. Among other publications he brought out a pamphlet, a few months ago, on baptism, containing a review of a sermon of Mr. Adger, (issued as one of our monthly series,) on that subject. His doctrine was boldly stated to be, that baptism frees from original and actual sin, unites the soul to Christ, and is truly and really the new birth and the cause of everlasting life. He affirmed that one may sincerely believe in Christ, and keep all the commandments of the gospel; and yet, for want of baptism, fail of salvation; and that, except the infant enter the "saving water," however earnestly his baptism be desired by the parent, and by whatever cause prevented, he cannot enter heaven. This doctrine, so horrible and yet so cherished in these corrupt churches, he supported by a subtilty and show of argumentation which attracted much attention, and gave us a fine opportunity for exhibiting the truth on the subject in our preaching. It was also deemed advisable to bring out a thorough discussion of the whole question in print; and the duty having been assigned to me, I accordingly prepared a tract, going over the whole ground, meeting all his positions, showing the sophistries of his reasoning, and presenting, not in name, but in fact, a complete answer to his tract. It has just issued from the press, and is received with much interest. It will probably have a wide circulation; and we may hope that it will do much, with the blessing of God, to open the eyes of men to the discovery of the necessity of a far different regeneration from that which is effected by an external ordinance.

This man has also just brought out another large pamphlet on the Lord's supper, advocating transubstantiation, and in which he violently assails our fundamental principle of receiving only the Bible as a rule of faith. This will give us the ear of multitudes on these vital questions also. Thus religious discussion is kept up with an increasingly active and absorbing interest, and the sphere of it is continually widening. In this warfare, if conducted on our part in the spirit of meekness and love, and with the steady view to win souls, we may hope for results that will spread joy through the courts of heaven, and build up the kingdom of Christ in this dark land.

LETTER FROM MR. DWIGHT, DECEMBER 6, 1845.

Progress at Ada Bazar—Constantinople.

In the following letter Mr. Dwight gives a brief account of a visit recently made by him to a place in the interior, with which the readers of the Herald are already somewhat familiar. The facts stated in this communication should deepen our interest in the work, which the Lord is evidently carrying forward among the Armenians of Turkey.

I write now to say that I have just returned from a tour to Nicomedia and Ada Bazar, the circumstances of which I hope to communicate to you, in detail, very soon. You must remember the manner of Mr. Schneider's reception, some months ago, in the latter place; and how he was driven out by the Governor and the Judge. This outrage upon his rights as an American citizen led me

to ask, through our Chargé, Mr. Brown, for a special letter from the Porte to the Governor of Ada Bazar, ordering him to see that my rights of person and property were respected. Such a letter was promptly furnished, signed by the Grand Vizier, and its effect was very good, not only on the Governor, who showed me all due respect, but also upon the people of the place generally.

I hope that good was done by my visit. The brethren there are living, emphatically, as sheep in the midst of wolves. They are, however, a most cheerful and happy band of Christians. Seldom have I seen more of the sweet, quiet and ardent spirit of the gospel, than I found there. I had an average of about twenty calls a day at my room in the khan; and every evening I held a meeting at some one of their houses, where from twenty to thirty were present, including several females. I have returned to the capital with a deeper impression than I ever had before, of the reality of the work of God in the interior of this country. No power, less than that of the Holy Spirit, is adequate to produce such changes in the characters of men as I have seen. I assured those beloved brethren — who hailed my appearance among them almost as the visit of an angel from heaven — that they were remembered in prayer by many of their fellow Christians, not only in this country, but also in America; and I earnestly hope that our churches at home will be more and more interested to pray for their persecuted and suffering brethren in Turkey.

Ada Bazar is a much larger place than I had supposed. From very authentic sources, I learned that the whole number of its houses is upwards of three thousand, more than one thousand of which are Armenian. This would make the whole population nearly or quite sixteen thousand souls, and of these about five thousand must be Armenians. There are four Armenian churches. It will be obviously our duty to visit this place and Nicomedia as often as circumstances will allow; and I, for one, shall esteem it quite a privilege to go whenever it appears best.

In Constantinople every thing goes on quietly; and I feel certain that progress is making from month to month. A meeting has recently been opened in a room connected with the patriarchate, with the avowed object of giving to the people an exposition of the gospel. The real design is to draw the people away from our preaching service, and great efforts have been made to accomplish this purpose. The number of our hearers, however, has not in the least diminished. If the gospel is preached there, even though it be "of envy and strife," still we will therein rejoice. Indeed, I take great encouragement from this effort, as one of the promising signs of the times in which we live; and in whatsoever way this particular enterprise may terminate, I am assured that great good will come out of it.

Erzeroom.

DOCT. SMITH'S VISIT TO NICOMEDIA.

The Steamer—The first Sabbath.

THE station with which Doct. Smith is at present connected, is Erzeroom. But having occasion to visit Constantinople, a few months since, and his stay at the capital, for a short period, seeming to be very desirable, he made an excursion to Nicomedia, for the purpose of strengthening and encouraging the brethren in that place. The following extracts from his journal will show that he found much to indicate the presence of the Holy Spirit.

September 20. On arriving at the steamer which was to set out for Nicomedia, I was welcomed on board by one of the leading Armenians and rulers of that place, who took my baggage, and, placing it with his own, invited me to share with him his seat on the deck. I assented, and was presently introduced to some of his townsmen who were on board, and whose acquaintance I had not made during my previous visits. We passed the time in profitable, mostly religious, conversation, until three o'clock in the afternoon, when we arrived off Nicomedia. Not wishing to expose my friend to the false charge of having invited me from Constantinople, I remained in the steamer until he had taken a boat, and then had my baggage put into another. Immediately on seeing this, he left the boat where he was, and joined me, and we landed at the wharf as part of the same company. Depositing my effects in the custom house, I was about to start in quest of a room, when a messenger from this man came to invite me to his place of business, where several of the brethren were already assembled to welcome me on my arrival. These marks of boldness on the part of a man in authority pleased me not a little, and I accepted the invitation. Three or four

of the brethren whom I found there on my arrival, tendered their services in obtaining and furnishing my room; and before sundown I was comfortably located in an apartment capable of holding about forty persons.

The next day was the Sabbath. His account of the employments of the day is in the following language.

21. This has been a delightful Sabbath. In the forenoon sixteen persons listened to preaching for about an hour, and afterwards engaged in a long and searching conversation with regard to the spiritual state which they had maintained, during the four months since I left them. One in particular,— who, though among those who give the best evidence of piety, was last spring terrified by a threat of banishment into a promise not to visit me more,—humbled himself before all, and, acknowledging his great want of faith, spoke admirably in illustration of the truth that the only hope of the brethren was in their living near to Christ. All represented the enemies of the truth as being wholly occupied with their worldly concerns, and listened with much interest to my exhortations to arouse and be active in disseminating the truth, while so little attention was paid to them by the persecuting party.

Female Education—A Wedding.

The name of the individual who is mentioned below, is suppressed for prudential reasons. Could more be communicated in respect to him, the friends of missions would feel a deeper interest in the statements which follow.

23. You are aware that our friend ——— was aided for some time from abroad in keeping open a female school; and you will be interested to know something as to its influence, and what has become of it, now that the aid has been withdrawn for nearly a year. I visited the school the other day, and found in it about twenty girls, between six and twelve years of age: at the moment, however, our friend was not in the room. In one corner were the tools and other apparatus of a tinner; and here, for want of other support, he works at his trade, and earns his daily bread. Before his workbench he ranges the girls, who read to him their lessons, part in ancient, and part in modern Armenian, according to the wish of their parents. When he is called away for any length of time, his daughter, a bright girl, takes his place; and thus, without any compensation from abroad, the school is kept up for the present. You will rejoice also to know that one of the misses who was taught in this school, and who is decidedly evangelical, has, under the patronage of the brethren, opened a school for little boys and girls in a private house; and that, in still another place, an effort, with a prospect of success, is making to get up a third school for the instruction of little girls alone. These schools are not objected to on the part of the Armenians; but, on the other hand, the feelings of all are gradually becoming favorable to female education. This is the fruit, almost entirely, of our friend's school. And who will take it upon him to say that the aid extended to this school has not been money well spent?

As another result,—attributable, in a great measure, to the labors of the same individual in the cause of education,—ten or twelve married women have learned to read from their husbands or brothers; and there are, besides these, a few interesting cases of persons who have just commenced.

Let me mention an incident in connection with one of these women. The wife of one of the brethren was induced, last winter, to begin to learn to read; but she was soon dissuaded from prosecuting the work by her unevangelical father and mother, and some neighbors who charged her with having become a Protestant, which, in this place, is, emphatically, supposed to mean something closely allied to his Satanic majesty. A few weeks since, a pious brother was passing the evening at their house; but being foiled by the worldly minded father in all his attempts to introduce spiritual conversation, he left at an early hour and went home. This led the wife, just referred to, to ask her husband the occasion of such an early departure; when he replied that, not finding congenial society there, this brother had gone home to read in the Bible, and converse and pray with his wife. Domestic happiness of this kind being a very rare thing, indeed, in this country, the reply aroused her mind to make new resolves; and she begged her husband again to supply her with books, and she would learn to read, let her relatives and neighbors say what they might; "for," said she, "why should you be away so often, seeking for an evening's enjoyment, when we might be so happily spending our time together at home?"

Our friend gave me, in the course of our conversation, some interesting particulars in relation to the wedding of one of the evangelical brethren, which took place a week ago. The ceremonies of the occasion were performed as usual in the church; but the processions to and fro, instead of being boisterous and in a state of confusion, were orderly and well conducted. Generally the priest who conducts the services leads the crowd, and chants monotonously as they move along; but, at the request of the brethren, the music on this occasion was committed to their hands, and, walking in regular lines, they united, with one accord, in singing pieces which they had selected for the occasion, and which were set to music in Frank style. The quiet and sobriety of all concerned presented such a contrast with the bawling and drunkenness often witnessed at such times, that the remark was made by a looker-on, who perhaps never dreamed that any good thing could come out of the evangelical movement, "This is what all weddings ought to be." In the house, by the natural operation of the law that "like loves like," the brethren were seated quietly in one room, reading, singing, and engaged in profitable conversation, while the remainder of the guests, in another, were indulging themselves to excess in the use of wine and strong drink.

I have been thus particular in sending you these extracts, that you may form a true conception of the boldness of the Nicomedia brethren, and the respect they, as a class, are gaining in the community. You will also be able to form a better idea of the immense difference which exists at different times in the degree of toleration which the brethren there enjoy. Last winter there was reason to suppose that the parties united on this occasion would be refused marriage in the Armenian church. Now, from beginning to end, the ceremonies were public, and the mode of conducting the accompanying exercises such that the whole community was talking, as they still do, more or less about this "Protestant wedding;" and yet, so far as I know, no one speaks of it but in terms of approbation.

Light spreading—Visiting the Sick.

The incidents which follow, are all of a cheering character. They reveal, very distinctly, the presence of an unseen but resistless agency.

27. Two men from different villages—one from the east of Ada Bazar—have first learned, during the last week, from the brethren here, the true way of salvation. One is a merchant of wealth and influence in his native place; and, on leaving, bought several of our publications, and said that he should endeavor to introduce the modern Armenian Scriptures into the school of his village; and that, if it could not be otherwise secured, he would defray the expense of the books himself. Thus it is that light shineth in dark places.

28. (Sabbath.) Twenty-four persons listened for nearly two hours, with breathless interest, to a discourse on the text, "The disciples were called Christians first in Antioch"; and I was strongly reminded of some similarities between the situation of the brethren here, and those of that ancient church.

30. To-day I was called to visit the sick son of a wealthy man, the greatest persecutor of the evangelical brethren. I was not aware whom I was visiting at the time, and, of course, used the freedom which strangers in this country feel at liberty to do, in conversing on religious subjects. The mother's curiosity was excited, and we had a conversation of more than an hour's length on subjects connected with the errors of the Armenian church. Transubstantiation, the remission of sins by the priest, the worship of relics and of the saints, were all examined by the light of Scripture; and she, apparently with cordiality, assented to the truth of all I said. In reference to worship in the church in the ancient language, she said, "Last Sabbath I understood but one sentence in the whole service, and that was, 'Verily, verily, I say unto you,' and I have thought of that repeatedly since, and begin to feel that Christ's words are the only true words." This woman's daughter has learned to read in the school of our friend mentioned above, and I cannot but hope that she may yet be the means of the salvation of her father's house. Subsequently I heard of this woman's repeating my "Protestant sermon," as she called it, in the house of one of her neighbors, accompanying it with remarks approving the sentiments which I advanced. The son also, who recovered his health, was heard more than once to speak in the highest terms of the interest which he said was manifest in my efforts to do good to the bodies and the souls of men. This visit and its results constitute another fact, bearing on the

usefulness of medicine in introducing the missionary to otherwise inaccessible houses and hearts.

October 2. On delivering medicine to one of the brethren, who was sick in bed, he placed it in the hands of his wife for safe keeping, who on receiving it remarked, "This is medicine for the body; you must not let him leave us, until he gives us some for the soul." This being said in Armenian, was not intended for my ears, but was interpreted to me by the patient. On my smiling assent, she asked if I had brought with me an Armeno-Turkish Testament, and seemed greatly pained that I had not. But she was again as much delighted to hear that, though I could not speak, I was able to read the Armenian sufficiently well to understand the meaning of the New Testament; and she at once brought me her book, bearing marks of use, and begged I would preach them a short sermon, as she had never heard any missionary speak the comforting words of eternal life. For an hour this happy Christian couple attended, with affecting interest, while I read, conversed, and united with them in prayer.

The following incident is mentioned for the purpose of illustrating the defective discipline even of pious parents in Turkey, and also to show what mistakes persons who are just opening their eyes to the light of the Scriptures, are constantly liable to make.

During this interview, a little boy of theirs, in spite of their united efforts, ran noisily about, threw various things on the floor, cried out for sugar, and when restrained, struck his mother, pouted his lips, and threw himself down with passion. This turned our conversation to the subject of parental government; and I found that these simple minded parents, in embracing Christ, and seeking to walk according to the law of love, had erroneously concluded that however bad their child might be, they ought to bear and forbear, and never allow themselves to strike or otherwise punish him. Since whipping in this land is an act prompted by passion, on the part of the parent, they had never thought of it otherwise than as a sin, and one which they ought to guard against. You must know that they have not Solomon's proverbs in a translation as yet; and, therefore, it was to them an unlooked for exhortation that I gave them, not to spare the rod. Have you ever asked yourself the question, when there will be a single native minister in this country, who shall come up to the apostolic rule, 'A bishop ruling well his own house, having his children in subjection, with all gravity?' How many generations will pass away before, by any probable process, such knowledge of the duty and mode of governing children will exist here, as is found in the New England States.

Intercourse among pious Females.

The facts stated below can hardly be appreciated in this country. And yet they convey but a very faint idea of the obstacles which every where oppose the elevation of woman in the East.

3. Having learned that the Armenian woman, mentioned above, had never enjoyed the benefit of religious conversation with any of the enlightened Armenians of her own sex, I made an appointment, this evening, to meet two brethren and their wives at her house. You will perhaps wonder that a pious female,—for I hope that this woman is really such,—should live for months in a community where she knew there were two or three women, and perhaps twice that number, like herself; and yet not overcome any obstacles that might be in the way of free intercourse with them. In a few words, therefore, I will endeavor to make the matter clear.

About a year ago, a paper printed at Smyrna by some bigoted Armenians, in giving an account of Protestants, described their worship as consisting in placing the lady of the house, where they assembled, in the centre of the room, and causing her to personify the Virgin Mary; and that then, the brethren, in turns, saluted her with a kiss, &c. It also represented it to be a custom of Protestants to interchange wives in their visits at each others' houses. These stories, put into circulation in this way, were in due time received at Nicomedia, and endorsed by the Bishop in one of his sermons. After many most slanderous and abusive charges, he declared, as a climax, that there were things carried on in these assemblies, that it would be a shame to repeat in public; but that if any one wished to know what these things were, they must inquire of him in private. The credit given to this report you can only understand, if you connect it with the prejudices against the word "Protestant" already existing, and with the implicit regard which the ignorant pay to every thing that comes from the

mouth of their Bishop. Suffice it to say, from these rumors there have sprung many other stories, until, in Nicomedia, there seemed reasons which made it imperative on respectable females to give up all association with Protestants.

Doct. Smith next describes the difficulties growing out of the state of things just alluded to, which he was obliged to encounter in bringing these Christian friends together. It did not seem prudent to proceed without a good degree of caution.

On reaching the place designated for the meeting, we had a pleasant season of conference, reading of the Scriptures, and prayer; and just before midnight we separated, all much refreshed in spirit; and the three women who had thus become acquainted with each other, were as happy as you can well conceive. Before separating, they made an appointment to meet on the subsequent evening, without their husbands, at the house of one of their number.

I learned afterwards that four females, including the three already mentioned, spent a portion of the Sabbath in reading in, and conversing together from, the word of God; and that they formed an agreement to meet together every Sabbath; and that a fifth had obtained consent to join them; and that two or three others would probably do so. If my visit to Nicomedia had secured nothing else but this single result, I should feel, in my own mind, well rewarded for the time and effort that it cost me.

Another Sabbath—A Happy Death.

On the last Sabbath spent by Doct. Smith at Nicomedia, it will be noticed, he had a greater number of hearers than at any previous preaching service.

4. To-day twenty-seven persons were present at the preaching service; and I experienced great freedom in addressing them from the text, "Lay not up for yourselves treasures on earth, but lay up for yourselves treasures in heaven." I hope the influence of my remarks will be to unite those of them who are brethren, in more complete devotion to the service of their Master. Alas, that such a body of humble, meek and anxious listeners to the preaching of the gospel should any where exist in this dark land, without any one to break unto them regularly the bread of life!

A visitor this evening, upon whom light has never dawned till within the last week, inquired, with seeming anxiety, respecting the efficacy of the eucharist in taking away sin. While I was explaining the passages relating to the ordinance, he seemed to be laboring under an intense mental struggle. His early education, and all his long cherished and fond hopes, were on one side; and, on the other, were the plainly expressed words of Scripture. Which should he choose, seemed to be the question before him. He went away, however, declaring his full belief that I had given him the true interpretation of the passages referred to, and, apparently, putting his trust in Christ, once offered up a sacrifice, but now sitting at the right hand of God as our Mediator and Intercessor.

This visitor came to visit me again the next day; but I saw nothing in him as encouraging as I discovered at the former interview. He left me, however, manifesting a determination to search the Scriptures as the only source of eternal truth and life.

On leaving,—as I did, October 5, in an open boat to avoid embarking in the steamer on the Sabbath,—four hundred piastres were given me, as the subscription price for twenty of Mr. Adger's Magazines, circulated in Nicomedia and Ada Bazar. A brother, who was a fellow passenger in the boat, told me that he first obtained light in regard to some of the errors of his church by reading this magazine; and I heard of another similar instance among those whom we had left behind. If Nicomedia must remain unsupplied with the regular ministrations of the gospel, it is comforting to know that the press is placing in the hands of the brethren there, so much which is adapted to build them up in the most holy faith.

Doct. Smith has appended to his communication a statement which throws even additional interest around all that has gone before.

About ten days after I left, one of the brethren,—the first fruits of the evangelical work in Nicomedia,—was called home to his reward. This man was sick as long ago as when I was there the first time, in February last. When none except the man in authority, mentioned under date of September 20, came to me openly, he found a ready reason in his state of health, and was as often at my room as his strength would allow. During my recent visit, I visited him on his death bed, and found him strong in the

Lord, and talking cheerfully of Christ and death to his anxious friends. He surprised me with his forcible applications of Scripture, and the unwavering confidence he seemed to feel in his Savior. I am told by his son-in-law that his death, though painful and distressing to behold, was attended with great spiritual peace; and that there was never before anything of the kind known in Nicomedia.

Trebizond.

LETTER FROM MR. POWERS, NOVEMBER 24, 1845.

Present Aspect of the Station.

THE Herald for September, it will be remembered, contained a full and deeply interesting account of the recent persecutions at Trebizond. Mr. Bliss was called, in the providence of God, to pass through that fiery trial without the counsel or the presence of any of his brethren. At the last general meeting of the mission, however, Mr. Powers was requested to remove from Broosa to Trebizond, and share the labors and responsibilities which devolve upon that station. The following letter gives his impressions respecting the present state and prospects of the missionary work in that field, after a residence of ten weeks in his new home.

The recent persecution has left the cause of our Redeemer in a most suffering, bleeding condition. For various reasons, not wholly connected with the persecution, very few of those who were regarded as truly converted men, are left on the ground. One has died; one is in our seminary at Bebek; one has been sent abroad in the service of the station; one, to avoid persecution, has changed his place of residence; two are in exile for the truth's sake; and three have gone abroad on business of their own. Thus, in the providence of God, almost every one who was giving evidence of piety, has been removed from Trebizond.

Another and a much larger class of persons, after attending the instructions of the missionaries and seeming to be much interested in the truth,—many of whom, it was thought, might be truly converted men, and some of whom may yet prove to have been so,—in an evil hour yielded to the persuasions and threatenings of their adversaries; signed papers declaring their belief in all the doctrines and customs of the Armenian church, and pledged themselves to have no more intercourse with the missionaries; thus, in a measure, dashing the fond hopes that had been entertained in respect to them. The most of these men, however, seem not to have lost their interest in spiritual things, nor to have joined the enemy's ranks. For the most part they cleave to each other, call each other brethren, associate only so far as business may require with the opposers of the truth, and seem to long for the courts of the Lord, as did the writer of the eighty-fourth psalm.

On our taking a house in the city, several of them,—some six or eight at one time,—called on us "by night" to welcome our coming among them, and to express their regret that the present state of things in the city, the hostility and vigilance of their opposers, did not allow them to hold intercourse with us freely, and enjoy the benefit of our instructions. The opposers of the truth are, indeed, exceedingly bitter against them, and in every imaginable way deride, abuse and harass them. So terribly have the gospel readers been persecuted, that they have seldom dared to meet together, even a few of them, for reading the Scriptures and prayer. And very few of them are so situated that they can read the word of God in their own houses, even without the most shameful abuse from some person; so high an offence is it regarded to read God's own book; and that two of the brethren should walk together in the streets, has scarcely been tolerated. They seem almost broken down and dispirited by the trials they have passed through; and have scarcely courage or spirit left to do what they might probably do without molestation.

As an illustration of this, one of their number who has been excommunicated from the church, started, one Sabbath morning, to come to the service at my house. On his way he met a woman, who, though she knew not where he was going, bawled at him so outrageously, and heaped upon him so many opprobrious epithets, that the poor affrighted man turned and went another way; nor has he dared to enter my house since. The same truth is painfully manifest from the fact that when they meet together, or call on us, they seldom converse on strictly religious topics, or inquire about truth and duty; but rather speak of the abuses they suffer, the machinations of their adversaries, or inquire when foreign powers will interpose to relieve them from their troubles.

Notwithstanding all the sufferings

which the opposers have inflicted upon the gospel readers, to their great surprise and vexation, they seem not to have quenched their thirst for truth, or their attachment for one another. Strangers as they are themselves to the power of truth and love, they know not how to account for it that anathemas, exile, threats, the loss of business and reputation, together with all manner of personal inconvenience and petty annoyances, have not completely subdued the gospel readers, but by supposing that they are sustained by large pecuniary considerations.

The Preaching Service resumed.

The preceding statements respecting the actual condition of the reformation which has been in progress at Trebizond for some time, are more favorable than was expected. The remarks which follow, would seem to indicate that the Lord has still a work to be done by our brethren at that station.

Such was the state of things here, when the Lord, in his good providence, cast our lot in this city. Although at the time I had no encouragement to expect that an individual, out of the two mission families, would attend a regular service in Turkish, I resolved to establish one, if only "two or three" should be present. Assuredly gathering that the Lord had sent me here to preach the gospel, I determined, God helping me, to discharge my duty in this respect; and if men would not come to hear, I could not help it; I was not responsible for the hearing of the word, but for preaching it. On the first four Sabbaths, only those attended who were in some way connected with our two mission families. The fifth Sabbath a single individual, not thus connected, was present. The next Sabbath another came, the next Sabbath another, and so on till the present time. The whole number who have ventured to come is sixteen, and our audiences, the last two Sabbaths, have consisted of ten and eleven persons respectively. This is all, and more even, than we had dared to hope; and for these encouraging indications of returning quiet, and of an opportunity to preach and to hear the gospel, we feel devoutly thankful. We are encouraged to pray and labor in the hope that these scattered and trembling inquirers after truth may yet be gathered together, and that the salvation of the Lord may be displayed among them. Never have I enjoyed preaching the gospel more than, on the last few Sabbaths, to those few persecuted inquirers; and I would hope that some of them may be the true but weak disciples of Christ, who for months have been hunted as a partridge in the mountains. They come with the utmost caution and trembling; and when once within our little sanctuary, it is no ordinary privilege to feed them with the bread of life.

In this connection Mr. Powers describes his chapel, a room in his own house, "large, convenient and pleasant." "Our prayer is," he writes, "that it may be filled, ere long, with attentive hearers, and, more especially, that it may be filled with the presence of the Lord, giving life and power to the word spoken in his name, and making this the gate of heaven to many souls."

It may not be out of place to remark, in conclusion, that we are now very much shut up to the formal preaching of the gospel, a method of communicating the truth which the Board and our patrons at home place first on the list of instrumentalities to be employed by missionaries in extending the Redeemer's kingdom. Such is the hostility of the great mass of this people that we can have no direct access to them whatever. And such are the fears of the gospel readers that, but for a regular service of this kind to draw them out, but few would call on us, and those few but seldom. Nor can we visit them at their houses, as they would be subjected to great abuse by some members of their families, or by others who should know of our visit. I know not a single family where I should be a welcome guest. At present, therefore, and under existing circumstances of trial and persecution, what at first view might seem to be the least feasible method of doing this people good, may prove the most so. May our anticipations in this respect not be disappointed. What we now most need, and desire and pray for, is the influences of the Holy Spirit. If human means might elsewhere suffice to bring men to Christ, and advance the interests of truth and goodness, certainly they cannot here. The truth is opposed by so many and such powerful adversaries; so many are the obstacles thrown in the way of those who would follow it, that nothing short of divine power can lead men to embrace it. When we reflect on the scenes of trial and suffering through which our native brethren have passed, and the obstacles that beset them at every step, we ought

to feel very lenient and charitable towards them, if they do not always walk so uprightly and stedfastly as we could desire. They greatly need the prayers and sympathies of Christians. And will not all Christians in more highly favored circumstances, who know nothing of persecutions for Christ's sake, pray for those of their brethren now in exile, or under the ban of their church, for adhering to the gospel, and for all those who, amid fierce opposition, are struggling to find the narrow path that leads to heaven, and to walk therein? Will not Christians at home, moreover, be grateful for their own mercies?

Greece.

LETTER FROM MR. KING, OCTOBER 27, 1845.

General Excommunication — Encouragement.

THE following letter contains the latest intelligence respecting the situation and prospects of Mr. King. From this and from previous communications, it is evident that this beloved brother has a strong claim upon us for our Christian sympathy and our constant remembrance of him at the throne of grace.

By the last number of the Minerva, one of the principal newspapers printed at Athens, I learn that my book and myself have been excommunicated by the so called "great church" at Constantinople. The article in the Minerva, giving me this information, is from Constantinople, under date of September 25, (October 7, N. S.) Of this, the following is a translation. "On Sunday, a synodical writing, or excommunication, was read in all the orthodox churches of Constantinople, against the American holy apostle, Jonas King, and his blasphemous defence. We are confident that the Great Church would not condescend to publish such a writing,—which, in the present age, is disapproved, and which is also contrary to the spirit of our spotless religion,—if the said holy apostle had not the impudence to send to different individuals here many copies of this his unholy defence."

By a man from Crete, I learn that an excommunication has been read in the churches there also against me and my book. It was probably sent from Constantinople, and will doubtless be read in all the Greek churches in the East.

So you see that the whole oriental church is set against me in battle array. But I feel that I can say, "The Lord is on my side; I will not fear; what can man do unto me?" "All nations compassed me about; but in the name of the Lord will I destroy them." "The right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord." It is indeed the Lord who has preserved me till this hour, and he will preserve me till the work which he sent me to perform shall have been finished.

These excommunications put my life continually in peril in every place to which I may go, where there are fanatic Greek Christians; though there is probably less danger at Athens than in almost any other place, either in the kingdom of Greece or in Turkey. They subject me also to many other difficulties, both public and private. "Always bearing about in the body the dying of the Lord Jesus," is a passage often in my mind; and my prayer is, "that the life also of Jesus may be made manifest in my body."

But though subjected to so many difficulties, I am enabled, by the grace of God, to rejoice and from my heart to render thanks to his great name, that he has permitted me thus to suffer for the truth as it is in Jesus. "As sorrowful, yet always rejoicing," is very nearly my situation. My great anxiety is that in the midst of all this, I may be enabled to exhibit the spirit of Christ, and not the spirit of the world, that God may be glorified in me, whether by life or by death.

My trial before the court has not yet come on. I preach in Greek, on the Lord's day, as usual. Last Sabbath I had about twenty hearers. A Greek deacon has lately been called before the Synod, for having spoken against the holy fire at Jerusalem, and the miracles wrought at Tenos. He was supposed by the Synod, I believe, to be in my employ. A young officer has lately called on me twice to converse on the subject of religion. He says that he is perfectly convinced that the worship of images is wrong. He called first as an entire stranger, moved to do so, as I understood him to say, by the opposition made to me and my book. He is now reading the word of God, of which I gave him a copy. He says there are many, both men and women, who are convinced, as he is, that their church is in error, but they dare not speak. An impression has been made, I trust, on the minds of many, which will never be erased.

Madura.

LETTER FROM MR. MUZZY, OCTOBER 13, 1845.

Plea for Missionaries.

THE following communication is commended to the serious and prayerful consideration of the friends of missions, particularly of those who have recently entered, or are soon to enter, the ministry. It is, indeed, the Macedonian cry. May it receive a response which the Master will approve!

We are in great want of help. We need a physician and ten missionaries at once. For want of a physician, we have suffered much, and been crippled in our efforts to extend the mission, and in all our attempts to do our duty to the field already occupied.

We need a missionary at Tirumungalum, which is vacant by the removal of Mr. Tracy and the seminary. There is at Tirumungalum a boarding school of forty boys, a small church, and ten day schools, a Christian village of thirteen families, and others ready to become Christian as soon as there is any one to take charge of them.

Sivagunga is a large station, with a boarding school of about forty boys, a good church building, and a flourishing church, besides a female school taught on the mission premises, six or eight Christian villages, and others ready to come under Christian instruction; but there is no missionary to look after them. Mr. Cherry does what he can for the station from Madura. Experience has shown us that two men are necessary to enable us to occupy this station at all.

Another man will be needed for Dindigul, as Mr. North, who is there, is needed for the seminary. Eighteen miles north of this, a station has grown up, almost without our perceiving it; the three or four congregations and schools there need one missionary, to say the least, and they need him immediately.

Salavuntham, thirteen miles from this, on the road to Dindigul, needs a missionary much. Another town, thirty-six miles south-west of Dindigul, and nearly the same distance from Tirumungalum and Madura, containing a population of eight thousand souls, is as ready, and calls as loudly for two missionaries, as any place I have mentioned. In this place and its vicinity are eight or ten of our most promising congregations and schools; and more might, in all probability, be immediately gathered. The cause suffers much for want of a station there and missionaries. On the mountain near this place, we have erected a health bungalow. The coolies employed on the work were from this and the surrounding villages; the truths which they heard while thus employed, appear to have been much blessed, so that there are indications of an extensive movement among the villages in which they live. The Church Missionary Society, moreover, has made over to us their congregation in this vicinity. I have said we wanted two men for this place; but four would not be enough to enable us to supply more than a part of the important and urgent demands for labor which exist here.

The mission transferred by the Indian Missionary Society to the care of our brethren in the Madura district, as mentioned below, is the same which Mr. Winslow describes in his letter of September 12, published in the January Herald.

But another field, still more urgent than any of these, if possible, is already on our hands. You are acquainted with the operations of the Indian Missionary Society. A want of funds has obliged them to relinquish most, if not all, of their fields of labor. They have made over to us the flourishing mission in the country of the Tondiman Rajah. Thus, in addition to all our other need of help, we have here a whole mission, with one principal station and several out stations, schools, congregations, catechists, churches, &c., demanding our daily care and labor.

Other openings—Physician needed—Encouragement.

Thus I have told you what we would do with the ten missionaries I have asked for. But you will also see that I have said nothing of the wants of Pulney, where we have a congregation, nor of Perumpogoody, the second town in the district, where we have also a congregation, nor of Romnas, nor Tondi, nor Nuthan, nor Monahmathurie, nor Viruthufestee where we have a congregation, nor of Streelaputhoor, nor of Sevicosey, nor of Arapacortha, nor of the other large towns where missionaries are urgently needed; and in all of which our mission would establish stations to-morrow, had we the men to place there.

In the villages around nearly all of these places, many families have desired

to put themselves under Christian instruction; and numbers around some of them have done so already. Of course every such addition adds to our labors, and consequently, with our hands as full as they at present are, decreases the amount of what we are able to do for villages already under our care. The bad effects of this system of operations have been seen in the small improvement of all, and a defection of a part, of these villages. Unless we have more help soon, the cause will be very much injured.

But we are not discouraged. We have not found one of all the precious promises to fail or prove insufficient. The experience of the apostle Paul has been verified in us; the grace of God has been sufficient for us. When we were weak, then were we strong. But the dealings of God with this people and this mission do not belong to us alone, but to the church whose servants we are, and it is our duty to make them known.

It is earnestly hoped that the following plea for a physician, will not be in vain, like those which have preceded it.

The need of a physician is felt more and more, as our constitutions suffer more from the climate and the diseases we have had. We have, it is true, a sanitarium in a climate even better than any part of the Neilgherry Hills. But we cannot receive the full benefit of it without a physician. It is far from any inhabitant, and sixty miles from Madura, where medical advisers can be had. Persons so unwell as to be obliged to avail themselves of the benefits expected at this place, could not well be so far from such assistance. Had the mission a physician upon whom they could at any time call, even though he lived in Madura, he might reach the health bungalow in a night and morning's run with bearers, or a day and a half's ride in a good bullock bandy, and any of the other stations much quicker. This would inspire us with confidence, so that we might much oftener be absent among the villages than we now feel it possible to be.

This subject is pressed upon our attention at the present time, from the fact that the cholera is raging among us. The son of the principal Judge, was attacked yesterday morning, and was a corpse in three or four hours. There are many other cases here now. Who of our number will be called home this time, we, of course, do not know. But should we be called to pass through the distressing scenes of 1843 again, is it perfectly certain that no pious physician, who might have come to our assistance, will be held responsible, in the solemn day, for not having done so?

From the brief statement which follows, and from information derived from other sources, it is evident that the favor of God still rests upon this mission.

Our mission labors continue to be blessed. A number of congregations have united with us, and a few members have been added to the churches. There have been seasons of interest in the boarding school, and at the station here; eight or ten persons are now candidates for church membership. One village congregation of fifteen families, living near the city, united with us last week, and another of twenty or thirty has begun to attend church. The inhabitants of the latter call themselves our people, and promise to sign the pledge as soon as all can be brought together.

Siam.

OBITUARY NOTICE OF MRS. BRADLEY.

Since the brief announcement of Mrs. Bradley's decease which was published in the last number of the Herald, a very full and interesting account of the circumstances which preceded and attended this melancholy event, prepared by Doct. Bradley, has been received. From this communication the extracts which follow, chiefly illustrative of her exercises in view of her departure, have been taken.

Mrs. Bradley, with her husband, embarked from Boston for Siam, July 2, 1834; and she arrived at Bangkok, July 18, 1835. Her death occurred, August 2, 1845; so that she was engaged in the work of a missionary a little more than ten years. Before she left this country, her residence was in Clinton, New York.

During the last eight years of her life, Mrs. Bradley suffered much from ill health. She was permitted, however, notwithstanding her bodily infirmities, to perform an amount of labor which few, in like circumstances, are able to accomplish. Doct. Bradley accounts for her success in this respect, by connecting it with the fact that she was always "rejoicing in hope." But in February last, her health began, more manifestly, to decline. About the middle of June, her danger became much more obvious; and from this time

to her death, there was a gradual wasting away of her strength, which nothing could arrest.

Through all her last sickness, the Lord enabled her to view death with much Christian composure. By his grace, she had placed her hopes on the bare word and promise of God. While she had a most pungent sense of her unworthiness, and could find nothing in all her life that she could look upon with complacency, her hope in God was unshaken; for she had a consciousness of committing herself to Christ for salvation, and she firmly believed that he would be faithful to his promise, "He that cometh to me, I will in no wise cast out." She had some short seasons of great distress of mind, from being unable to commune with her Savior as she had done. She had several severe assaults from the prince of darkness, during the last month of her life, when he did his utmost to bewilder her mind and disturb her peace, by various processes of reasoning, which, in her great weakness, were exceedingly perplexing and painful. But her Savior stood by her, and was faithful to his promise; and when he had accomplished all that he desired by permitting the assault, he put the sword of the Spirit into her hand, with which she came off more than a conqueror. Her Christian exercises had always been characterized by great evenness of feeling, being never in despair and never in an ecstasy. In reply to the question, "How do you feel toward Jesus?" she would say, "I have no ecstasies, and probably need not expect to have any; but I have peace in God."

On the morning of August 2, it became apparent that Mrs. Bradley's end was near.

We sung the sweet words,

> Jesus, lover of my soul,
> Let me to thy bosom fly,

in the tune of Hotham. After we had sung one verse, she remarked, "The billows have rolled against me, and the tempest has beat high; but Jesus has hushed the storm; all is now calm, and I am at peace with God." I then said to her, "Do you feel that you can trust Jesus to carry you through the dark valley of the shadow of death?" "Yes," said she, "I can." "Can you trust him with the dying agony, about which you once had some solicitude?" "Yes," she replied, "I can trust him for all."

When she saw three of her kind sisters of the mission about her, ready to contribute to her comfort, she besought them to have a due regard for themselves and their families, and not all tarry with her while she was so comfortable. Thus she evinced in death a strong characteristic of her life, namely, an unwillingness to tax others for her own personal benefit. She always felt, "It is more blessed to give than to receive."

After this she received the visits of nearly all the brethren and sisters of the compound with heavenly sweetness, and told them that she was near her blissful home; and she spoke to them of the love of Jesus, and of her firm confidence in him. She told me that she had expected to depart before morning; and then added, "The Lord has been pleased, in his goodness, to prolong my life, to give me further occasion to speak to his praise."

She was very glad to have an opportunity to bear her testimony before the Siamese, that the grace of Christ was all-sufficient to support and comfort the soul in the immediate prospect of death. If she had died in the night, it is not probable that a single Siamese spectator would have been present. She spoke of this herself, and was very thankful to God for the little prolongation of life which he had granted her. She said to me, "Tell the Siamese, for me, that unless they are changed and made new creatures, they cannot see heaven; that none but Jesus can save them; and that unless they will obey him, they must be miserable forever." At another time, probably two or three hours before her death, she said to me, "The Siamese may now have an opportunity, in my case, to compare their religion with ours, and see which makes the soul most happy in the hour of death." In the course of the forenoon, she repeatedly called her two daughters to her bedside, to admonish them of their danger, direct them to Jesus, and take her leave of them.

About this time, I read to her the last part of the eighth chapter of Romans, and then asked her if her love to Jesus continued strong. She answered, "Yes." "Do you feel that nothing can break it?" In great weakness of body, being scarcely able to articulate, she replied, with a look of indescribable sweetness, "It is like a threefold cord, which cannot be broken."

About one o'clock in the afternoon, Mrs. Bradley had her last attack of severe pain.

I asked her if she would take a little medicine that stood near by. I barely heard her say, "Yes." This was the last word she articulated. She turned from side to side, in much apparent agony, for a minute or two, and then yielded up the struggle for life. About five minutes afterwards, her spirit dropped all its weights, and ascended with her Savior, to be with him and with his glory forever.

Doct. Bradley describes the funeral, which occurred on the following day, (Sabbath,) as follows:

The funeral solemnities of my dear wife were held at the mission chapel, at four o'clock in the afternoon. Mr. Peet, being pastor of our church for the current six months, conducted the exercises. It was thought advisable to postpone the preaching of the funeral sermon till the following Sabbath, as the time was short. Nearly or quite all the English residents and visitors in port were present. Several of the Siamese nobles and officers of government called upon me, in the course of the day, to express their sympathy. The Prahklang took special pains to show that he, too, was of the number of the afflicted friends of the deceased. He came in his boat of state to the mission landing, and sent for me to go and see him there, which I did. He expressed great respect for Mrs. Bradley, and much sympathy for me. He sent one of his sons, with a retinue of servants, to attend the corpse to the grave. He, being the prime minister of foreign affairs, could not, according to Siamese custom, attend the funeral himself; and, therefore, he sent his representative. Rachamat, another son of the Prahklang, attended with his retinue. The chief physician of the kingdom, a brother of the king, sent four of his servants and pupils to represent him, and show his sympathy. Another of the chief ministers of state, whom God enabled me to restore from a state of total blindness to one of comfortable sight, more than a year since, despatched a boat load of his servants to attend the procession to the burial ground.

The mortal remains of my wife were interred in a Chinese garden, belonging to our Baptist brethren, a little in the rear of their compound, close by the side of the grave of our lamented sister, Miss Pierce. It is a retired and sweet place for our dead.

LETTER FROM THE MISSION, JULY 1, 1845.

Vices of the Siamese—Theatres—Slavery.

THE following letter, it must be confessed, presents a dark and forbidding picture. And yet it is well for us to know the whole truth. We cannot lay our plans wisely till we understand all the difficulties which are to be encountered. Above all, we cannot throw ourselves upon the arm of the Almighty, with the faith which he requires, till we have learned where to place our trust and our hope.

In a previous semi-annual letter of this mission, some statements were made respecting the excessive use of narcotics in Siam, such as tobacco, guncha, and also of intoxicating drinks, together with the very extensive practice and ruinous effects of gambling in its various forms. In regard to the use of the above articles, there has been no apparent diminution; on the contrary, we fear that the smoking of guncha and the use of intoxicating drinks are rapidly increasing. It would seem also as if gambling among all classes was now more prevalent than ever before. None are too rich, and none apparently too poor, to engage in it; for if they have no money, a few cowries will supply the place of silver, and prove the occasion of seemingly as much noise and strife, as if thousands were at stake. No means suited to entice the multitude to games of chance, seem to be left unemployed by those whose pecuniary interest it is to promote this vice. Gaming is probably not less destructive to morals and to property, nor is it a less serious obstacle in itself to the success of the gospel, than it would be in a Christian land. At home there is but little hope entertained of the conversion of habitual gamblers.

Theatrical exhibitions are another means of corrupting the minds and morals, and of ruining the souls of men, which the great enemy of all good abundantly employs in this city, both by day and by night. They are almost constantly maintained in the neighborhood of the principal gambling establishments, to entice the multitude to these places; and they are an abundant accompaniment of the funerals of the wealthy, and of the religious festivities, especially of the Chinese. Thus they think to honor and propitiate the objects of their superstitious worship. From the fact that an attendance on these plays costs nothing but a waste of time, which, of all things,

is least valued here, crowds of people flock to them, by day and by night, thereby more fully initiating themselves, if possible, into every form of vice.

Our brethren next speak of other sins which are prevalent among the Siamese. But the picture is too dark to be transferred to the pages of the Herald.

Slavery, in a modified form, exists to a very great extent, embracing probably a vast majority of the native born population. Indeed it is impossible for a people, so enslaved to vice as are the Siamese, to exist in the form of a civil and political community, and yet be free. There is little or no ground to hope that this population can, as to the mass of them, become free in fact, until they shall have come under the enlightening and sanctifying influence of the gospel. An enlightened and Christian people cannot long remain in name, much less in fact, the victims of civil bondage.

The burdens of the Siamese are heavy and painful. It does seem as if they were rapidly approaching a point of corruption and misery, not long to be survived, even though they should be unmolested by foreign powers. As the native population of the Sandwich Islands, had not the gospel been introduced to save them from temporal and eternal ruin, must soon have become extinct, through the poison of their own vices, so does it appear that ere long such must be the fate of this people, unless they shall embrace the Christian faith, hitherto despised and rejected. Their moral character and condition cannot be better delineated, than it is in the description given by Paul in the first chapter of Romans. The picture drawn by the inspired penman is not too dark for modern days, nor too dark to be strictly applicable to the Siamese. In no other country, probably, unless it be Burmah, has Budhism so much power over the minds and morals of the people; yet here its devotees are the victims of vice in all its forms, although, to the senses, it be one of the most harmless, most refined, and least revolting forms of idolatry.

Lessons taught by the Past—Ground of Hope.

We have mentioned the above facts regarding the civil and moral condition of this population, not because strange and not to be expected in a heathen land, but to afford additional testimony to the falsity of the infidel assertion regarding the sufficiency of natural religion to promote the physical and moral well being of man, and to show how urgently the heathen need the glorious gospel to save them, even from temporal wretchedness and ruin, in a country where one of the mildest forms of idolatry prevails, but which denies all worship to the one living and true God. We have mentioned these facts, especially with a desire to elicit in our behalf, and in behalf of this dying people, your sympathies and your fervent prayers. We have learned, from long and painful experience, to repose less confidence than we once did, in favorable appearances, such as calls for books, visits from the nobles, the priests and the common people, and even in a disposition to converse about the gospel, as indicative of any serious sense of its important truths. The work of the missionary, as you doubtless feel, is eminently a work of faith, as well as a labor of love.

The facts stated in the following paragraph contain the material for much profitable reflection. It becomes the Christian in this country, as well as the missionary, to ask, "Why is it thus?"

Many years, in our imperfect, feeble way, we have tried to preach the gospel in this dark land. Multitudes have heard it proclaimed by us, and vastly greater numbers, in every part of this city and kingdom, have had the opportunity of learning something regarding its essential truths from Christian tracts and portions of God's holy word. But though we have evidence that some faint idea of our religion is possessed by great numbers in Siam, both among the Chinese and the Siamese, yet, in the general, it awakens no serious concern as to their future well being. No small number of this people, during the last ten years, from being connected with us as teachers, as pupils, as laborers, and as hospital patients, have long and statedly been the recipients of our religious instructions; but even these, with very few exceptions, seem to be as indifferent to the gospel as the most dark minded of their countrymen. These painful facts call upon us to examine into the character of our example, our preaching, and our prayers, and deeply to humble ourselves before God, inquiring, "Why is it thus?" The great enemy of souls seems now to sport with our feeble efforts for the rescue of this people from his cruel bondage; and

by the king, his princes and nobles, the priests and the humbler citizens, our efforts for the subversion of idolatry, and their conversion to Christ, are treated as unworthy of any serious regard. The name of Christ is treated with contempt. Brethren, will you not join with us in pleading with God that he will here vindicate the honor of his own great name, now reproached by this people, not in their destruction, but their genuine conversion to himself? Feeble, indeed, we are, and feeble are our efforts in his service. Did we not believe Jehovah, who now hides from us his face, to be yet on our side, we should utterly despair of ever making any serious impression on the kingdom of darkness in Siam. The cause is not ours, but God's; the battle is the Lord's; and though we may all sink into our graves ere the gospel shall here obtain any signal advantages over sin and Satan, yet, in his own appointed time, he will subdue this kingdom to himself, as a part of Christ's promised inheritance. In patience may we wait the day of his gracious coming!

LETTERS FROM MR. CASWELL.

Chau Fa Yai—New Preaching Place.

It was stated in the last number of the Herald, that Mr. Caswell had been requested to occupy a new preaching station at the wat of Chau Fa Yai, a high priest, and the leader of the liberal party in the priesthood, on condition that he should give instruction in the English language. The following letter, dated July 4, contains Mr. Caswell's account of this singular application. Chau Fa Yai is a man of great influence in Siam, both as a teacher of science, and a priest of the popular religion.

On the fourteenth of last month, I received an invitation from Chau Fa Yai to spend a little time in teaching English, in his wat, to himself and several priests and others connected with him. As an inducement for me to comply with this invitation, he offered me the occupancy, rent free, of a most convenient room adjoining the wat ground, to be used, according to his own proposal, for preaching and distributing books. He offered also to fit up the place in any way which I might choose. For a long time I had been desiring to find a room in a situation less public than the tract house, and yet public enough to secure a good number of calls, where I might preach the gospel; but I had been unsuccessful. When Chau Fa Yai's invitation came, therefore, wholly unsolicited as it was, I so clearly saw the finger of God in it, that I could not hesitate respecting the path of duty.

I commenced teaching the first of this month; and I expect, in a few days, to occupy my room for preaching. I have a class of sixteen or eighteen young men, partly priests and partly body servants of Chau Fa Yai. I spend about three fourths of an hour with this class, and then give a few minutes to Chau Fa Yai himself in explaining any difficulties which he may have met with. I propose to go on Mondays, Tuesdays, Thursdays and Fridays, and spend the whole forenoon in teaching and receiving visits at my room. My hopes in respect to the results of this new attempt at teaching English, are not at all sanguine; and I should not feel at liberty to engage in it, except in consideration of the room allowed me for preaching. The fact that this is the first station which we have ever had inside the walls of the city, is perhaps one of some little interest; also that the place is granted by one so high in rank. It is a mile and a half from our mission compound, and somewhat more than that distance from the tract house, situated on one of the principal streets of the city.

Under date of July 26, Mr. Caswell writes again as follows:

I took possession of my room on the fourteenth instant. Thus far this place seems to me more favorable to the quiet preaching of the gospel than the tract house. In going to and returning from my work, I am obliged to take a three miles' walk, which is very favorable to my health. My class in English has increased to about twenty-five. It is not often, however, that more than half of them are present at the same time. Chau Fa Yai himself is much more persevering than I expected him to be. Formerly his brother, the Prince, commenced receiving instruction in English, but gave a specimen of his natural fickleness by not taking the second lesson. Chau Fa Yai never misses a lesson, and plies me with so many questions, that I am commonly obliged to tear myself away from him. I frequently have some of the lay members of my class at my room to listen to my conversation. It is well understood by them, that I do not intend to spend any of my time at my room in any

other way than in preaching the gospel. Soon after Chau Fa Yai began his lessons in English, a Roman Catholic priest advised him not to study English, as it would spoil his pronunciation of Latin. He says the priests praise his pronunciation of Latin very much. He studied it many years since, and made, I should think, commendable progress. But he well understands that if he would become acquainted with modern science, he must seek some other medium than that afforded by the Latin language.

Canton.

LETTER FROM MR. BRIDGMAN, OCTOBER 13, 1845.

Progress—Labor performed.

MR. BRIDGMAN and Doct. Ball continue to find as much encouragement in the prosecution of their work at Canton, as could be reasonably expected. When will the claims of China, so urgent now, so overwhelming in prospect, receive the attention which they deserve from Protestant Christendom? Where are our young men, who have given themselves to the service of their Master in the ministry of the word?

For many years past I have lived in this place and in that; now in one family and then in another; sometimes master of the house, and sometimes partner only in the mastership. In all these changes I have endeavored to be content. When I first came to Canton in 1830, all our religious services for the Chinese were performed with closed and, not unfrequently, with locked doors. Such was the state of things even as late as 1839, when commissioner Lin first shut up, and then broke up, the foreign community in Canton. For a season, during the first part of the war, things were equally bad in Macao; but at length a favorable change commenced. By this time, however, several of the missionaries had removed to Hongkong. I was among that number. There full toleration was enjoyed. Our domestics and workmen usually attended daily morning and evening prayers.

On the evening of our arrival here, when the hour for devotion came, and word was given to assemble for this purpose, only one appeared, out of ten composing our Chinese household; and that one came merely to say that the others could not attend. As our effects were not arranged, and as mechanics were still at work upon the house and lodging in it, there was some apology for this unwillingness to assemble for worship in the presence of strangers who might ridicule them. So when these outside laborers had finished their work, and all things were in order, the summons was again repeated; but none obeyed. Thrice was this repeated, and it became necessary to take a stand. Rules were accordingly written out, and our people were told that they might have any reasonable time they wished, either to comply with these rules, or to leave our premises. There was, for a time, a good deal of insubordination. Some packed up, and some left the house, and all threatened to do so. No pains were spared in endeavoring to show and convince them that all our requirements were proper, and such as would promote their good.

Since the middle of last month, all have attended worship, unless sick, or necessarily detained; they read, or hear read, the word of God in their own tongue, and kneel with us at the family altar. Henceforth we trust there will be no more difficulty in this matter of bringing them to the altar; yet who or what can touch their hearts? Paul may plant, and Apollos water, but God only can give the increase. He will bless his own word, and it shall not return unto him void.

In addition to the preaching service at the hospital under the care of Doct. Parker, every Sabbath, arrangements have been made for a daily exercise, to consist of reading and exposition of the Scriptures.

Ever since our return to Canton, Doct. Ball and myself have been seeking for houses beyond the limits of the foreign factories, but as yet without success. Houses there are in abundance; but they are either too high in price, or unfavorably situated; I have no doubt, however, that we shall eventually succeed. We have two objects chiefly in view; first to secure healthy localities, and then such as will bring us in contact with multitudes of the people, and such as seem to be the most likely to receive the gospel.

As yet we have no chapel, except the hall in the hospital for the Chinese; but we intend to have one or two more, as soon as we can. In the meantime we continue the distribution of books and street preaching. Hearers can be found wherever we go. Yesterday, (the Sabbath,) after having preached to the foreigners

at eleven o'clock in the forenoon, and after having taken part in the services at the hospital, as usual, I went on one of these street excursions, taking a hundred or more sheet tracts in my hand. The tracts were given only here and there, to select persons; and during the hour and a half I was out, I addressed, I suppose, not less than twenty audiences, varying from ten to fifty persons, each listening from one to five or eight minutes, according to circumstances. To these services in preaching the word, I desire more and more to give myself, without let or hindrance, praying, and asking an interest in your prayers, that great grace may be on us all, and that many new laborers may soon come into this field, so white for the harvest.

Borneo.

LETTER FROM MESSRS. THOMSON AND STEELE, JULY 15, 1845.

The Karangan Station—Schools.

THIS communication presents a bold and graphic picture of the state of the missionary work among the Dyaks, particularly at Karangan. The obstacles and perplexities which our brethren have been, and still are, obliged to encounter, it must be admitted, are exceedingly trying to the faith and the patience of all who are interested in their labors. It is due to these brethren, however, that we should understand all the difficulties of their position; for in no other way can we give them that sympathy and support which they have a right to expect at our hands.

In our last regular mission letter, forwarded about a year since, we had the pleasure of communicating the result of our appeal to the Governor General of Netherlands India, going to remove all our difficulties in that connection, and to assure us of subsequent quiet and protection. Thus far we have had no reason to complain, either of unkind treatment, or of officious interference with our work. Indeed, our relations with all those in the employment of the government have been of the most satisfactory character.

We cannot, however, say so much of the other promising appearances which then cheered us. On the contrary, our particular plans have been, in a great measure, rendered abortive, and all our operations have been exceedingly crippled by a variety of unforeseen circumstances. But above all, God has smitten us. Sickness and death have again visited our contracted circle. One, whom we were disposed to regard as all-important to our comfort and efficiency, has been taken from the midst of us. Her removal, of course, involved that of the other young lady associated with her. Both of us who remain, have suffered in health, and one has been under the necessity of leaving the station, for a few months, in order to recruit. At present we are well; but not knowing what a day may bring forth, painful forebodings, at times, rush into our minds; and the thought of results which may, at any moment, be produced by a single stroke, is well nigh overwhelming. We have only one resource; but, blessed be God, in the eye of faith that one is all-sufficient.

Our brethren next speak of the character of their labors. The time of Mr. Steele has, of course, been mainly spent in the acquisition of the Dyak language. Mr. Thomson has devoted considerable attention to the translation of tracts, the Scriptures, hymns, &c., into the same tongue. He has also endeavored, in other ways, to perfect his knowledge of the language.

The efforts made to gather and establish schools, it would be difficult for us fully to detail, and, for those not on the ground, still more difficult to appreciate. It may not be amiss, however, to remark that she whose loss we have had so much reason to deplore, and who had been by no means so unsuccessful among the Malays of Batavia, generally considered a much less tractable people, had, so far as domestic cares and duties allowed, given her unremitted and most anxious attention to this subject, with the hearty approbation and co-operation of us all. Since her decease, every feasible attempt has been made to attain the same end. But all has proved unavailing. Appearances have, indeed, often been promising, and occasionally we have supposed ourselves even on the point of victory, when, suddenly, our fond hopes have been at once blasted, by an enemy wholly invisible and altogether too subtle for us to grapple with. As to measures, we have tried every thing that we could think of, which approved itself to our judgments and seemed to promise success. We have endeavored to win the children by the most conciliatory manner, while urging the importance of the benefit to themselves, and to confirm their impressions of the kindness of our designs by such little presents, judiciously given, as we supposed would be likely to awaken

feelings of attachment, without developing the principle of avarice. Money we have studiously withheld, and we have done it from principle; though it appears to us now pretty evident that this has been the very thing in requisition.

It has been the wish of the station to establish a boarding school, but the attempt has hitherto proved unsuccessful.

Direct Labors—Apathy of the Dyaks.

In respect to more active ministerial labor, we have maintained a regular Sabbath morning service, and, more recently, a special afternoon exercise for the benefit of those immediately on our premises and in our employ. For the sake of these we have also kept up daily family worship in their language; at which, in addition to the reading and expounding of Scripture, we have carefully instructed them in that most simple and yet comprehensive system of divine truth contained in Brown's Catechism; so that several have not only had the opportunity to learn, but have actually been in a manner necessitated to retain and ponder, to revolve and, we may say in a sense, digest all the great and leading principles of our holy religion. While, both at home and abroad, we endeavor habitually to realize the obligation to be always accessible and always ready to improve occasions of usefulness to transient visitors, we have also,—not as much by any means as we could have wished, but to such an extent as seemed to us to be practicable,—sought them at their own dwellings, and made tours among them for the purpose of observation and instruction.

As the result of all, however, we must acknowledge, painful as the fact is to ourselves, and disheartening as it may seem to you, we can see no signs of moral improvement, not to say spiritual life. The valley, like that in Ezekiel's vision, is filled only with bones, and they are not merely dead, but dry, very, very dry! There is a settled and growing apathy on the subject of religion. With considerable knowledge and some apparent appreciation of the truth, there is, just now especially, the most perfect indifference imaginable. Often when presented and enforced, they appear free to admit it in all its length and breadth; and seldom indeed do we meet with a word of direct opposition. Positive, open resistance, and, much more, insult we have happily never met. Injury to our persons or property, except in acts of pilfering quite insignificant, we have at no time experienced, or had any ostensible ground to fear. But there is a cool standing aloof, a manifest avoidance of us in connection with our peculiar work, and an appearance of combination which is truly appalling.

Our brethren next "attempt a development of the causes, which seem to have combined to produce this state of things."

And, lest we should appear to throw into the background what, as all must see, deserves the first place, we would say at the outset, whatever may be thought of the various moral influences which we suppose have a bearing on this point, we do not wish, for a moment, to lose sight of the great essential fact, that God has not been pleased to make our labors visibly efficient. If his Spirit had been poured out, nothing could have hindered our success. This consideration disposes us to be dumb, yea, rather, to abase ourselves before him. The arrangements of divine sovereignty, though God be not bound to give account of any of his matters, are not only founded in wisdom, but ordinarily, (might we not say always?) adapted to reasons subsisting, as well in the instruments which he employs, as in the subjects on whom they are intended to operate. This reflection comes directly home to our own hearts, and seems to say to each of us, "Thou art the man!" We feel it; and a whole array of indiscretions, mistakes, inconsistencies, and sins present themselves to our conviction and confusion, and we are ready to exclaim in self-condemnation, "Depart from me, for I am a sinful man, O Lord." Yet he has often, yea, he has generally, employed poor sinful men in proclaiming his salvation and gathering souls into his kingdom, and we are, therefore, constrained to look more narrowly, to scrutinize more deeply still. Yes, doubtless, our unfaithfulness, our inadequate sense of dependence, our want of holy confidence in God, lie near to the radical difficulty, which prevents our success. These heart sins, these deep spiritual maladies, we cannot but believe, have separated between us and God; these iniquities of the soul, these internal leprosies, have hidden his face from us.

Spiritual Blindness of the Dyaks.

But the chief source of embarrassment is, doubtless, to be sought in the state and temper

of the people themselves. The description of their spiritual condition which follows, is truly affecting.

It will naturally be supposed that the ignorance of the natives is most profound. But while this is true in regard to all the ordinary kinds of information, it is pre-eminently and emphatically true in respect to every thing connected with the moral and spiritual world. So much do they live like the beasts that perish, so low and grovelling are their thoughts and feelings, that it is one of the most difficult things to make them realize, even when you are speaking of the soul and the interests of eternity, that you are truly referring to another, an unseen and an unchanging, state. When we first came among them, in fact, they utterly disclaimed the belief of a future world. The common if not universal reply to inquiries about a hereafter was, "When we die, we die, and that is the end of it."

Now, however, some of them will at times acknowledge that, since hearing our representations on the subject, they are occasionally startled with the idea of an eternal hell and the fire that never shall be quenched. Still, not unfrequently is our blood chilled with the cold, heartless insensibility with which they advance the same soul-deluding sentiment. No doubt one main cause of their assuming this bold position,—for it is not the offspring of their own superstition,—is the absurd and presumptuous effrontery of the Malays, in advancing and maintaining the doctrine that the Dyaks, simply because they are Dyaks, and without any respect to character, are destined to become firebrands in hell. But having once gained such a stronghold, it is extremely difficult to dislodge them from it; and even after their vain confidence has been shaken, we have reason to suppose they often resort to it, as a refuge from the accusations of a partially awakened conscience. Hence their almost absolute destitution of moral principle. They feel no restraint, except from their own low and sordid views of immediate consequences. A regard for their present interest, and a fear of direct retribution, doubtless exert some influence. These, humanly speaking, are our defence. They know that it is an advantage to cultivate our favor, and hence they strive to keep on good terms with us. They feel the weight of Malay authority, and they consider us under its protection, and hence they abstain from the grosser species of outrage.

In their principles there appears to be not the slightest barrier against the floodgates of iniquity. If we look at their present infidelity, its natural result is utter recklessness. If we look at their primitive superstition, there Satan has evidently the complete mastery of them. They almost literally call evil good, and good evil, put darkness for light, and light for darkness. The sins which they dread above all to commit, are mere violations of custom in regard to things in themselves perfectly innocent. The only real crime which they appear, in any way, disposed to visit upon offenders, is unchastity; and the punishment of that is merely an insignificant fine, which, after all, would probably never be exacted, were it not from sordid motives. As it is, if we may believe their own representations, nothing is more common than the commission of this very crime. What are we to think of the conscience of such a people? In one respect it is perverted, and, instead of being the vicegerent of God, it has become the dupe of Satan. In another point of view, it is asleep and consequently insensible; in another it is seared and incapable of being affected; and in another still, it is dead, yea, twice dead, plucked up by the roots!

Malay Oppression—Avarice of the Dyaks.

The obstacles to the successful prosecution of the missionary work among the Dyaks, are greatly increased by their political relations.

The Dyaks are ground down into the very dust by Malay oppression. They are under a system of despotism the most absolute, and yet the most irrational perhaps ever invented. Hence they are unspeakably and, as a matter of course, increasingly wretched, and have no stimulus to rise and exert themselves to improve their condition. There is but one species of property, as they have been heard to say, which they can possess with safety—that is, *swine;* and it would almost seem as if they thought the nearer they could assimilate themselves to this animal, the more secure they must be. Yet, strange as it may seem, better treatment appears only to have the effect of awakening more depraved dispositions. Being incapable of appreciating any better motive for kindness on our part, they are sensitively alive to some ulterior design of enslaving them, or, at least, of adding to their burdens. To this day they are extremely jealous of our intentions.

Nor are they slow to attribute the most base designs to us, especially in respect to our efforts to obtain their children for instruction. They watch with an eagle's eye whatever they consider, even by the most perverse construction, to be an invasion of their rights; and, while clearly determined that we shall take no advantage of them, it is equally manifest that their constant aim, and the object of their utmost ingenuity, is to impose in every possible way upon us. They seem to consider us as their lawful prey, just as they themselves are to the oppressive exactions of the Malays; and in compassing their object, except where it may serve their purpose, truth is a stranger to their lips.

At the same time the spirit of avarice has been brought into most active play. They have, in some way, received the most exaggerated accounts of the operations of Mr. Brooke at Sarawak. He is represented as possessing unbounded wealth, and dealing out money without measure. We are associated with him in their minds, at least in respect to riches; and as they find us by no means so liberal, they probably set us down as supremely selfish, and in that way contrive to justify their attempts to extort what otherwise comes too slowly and stintedly to satisfy their craving desires. Our actual circumstances too favor the idea. They see we are not in want, and that, in their estimation, is more than princely! Our houses, except in form and structure, do not compare with a well white-washed barn at home; yet are these humble dwellings, in their view, superior to the palaces of kings! Besides, white people, they know, can coin money; and that, they imagine, is better than to possess it in whatever abundance. All these things the Malays have craftily turned to account, by insinuating and fostering the idea that we should in the end buy their favor, or at least their attendance upon our instructions. This, we are now persuaded, is the secret of our difficulties in attempting to establish schools; and, connected with the apprehension that we mean to perpetuate their obligations, and perhaps enslave them in consequence, it has had the effect of thwarting all our efforts in that direction.

At present the same mercenary view of things appears evidently to be extended to our Sabbath services. Almost every attempt to secure their attendance is met by excuses which have such a bearing; as, for instance, their plea that they have no clothes fit to worship God in, and that they are so oppressed and poor and hungry that they cannot spare the time, though they have no scruples about squandering other days, without number, in idleness and dissipation. And, not unfrequently, individuals will give as a reason, that we have not given them a jacket, or pantaloons, or coverlet, or even money to pay their taxes!

To aggravate all these evils, there is a strong feeling of clanship among the Dyaks. Little or nothing can be done that does not please the multitude. This is especially true of all efforts made in behalf of the different villages. The opposition of one man may frustrate every attempt to introduce the gospel into the little community in which he resides.

Malay Influence against the Mission.

In addition to all this there is a strong under current of Malay influence, scarcely less powerful and probably more universal. True, so far as we are aware, there is no open hostility. But that the Malays are in heart, as well as in principle, opposed to us, there cannot be a moment's doubt. And it may be that, in consequence of our bringing the truth into collision with their delusions, a sort of zeal is awakened to inculcate their sentiments in self defence, though even of this we have little positive evidence.

Independent of any direct collision, however, it is certain that there is a very general prevalence of Mohammedan feelings and notions. Malays are scattered about among them in every direction, many settling down in Dyak districts voluntarily, others stationed by those in authority to watch over their interests, and still more wandering about for purposes of trade. Without supposing any particular design to be entertained by them, they can scarcely avoid spreading their opinions and infusing their spirit and temper. While every thing about their persons and habits proclaims them to be of the same race, and promotes a sort of family feeling, they are evidently a step above the Dyaks in improvement, though not so high as to appear quite out of reach. Hence the possibility of gaining their level, prompts to an aping of their manners; at the same time an undefined impression that it is impossible to rise to an equality with us, represses all emulation, and, in fact, widens the gulf between us.

But perhaps the most artful device of

these adepts in cunning, is to be found in their representations of Dutch authority. This is made the scape goat of their own most odious exactions. We, as a matter of course, are directly associated with the Dutch, in the minds of the Dyaks, and the illusion is favored not a little by our necessary intercourse with them, especially with the officers of government. Thus their favors and their frowns are made to operate about equally against us. If they favor us, we are in league with them; if they scowl at us, we may be the occasion of their hurling vengeance upon all who have any connection with us.

Language—Other Embarrassments.

Our brethren close this catalogue of hinderances and obstacles, by a brief reference to two or three of a different character. The last paragraph is worthy of notice, as having a bearing on the expediency of prosecuting missions with unmarried laborers.

Our knowledge of the language is, of course, still imperfect. True, two years and a half have passed since this station was first occupied. But what a season of doubt and difficulty, of trouble and turmoil, of sickness and death, has it, for the most part, been! And who acquainted with the obstacles to be surmounted in the acquisition of a new and strange tongue, will suppose that any thing like an adequate acquaintance with it can be gained in two years and a half? To us it is a source of satisfaction that we can feel a little at ease in its use at so early a day.

And if it be remembered that this spot was a forest at the time of our settlement; and especially if it be taken into the account that the language was unwritten; and that we have never yet been able to get any one to act permanently in the capacity of a teacher, but have been compelled to pick up our acquisitions from this one and that one, as opportunity offered; it cannot surely be thought strange that our knowledge should be by no means mature. Then there is the almost countless number of their dialects, insomuch that neighboring villages often use very different forms of speech. Although these have a general resemblance, and involve perhaps a majority of similar words, yet until a person is quite familiar with them all, they present a really formidable barrier to free and ready communication. In the course of time it will, indeed, vanish in a great measure, as we suppose; but that fact it must be remembered, does not lessen the actual inconvenience at present. Nor is it easy to estimate how great a drawback it has hitherto been upon our usefulness.

Again, our missionary force, from the beginning, has been extremely weak. We have never been all three on the ground, except for about three months. During the greater part of the time, but one missionary has been here alone with his family; and during the last year, one or the other of us has been absolutely alone, most of the time. The reason of this, we suppose, you fully understand and appreciate; though we ought perhaps to notice the fact, that the want of a physician, as it has been a disadvantage in many other respects, has also materially enhanced the difficulty of keeping a sufficient number of laborers on the ground.

Another circumstance which presses upon us with peculiar weight just now, as both of us are without a family, is the extreme impurity of the thoughts and feelings of these people. They themselves are so full of all uncleanness, that we can scarcely go out among them without subjecting ourselves to the imputation of a corresponding motive; or if we brave this, as our sense of the necessity of the case requires, the painful conviction is forced upon us, that all spiritual profit is, in a great measure, prevented by the fact that their minds are filled with the most vile and debasing imaginations and surmises concerning us. A family circle is a sanctuary which a missionary to such a people needs above every other external comfort. While it, in a good degree, raises him above suspicion, it concentrates around the fireside a thousand refining and elevating influences, which can proceed from no other source.

Appeal.

The concluding remarks of these brethren are entitled to our serious and prayerful consideration.

It is, we confess, a dark picture that we have drawn; but truth seemed to require that such should be its character. We feel that we need a symphthy which can appreciate our situation, in order that we may obtain such counsel as shall come directly to the relief of our own minds, and such an interest in the prayers of Christians as shall carry our case intelligently and feelingly to the throne of

the Eternal. We trust that we have learned, in some good degree, our own nothingness; and we wish, if our hearts deceive us not, to look constantly and solely at the glory of God, the interests of the Redeemer's kingdom, and the salvation of precious souls. In these we desire to merge every other consideration. What then shall we do? We who are here alone in this land of darkness, few in number and feeble in energies, and but children in the gracious experiences of the gospel, come with our appeal to you, who are surrounded with light, and rich in knowledge, and abounding in resources. We beg you to tell us frankly what you think of our case; how you would have us act; what assistance we may expect at your hands.

Do not suppose that we are discouraged, or cast down, or desponding. No, we believe that God rules, and that whatever he may order will be well; and we hope to be satisfied with any disposal which he may make of us. But we desire to be faithful to him and faithful to these heathen, and faithful to those whose servants we have become for Jesus' sake. Thus we are compelled to declare to you, that to us there appears to be less and less prospect of immediate and visible success; that if we are left alone in our weakness, it cannot be expected that we shall effect anything important towards a better state of things; that if the mission is to be sustained with a view to ultimate usefulness, we ought immediately to be furnished with adequate assistance; that the church ought to know that, in default of such assistance, the breaking of a single thread may render all who are in this field virtually useless; that an early blessing from on high would alone seem capable of averting such a result in the end; and that such a blessing would render speedy succour to our feeble ranks doubly necessary, by the increasing demand which it would make upon the time and labors of every missionary.

LETTER FROM MR. YOUNGBLOOD, OCTOBER 4, 1845.

Prospect among the Dyaks—Pontianak—Tours.

MR. YOUNGBLOOD, who is associated with Messrs. Thomson and Steele in the Borneo mission, resides at Pontianak. In consequence of this fact, he was requested by the latter to transmit his views respecting the prospects of the mission in a separate communication. That statement in their letter which speaks of a settled and growing apathy on the subject of religion among the Dyaks, he thinks may not be understood at a distance according to the intention of those brethren. "While it is true," he says, "with respect to the people of Karangan, or the greater part of them, it will not apply to those of the surrounding districts, at least as far as my knowledge and observation extend." His views upon this point are more fully expressed, however, in the closing paragraph of this communication.

While it is a mournful truth that the Dyaks have not hitherto manifested a desire for spiritual, and, with few exceptions, even for secular instruction, it does not afford just ground for discouragement, and for our despairing of eventually succeeding, with the blessing of God, in bringing them to the knowledge of the truth. Ignorant, debased and oppressed as they are, they perhaps are not more so than multitudes in past ages, or in our day, who have been made the trophies of the Redeemer's grace. The greatest impediment, in human view, to the conversion of the Dyaks, next to the natural enmity of the human heart, is, I conceive, Mohammedan influence; of which I was more strongly convinced in my recent tour than ever before. This to us seems to rise like a mountain to prevent their reception of the gospel. But what is this before Him who hath all hearts in his hand, and can turn them "as streams of water," whithersoever he will! Yes, this great mountain before Zerubbabel can soon be made a plain. If we and the church are not wanting in faith and earnest, importunate prayer, may we not hope, ought we not to hope, to see this moral wilderness become, ere long, as the garden of the Lord?

In respect to the opportunity for missionary labor in the position at present occupied by Mr. Youngblood, he writes as follows:

With regard to Pontianak and its immediate vicinity, I have nothing of an encouraging nature to communicate. The minds of the Mohammedan population are still strongly prejudiced against our holy religion; and, while refusing to submit to the righteousness of Christ, they are going about to establish a righteousness of their own. So prejudiced are they that I have been unable, since leaving Karangan, to obtain a few boys to instruct, of which I was very desirous.

The Dyaks on the Membawang, a

short distance from Pontianak, as I informed you in my letter of December last, do not present a field for missionary effort. I have again and again visited their radangs, and have very seldom found more than from two to four persons with whom I could communicate. The reason of this is, that their rice grounds are generally at a distance from their houses; and besides the cultivation of the soil, which, according to their manner, does not yield sufficient for their sustenance, they are obliged to have recourse to other employments, such as collecting and carrying ratan and fire wood to Pontianak to sell. When thus engaged they generally encamp in the woods at night, and seldom are found in their dwellings. They seem also to be very discontented, and chiefly on account of the low, marshy, unproductive lands on which they are located; and if they could obtain the consent of the Sultan of Pontianak and the Pangeran Bandahara, under whose jurisdiction they placed themselves, they would immediately remove to the more elevated and productive lands, forty or fifty miles in the interior.

Less can be done for the sailors who visit Pontianak than formerly; and the Mohammedans residing there, as may be inferred from the foregoing statements, are almost inaccessible. Owing to these circumstances, Mr. Doty has devoted considerable time to itinerating efforts among the Dyaks who live at a distance.

Within a year I have made three tours among the Dyaks, one in October, one in January, and the other in August. The first two were in the districts of Sapatah and Singa, on the north side of the Landak river. They had never before been visited by any of our number, exccept that Mr. Nevius and myself passed through Singa, in 1840, on our way from Mandoor to Landak. The last tour, as before mentioned, was beyond Karangan, to the east and north east. It was extended to Jambu, seventy or eighty miles from Karangan, on the Batang Kanan, or river Jambu, as it is sometimes called.

The district of Jambu is celebrated for its diamond mines. The precious gems are found here in greater abundance than in any other part of the island. About midway between Parentian and Jambu is the district of Daid, on a river of the same name, containing some three hundred lawangs; and the radangs are large and not very distant from each other. In Jambu there are upwards of one hundred lawangs. The inhabitants of both these districts speak the same dialect, which is nearly the same as that spoken at Tobang and Saretok, the campongs nearest to Karangan. The inhabitants of Sapatah and Singa, amounting to about four thousand, speak the same dialect. This would be comparatively easy of acquisition as there is a great mixture of Malay words with it. In making these tours, I was two months absent from home. I was every where well received, and generally had a good degree of attention paid to the truths which I endeavored to communicate.

Miscellanies.

THE GREAT REVIVAL AT TUTUILA.

Those who are familiar with the missionary operations of other societies, will remember a very interesting work of grace which occurred at Tutuila, in the South Pacific, in 1840. Brief notices of this revival, such as were then accessible, were published in the February and April numbers of the Herald, 1842; but many doubtless felt a strong desire to know more about so remarkable a phenomenon. A volume has recently been issued from the press, entitled, "Missionary Life in Samoa," giving some additional information which is both gratifying and instructive. On the 14th of March, 1840, Mr. George Archibald Lundie, a native of Scotland, landed at Tutuila, whither he had gone in quest of health. He found himself at once in the midst of a revival of religion. On the following day, (Sabbath,) he attended the native service. His impressions will be best conveyed in his own language.

The chapel is one hundred feet by twenty-seven, benched very thickly, and capable of containing about a thousand people; for they fill every corner, passages and all, besides standing at the windows outside. The preacher was very earnest, and a more decorous and eagerly attentive congregation I never saw. Mrs. Murray had told me before going in, that the Holy Spirit has of late been operating powerfully among the people, and that conviction was often so strong, that they could not be restrained from crying out even in the chapel. And so we found it; for four or five women fainted with the effort to repress the expression of their powerful emotions, and were carried out. You may imagine my

feelings when standing in the midst of a congregation of reclaimed savages, hearing them sing with all their might the praises of Jehovah, seeing them stooping the head and reverentially covering the face, while there was scarcely one wandering eye during prayer, and during sermon they seemed to devour the word as it dropped from the preacher's lips. Here a woman sobbed out, against all her efforts to restrain herself; and there a man wiped the unbidden tear from his swarthy cheek, so lately marked by all that could express a wild and ferocious heart, but now meek, and humble, and subdued. I say, you may imagine my feelings in these circumstances, for I am not able to describe them.

With the exception of a few days, Mr. Lundie resided upon the island of Tutuila, either at Pagopago or Leone, the two stations of the London Missionary Society, till his lamented death in August, 1841. It was his practice to record in his journal, portions of which are published in this volume, the occurrences in which he was most interested; hence we have the picture of an eye witness, written in the midst of the scenes which he describes. The extracts which follow, cannot fail to be read with pleasure and profit; and they are particularly deserving of our attention in the present state of the churches in this country.

The revival commenced several months before the arrival of Mr. Lundie at Tutuila. Prior to that event only thirty persons had been admitted to the church at Pagopago. The work had become, apparently, less powerful in the month of April; but after "the May meeting," the missionary anniversary which is observed so extensively in the islands of the South Pacific, it seemed to go forward with new interest.

June 12. Glorious things are truly taking place before our eyes. The ministers returned from Leone yesterday, their hearts full of the wondrous things they had been privileged to witness and to be instrumental in bringing about. We had heard of the first droppings, but little did any of us think of the rich cloud of blessing about to be discharged on them. Leone has hitherto been in a cold and discouraging state; it has caused many a sigh, and drawn out many an earnest and mourning prayer. But now these prayers have been answered. On Friday the feeling was considerable. On Saturday the church meeting was very solemn, at the suspension of Teana. That night there was much prayer and praise. On Sunday, a most plentiful shower; eighty-three persons were on that day deeply convinced of sin for the first time. Owing to the extraordinary nature of the circumstances, there was another meeting held on Monday afternoon. Then also the chapel was filled; at least one thousand people. The service was carried on as the people could bear it, with address, prayer and praise, every now and then. There seemed a general burst of feeling all along. Sometimes the whole place was in a move with the carrying and the carried, the voice often quite drowned in the groans and cries of awakened sinners, and, at the close, the chapel seemed half empty. The two following days the meetings were continued with similar, but not so extensive effects.

To Mr. Murray the work was most wonderful. He had often to stand still and see the salvation of God. The four corners of the house seemed to be shaken, and the Spirit to come as a rushing mighty wind, and fill it. It was often necessary to be most cautious in saying any thing which could touch the springs of these now tender hearts. He wished to administer solid food, and was obliged to administer it in the most soothing form, or feeling would overpower the hearer, and all the message not be delivered. The nights were passed by very many in almost incessant prayer and strong crying to God. Poor Teana, the proud, the passionate, the scoffer, was carried out every night! She spent two nights with Matthew's wife, a true Christian, on whom she had looked before with jealousy and disgust. She bowed before Mr. Murray's knees, and sobbed while she confessed her wickedness; and thanked him, with all her heart, for having suspended her from church membership, as this had led her to fear that all was not right with her.

At the very least, two hundred have been at this time awakened, and we hope the number still increases. Matthew is there now, to carry on man's part of it. Here the report was hailed with great joy and gratitude, as the answer to prayer. It also excites to holy emulation, lest we fall behind. Our Friday meeting was the scene of much interesting feeling, in spite of the sound of the abundant rain, the noise of which often made Mr. Murray's voice inaudible, and thus tended to damp interest.

It is remarkable to observe how it is the word of God that occasions the outbreak of feeling. Sometimes at the beginning, and sometimes at the end, a particular passage will strike home, when exhortation and other things have failed. The family was filled with weeping at worship this evening, and the voice of the rushing stream, swelled to a torrent by the severe rain, was mingled with deep and heavy groans.

June 16. On Saturday we had a solemn and interesting church meeting, and that night there was much prayer. On Sunday the subject was, Isaiah lxv. 13, 14. The effect was deep; a considerable number were carried out. The Lord's Supper was administered amid much weeping and much rejoicing. In the afternoon, the usual examination took the place of a new discourse. Here feeling seemed solid, and interest intense. Very few, comparatively, left the chapel or were carried from it. But, as soon as they got home, the Word had its effect, and it was a mighty effect. Almost every family was a scene of weeping at evening worship. Many were sought for, and found insensible, or nearly so, in the bush. About nine o'clock, Mr. Murray and I walked out, and found the whole place resounding with low wailing or with earnest prayer. We stopped at one house, that of Temelene, an eminent Christian; he was engaged in prayer, and I caught these words: "Bless us still; oh, bless us still! Let our hearts still burn; oh, let them still burn! Cease not to pour out thy Holy Spirit! Oh, still pour down upon us thy Holy Spirit!"

Mr. Murray, calculating that extraordinary times call for extraordinary measures, and that a blessing could only be expected on means in some degree corresponding, appointed another meeting on Monday afternoon. I was up all night with a member of the family, who was very ill; and, with the exception of half an hour after four o'clock, I heard prayer and weeping all night without intermission. At half-past four, all seemed again to leave their restless beds; and, from that hour till breakfast time, the place once more resounded with prayer and praise and dreadful wailings.

In the afternoon the effect at the service was what, from such a state of things, might have

been anticipated. Mr. Murray spoke a few words very solemnly, beginning, "Truly this is the house of God, the gate of heaven;" especially addressing the convicted and anxious, lest he should not have a later opportunity. After this Temelene prayed, and a good number of people were carried out. Then Mr. Murray read the parable of the "wedding garment," addressing some solemn and appropriate remarks, chiefly to the unconverted. Afterwards, Lazareto—a man mighty in the Holy Ghost, although formerly a stupid and almost self-banished misanthrope—offered up prayer. He had been much in prayer all night, both with others and alone. I had heard one of his prayers, after midnight, pleading for his poor countrymen, quite in the spirit of Jeremiah, "Oh, that my head were waters!" &c. He had not gone on a few minutes, when the house seemed to shake, and the Spirit to dart his arrows of conviction with such a powerful hand, that the whole place was on the move. Women were carried out by dozens, convulsed and struggling, so as to drive five or six men about like trees in the wind, who were exerting all their strength to hold and convey them away. I had heard of beating breasts and tearing hair before, but I have now seen and shall not soon forget it.

The weaker sex was not alone affected; many men were carried out lifeless as stones, and many could scarcely be removed because of their awful convulsive strugglings. Poor Lazareto held out for a little, and then laid down his head and cried, and nearly fainted. What were my feelings during all this, I cannot describe.

When quietness was regained, the remainder of the people drew up towards the pulpit, and the chapel, which had been overflowing before, was left nearly one-third empty. Mr. Murray again bore down upon hard hearts, and himself offered up prayer. Several more continued to be removed, and thus the meeting broke up.

That night, again the bush and houses resounded with groans of penitence and cries for mercy. They scarcely ceased, if at all, all night. As food was within reach, and the young men active in collecting it, another meeting was held on Tuesday, (this night.) After an affectionate address to penitents and inquirers, a hymn was sung and prayer offered up by Fili. Several were carried out, and there was much weeping and earnestness. Mr. Murray then read the parable of the ten virgins, and addressed from it; then Faito prayed, and now again came the mighty blessing. Weeping was becoming pretty general among the pious and others, when Faito broke down, and then came the Spirit with power; men were seized as women, and before the women, and carried out in numbers. The scene was awful. Mr. Murray had said to me, when solemn silence had been regained, just before prayer, "How awful is this place!" And it was so. The solemnity seemed as though it almost might be felt; and waiting eyes were directed to the Father of Mercies and the Spirit of Grace. Nearly as many were removed as on Monday; and, when silence was again obtained, Mr. Murray addressed a few words from some passage. Vatuiri prayed, and Mr. Murray addressed shortly on "How shall ye escape?" &c., and prayed. It was most solemn, and every petition seemed to ascend, with a longing and audible sigh, from many around. Then they dispersed, and till now, half-past twelve, weeping and prayer have not ceased. Manga, the highest of the seven principal chiefs, was carried out like a stone. He has been a most wicked, proud, and cruel man, and often was the occasion of sighs and fears. As soon as he was sufficiently recovered, he retired to the bush (the only privacy of Samoans) to seek for mercy; and, several hours after, was brought in as dead by some who had found him in his place of prayer. Thus mighty is the word of God. Toa, nearly equal in rank, wept almost the whole time.

June 17. The cloud of blessing seems still unexhausted; for this day again it has descended, and seems still to descend, in copious showers. The chapel was crowded more to-day than formerly, by the arrival of some who had heard the report of the goodness of the Lord, and came to be participators; and, by the time the meeting was closed, it was again one-third emptied. We had at no time to-day quite such a universal shaking; but, besides the frequent removal of many all through, there were two very general movements; men again, in great numbers, as well as women. It is most interesting to see a good number of the female church members becoming able to command themselves, and looking with eyes glistening with tears of joy and thankfulness. Many seemed moved at one time to-day in the middle of the chapel. This is cheering; for generally the pious crowd around the pulpit, and the cold go behind. The struggles of some of both sexes are awful. Our Scriptures to-day were Peter walking on the sea, and the parable of the tares.

It is very remarkable, that the blessing has uniformly descended by far most copiously during prayer. Though the passage be the most solemn, and the remarks the most melting or most awful, still all is comparatively quiet till united prayer ascends. And this has seldom failed, since the commencement of this new stage of the revival, to be accompanied with a marked, and sometimes, as stated above, with a wonderful effect. God seems to honor prayer and his own Word, and not to bless the address to the people till he is particularly called on for the blessing. Thus he takes to himself the glory.

Manga sometimes writhed under the Word today, and had his hitherto dry and haughty eye moistened by a tear, but held out against fainting. If he had struggled yesterday, as many did, I don't believe the people could have removed him, his frame is so herculean. Leato, another of the seven, was carried out both yesterday and to-day, It is also remarkable how Mr. Murray's strength holds out. Each day he is entirely exhausted at the close of the meeting, and each day new strength comes as it is wanted.

Other extracts of the same general character, and equally interesting, might be given; but these must suffice. As the fruit of this revival, about five hundred persons were admitted to the churches at Pagopago and Leone; and they appear to have generally sustained a good Christian character.

There were many exhibitions of feeling, during this season of strong excitement, which, in civilized communities, would be disapproved and discountenanced. But we may not try a simple and semi-barbarous people by our standard of fitness and utility. Whenever and wherever the Spirit operates powerfully upon the heathen in masses, we discover the very same phenomena. The missionaries who labored at Tutuila with so much success, appear to have been fully aware of their danger; and they strove, earnestly and constantly, to exclude mere animal excitement, as far as lay in their power.

MISSIONARY SUCCESS IN GREENLAND.

THE last number of the Herald contained, it will be remembered, the conclusion of an article recently published in the North British Review, on "Danish Researches in Greenland." In that extract there were certain statements, founded apparently on the testimony of Captain Graah, which went to show that the success of the missions in Greenland had been somewhat less marked and decisive than has been generally supposed. This result was accounted for by other statements, which represented the missionaries as dependent on the government, and subordinate to it, and as having also engaged in mercantile pursuits.

From a communication which the Rev. Mr. Reinke, Pastor of the United Brethren's Church at Bethlehem, Pennsylvania, has had the kindness to prepare in relation to this subject, it appears that these allegations of the reviewer, so far as they affect the Moravian missionaries, are unfounded. In relation to the supposed alliance between his brethren and the Danish government, he writes as follows: "Our Greenland mission is an institution, wholly independent of that government; except only so far as the missionaries and their Greenland converts are considered and treated as the Danish King's lawful subjects, to whom, according to the gospel, both are in duty bound to yield obedience, in all matters not militating against the word of God or liberty of conscience." As to the second branch of the above allegation, he says: "With regard to the missionaries of the Brethren in that country, we are free to declare, that, to the best of our knowledge, none of them has ever, even partially, engaged in mercantile transactions for the benefit of the missions or for his own private emolument." Mr. Reinke also supposes that his brethren of the Greenland mission are doing, for the six hundred individuals found by Captain Graah between Cape Farewell and Dannebrog's Isle, "who had never heard of the name of Christ," all which can be reasonably expected of them, a due regard being had to the peculiar difficulties of extending their labors along that inhospitable coast.

From these statements of Mr. Reinke, it would seem that some mistake must have occurred in the testimony of Captain Graah, or that the excellent publication from which the extract was taken, must have erred in its apprehension of his meaning.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

WEST AFRICA.—In a letter from Mr. Wilson under date of September 28, he writes as follows: "The French Commander arrived in the Gaboon somewhat more than a month ago, and is still here; but he has not been to King Glass's towns, nor has he taken the slightest notice of us, except to convey a hint that he would be glad to have us out of the river. I replied to the man who brought the communication, but without the responsibility of sending a message, that this was now a French province; that if our presence was unacceptable, it was the Commodore's place to give me a written order to this effect; but as I had done nothing of which I was ashamed, I would not go out stealthily, as had been suggested. Since then I have heard nothing."

SYRIA.—Mr. Thomson writes, under date of November 11, "I expect daily to receive the official note from Chekib Effendi, authorizing our return to 'Abeih." And a still later communication says that such permission had actually been received.

AMOY.—This mission has been sorely bereaved by the death of the only females connected with it. Mrs. Pohlman died, September 30, and Mrs. Doty followed her, October 5. Letters, giving a full account of this trying event, are expected daily.

CHOCTAWS.—A letter from Mr. Potter, dated December 8, contains information of the death of Mrs. Bissell. She was expecting to spend the winter at Mount Pleasant, when she was called away, very suddenly, from her earthly labors. Her death occurred, December 6.

CHEROKEES.—Doct. Butler, writing from Fairfield, January 2, says, "On Christmas day we had a very large temperance meeting at this place. About five hundred persons were present. The following Sabbath was our regular communion season, when we had the largest congregation that ever assembled here for divine worship. Much seriousness was manifest."

Home Proceedings.

MISSIONARY CONVENTIONS ON LONG ISLAND.

A MEETING of the friends of missions was held at Southold, Long Island, commencing on Tuesday evening, January 6, and closing on the following Thursday. The Rev. Jonathan Hunting presided. Dr. Armstrong, Rev Levi Spaulding, of the Ceylon mission, and Rev. Mason Noble, of

New York city, were present as a deputation from the Board. At the opening of the meeting, a sermon was preached by Rev. Mr. Noble. Wednesday and Thursday were spent in communicating information, and in discussing various topics relating to the subject of missions.

A similar meeting was held at Patchogue on Tuesday and Wednesday, January 13 and 14; Rev. Mr. Hawes being in the chair. Dr. Armstrong, Rev. Levi Spaulding and Rev. Samuel Hutchings of the Ceylon mission, attended as a delegation from the Board. The exercises were such as have been usually held on similar occasions. On Wednesday afternoon a large number of children and youth, from Patchogue and its vicinity, were addressed by Mr. Hutchings.

With the exception of one day at Southold, when there was a violent storm, the attendance at both places was large, embracing many pastors and other friends of missions. The way had been prepared for these conventions by a series of missionary meetings, held in the central and eastern portions of Long Island, by the pastors of the different churches which co-operate with the Board. The effect of these various conventions appears to have been very salutary. Much information has been imparted, and new views of Christian obligation have been obtained by many who desire to know and do the will of the Savior.

EMBARKATION OF MISSIONARIES.

Rev. Sendol B. Munger and Mrs. Munger, of the Ahmednuggur mission, embarked from Boston for Bombay, January 3, in the ship Chicora, Captain Holm. From Bombay Mr. and Mrs. Munger are expecting to proceed to Ahmednuggur; and they will probably labor for the spiritual good of the Mahrattas in that vicinity. They have already spent a number of years among that interesting people; and they now return, after a visit to this country, which was rendered necessary by the impaired health of Mrs. Munger.

DONATIONS,

RECEIVED IN JANUARY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. New Utrecht, R. D. ch. to cons. Rev. Richard Van Kleek an H. M. 50;) 1,044 53

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Stockbridge, s. s. for Choc. miss. 3 00
Williamstown, D. N. Dewey, 30 00—33 00
Boston, Ms. S. A. Danforth, Agent, 485 17

Brookfield Asso. Ms. W. Hyde, Tr.
Brookfield, Gent. and la. and m. c. 130 00
Warren, Miss E. Bliss, 25 00
W. Brookfield, E. Merriam, 5 00
160 00
Ded. for printing report, 40 00—120 00

Buffalo & Vic. N. Y. Aux. So. J. Crocker, Agent.
Buffalo, 1st pres. ch. m. c. 49,72; coll. (of wh. fr. Stephen G. Austin, wh. cons. him an H. M. 100; Mrs. S. B. Stocking, for *George A. Stocking*, and *Joseph Stocking*, Ceylon, 40;) 517,55; s. s. for *Abner Bryant*, Ceylon, 20; for *P. S. Cook*, do. 10; 597 27
Fredonia, s. s. juv. miss. so. 11 10—608 37

Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.
Hardwick, D. French, 10 00
Peacham, m. c. 30 00
St. Johnsbury, 2d cong. ch. and so. m. c. 79,84; fem. cent so. 20; Rev. L. Worcester, 13; E. and T. Fairbanks & Co. to cons. John P. Fisk an H. M. 100; 212 84—252 84

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, Cir. ch. 11; m. c. 11,72; 3d pres. ch. m. c. 30,27; Mrs. P. 26; disc. 45c. 78 54

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Carroll, Cong. ch. 6 63
Jamestown, 1st pres. ch. m. c. 5 41
Westfield, 18 00
30 04
Ded. dis. 24—29 80

Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr.
Walpole, La. miss. so. for Walpole sch. Ceylon, 25 00

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, m. c. 3 37
Charlotte, Ch. and so. 31 50
Essex, Indiv. 7 41
Westford, Ch. and so. 35 15
Williston, m. c. 3 13—80 56

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Baldwin, E. Flint, 3 00
Falmouth, 1st cong. ch. 23 50
Gorham, m. c. 30 00
Lewiston Falls, Ch. and so. 61,55; juv. miss. so. 8; 69 55
N. Yarmouth, 1st par. m. c. 52 00
Portland, 3d cong. ch. m. c. 25; unknown 5; 2d par. Armenian cir. for sch. at Bebek, 20; 50 00
Scarborough, m. c. 10,09; Rev. A. W. Fisk, 5; 15 09
243 14
Ded. prev. ack. 64—242 50

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Ipswich, Mr. Kimball's so. m. c. 50 00
Newbury, 1st par. m. c. 38 71
Newburyport, United m. c. 53,25; Harris-st. ch. m. c. 32,50; 85 75—174 46

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Gloucester, Mr. Nickel's ch. and so. 42; W. par. m. c. 19,50; 61 50
Manchester, m. c. 29 75
Marblehead, La. 690 62—781 87

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Bethel, m. c. 10 87
Bridgeport, m. c. 38 66
Brookfield, Gent. 14,62; la. 8,50; m. c. 10,88; 34 00
Danbury, m. c. 126; coll. 44; 170 00
Huntington, Gent. wh. cons. Rev. C. N. Seymour an H. M. 50; m. c. 57,42; la. 53,65; 161 07
Monroe, Gent. 17,30; la. 38,79; m. c. 22; s. s. 1,37; 79 46
Reading, Gent. 12; la. 18,70; m. c. 1,88; 32 58—526 64

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greenwich, 1st cong. ch. 37 00
Westport, A friend, 4 00—41 00

Franklin Co. Me. Conf. of Chs. Rev. I. Rogers, Tr.
Farmington, Cong. ch. and so. 37 00
New Portland, Doct. Vose, 25
New Vineyard, Cong. ch. and so. 2 79
Philips, Doct. B. 1; B. B. 50c. 1 50
Strong, Cong. ch. and so. 2 64—44 18

Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Buckland, Cong. ch. and so. 93 49
Colerain, Cong. so. 9 00
Conway, Cong. so. gent. wh. cons. Joseph C. Avery, and Christopher Arms H. M. 268,81; la. wh. cons. Miss Sarah B. Harris an H. M. 117,88; 386 69

Greenfield, 2d cong. so. 32,22; m. c. 14,18; 46 40
Heath, 1st cong. so. 21 00
Montague, A friend, 20; an indiv. 10; 30 00
Shelburne, Gent. wh. and prev. dona. cons. JAMES JONES and LEWIS LONG, H. M. 68 40
Sunderland, Young men's benev. so. 20 00—674 98

Geneva & Vic. N. Y. C. A. Cook, Agent.
Bellona, Pres. ch. 45 62
Burdett, do. 61 00
Campbell, do. 10 75
Castleton, do. 9 75
Geneseo, do. 63 00
Geneva, Indiv. 45 00
Hammondsport, Pres. ch. 43 75
Harford, do. 4 06
Livonia, Pres. ch. 112 00
Lyons, do. 26 65
Ovid, Pres. ch. (of wh. to cons. JOHN L. EASTMAN an H. M. 100;) 136 00
Palmyra, Pres. ch. 75 00
Rushville, Rev. M. Gelston, 15; S. Miller, 10; indiv. 2,25; 27 25
Vienna, Pres. ch. 42 00
Waterloo, do. 42 71—744 54

Grafton Co. N. H. Aux. So.
Campton, Miss. so. 16,04; la. 21; 37 04
Littleton, m. c. 18,50; s. s. con. for chil. at Madura, 2,50; 21 00
Plymouth, Cong. ch. and so. 40 70
Wentworth, I. S. Davis, 20 00—118 74

Greene Co. N. Y. Aux. So. J. Doane, Tr.
Durham, D. Baldwin, 10 00

Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Monson, A. Porter, 350; Rev. Dr. Ely, 5; 355 00
Long Meadow, S. C. Booth, 8,75; young people's benev. so. 6,43; 15 18—370 18

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Easthampton, S. Williston, 500 00
Enfield, Benev. so. (of wh. fr. L. Woods, to cons. ARIEL PARISH of Springfield an H. M. 100;) wh. cons. ORMEL WALKER, SAMUEL DICKSON, JONAS WARREN and LEWIS DANIELS, H. M. 625 00
Northampton, A boy, av. of garden, 35-1,125 35

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Millbury, West ch. m. c. 26 00
Sutton, 1st cong. so. gent. 28,25; la. 50,56; m. c. 65,19; wh. cons. SUMNER B. KING an H. M. 144 00—170 00

Hartford Co Ct. Aux. So. H. A. Perkins, Tr.
East Hartford, Gent. 87 10
Farmington, Gent. and la. to cons. Rev. RAYMOND H. SEELY of Bristol, an H. M. 50; gent. 147; 197 00
Hartford, Centre so. m. c. 7,19; J. M. Bunce, to cons. HAYNES L. PORTER and DRAYTON HILLYER of Hartford, and STANLEY WHITE of Rockville, H. M. 1,000; 1,007 19
Plainville, (to cons. Rev. WILLIAM WRIGHT, an H. M. 50;) 112 64
Suffield, 1st so. m. c. 25 00
Windsor Locks, Coll. 22 63-1,451 56

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Middletown, 1st so. gent and la. 42, 48; H. S. Ward, to cons. Mrs. MARY WARD an H. M. 100; 142 48
Portland, Gent. 43; la. 20; wh. cons. Rev. HERVEY TALCOTT an H. M. 63 00
Westfield, Gent and la. 31 62—237 10

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Nashua, J. Blunt, wh. cons. Mrs. CAROLINE BLUNT an H. M. 100 00
New Ipswich, Mrs. D. Everett, 15 00—115 00

Kennebec Co Me. Conf. of Chs. B. Nason, Tr.
Hallowell, So. cong. 57,59; m. c. 50,47; 108 06

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, Rev. J. W. Ellingwood, to cons. HENRY HYDE an H. M. 100; Winter-st. ch. m. c. 20; 120 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Colebrook, A. E. Ives, 10 00
New Hartford, J. Lyman, 30 00—40 00

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Bristol, Cong. so. 6.75; a friend, for miss. to China, 1,25; 8 00
Concord, 1st cong. so. m. c. 22 80
Dunbarton, Cong. so. 8 09
East Boscawen, Cong. so. 84 65
Epsom, Cong. so. m. c. 25 36
Henniker, A. Connor, 20 00
Hookset, Cong. so. m. c. 1 00
Hopkinton, do. 18 00
Salem, 8 00—195 90

Michigan, Aux. So. E. Bingham, Tr.
Adrian, Cong. ch. 25; Brooklyn, Pres. ch. 15; Clinton, do. 4,75; Blissfield, and vic. 2,83; Flat Rock, Pres. ch. 1; Macon, Doct. Howell and others, 11,25; Manchester, Pres. ch. 5,10; Rev. A. Corning and fam. 5; Palmyra, Pres. ch. 4; Raisin, Cong. ch. 15,24: Rochester, do 3; Romeo, do. 32,50; Saline, Pres. ch. 50c.; T. Wood. 5; la. benev. so. 1; Stoney Creek, Pres. ch. 22; Tecumseh, do. 46,81; Troy, do. 1,38; A. S. W. and fam. 7; Whiteford. Cong. ch. 6,34; Ypsilanti, Pres. ch. 37,03; ded. dis. 5; 246 73

Middlesex Co. North & Vic. Ms. J. S. Adams, Tr.
Acton, Cong. so. 10 00
Lancaster, Evan. so. 31 43—41 43

Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Holliston, Cong. so 62,38; m. c. 22; 84 38
Saxonville, Cong. ch. and so. 41 00
Sudbury, Evan. ch. and so. coll. and m. c. 87 48
Wayland, do. sub. and m. c. 36 92—249 78

Middlesex Asso. Ct. H. C. Sanford, Tr.
Haddam, 1st ec. so to cons. Rev. W. H. GILBERT an H. M. 60 87
Higganum, Coll. 25 00—85 87

Monroe Co. & Vic. N. Y. E. Ely, Tr.
Dansville, 1st pres. ch. 36 00
Holley, 1st cong. ch. 22 48
Honeoye Falls, La. 3 00
North Chili, D. Y. E. 3 00
Ogden, Chil. of mater. asso. for child at Sandw. Isl. 3 00
Pittsford, Pres. ch. 72 00
Rochester, 3d do. 106 38
Sweden, Pres. ch. 10 65—256 51

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. 625,50; North ch. s. s for *Samuel W. S. Dutton* and *Harriet W. Dutton,* Ceylon, 50; 3d ch. m. c. 8,07; Church-st ch. m. c. 9,60; Yale coll. m c. 5,79; Howe-st. ch. m. c. 17,94; union m. c. 50,92; 767 82

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Durham, Rev. C. L. Mills, 20 00
Madison, m. c. 30,44; la. 27; 57 44
North Branford, Cong. ch. and so. 35,73; J. F. Linsley, 40; 75 73—153 17

New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
Wolcott, Mrs. T. Bailey, 6 00

New London & Vic. Ct. Aux. So. C. Chew, Tr.
Groton, Cong. ch. 5,86; m. c. 15; 20 86
New London, A friend, 3; 1st cong. so. 29,80; gent. (of wh. fr. an indiv. to cons. Rev. ORRIN F. OTIS of Chepachet, R. I. an H. M. 100;) 279; la. 45; la. sew. so. 20; m. c. 76,10; chil. of s. s. for Tes. 1; 453 90
Stonington, Cong. ch. m. c. 53 00—527 76

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. J. M. Prescott, 33,30; s. s. of S. pres. ch. Brooklyn, for Spear and Cobb schs. Madura, 50;) 696 24

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Dover, 2d cong. ch. m. c. 9 45
Foxboro', m c. 11 09
Roxbury, Eliot ch. and so. gent. 939; la. 45; s. s. 40,08; m. c. 35,25; 1,059 33
West Needham, m. c. 38,07; inf. sch. 2; 40 07
West Roxbury, m. c. 15 00-1,134 94

Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.
Colchester, Gent. 48,75; la. 57; m. c. 33,50; s. s. 22,25; 161 50

Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Leyden, Rev. R. Kimball, 10 00
Northern miss. so. Int. 28 00

Richland, 1st cong. ch. 18 05
Rome, 2d do. 40; m. c. 60; 100 00
Utica, N. Y. 1st pres. ch. m. c. 6,65; fam. off'g by G. 1,88; 8 53
Vernon Centre, Mrs. Morse, 50
Verona, 2d cong. ch. for miss. to W. Africa, 3; L. Benedict, 5; 8 00
West Leyden, Cong. ch. 14 00—187 08

Orange Co. Vt. Aux. So. J. Steele, Tr.
Newbury, Central s. s. for *G. W. Campbell*, Ceylon, 10 00
Strafford, Cong ch. and so. 20 00—30 00

Oxford Co. Me. Conf. of Chs.
South Paris, m. c. 7,77; la. 9; 16 77

Palestine Miss. So. Ms. E. Alden, Tr.
Braintree, 1st par. m. c. 75,12; South par. cong. so. m. c. 18,14; 93 26

Penobscot Co. Me. Aux. So. J. S. Wheelwright, Agt.
Bangor, Hammond-st. ch. 161,95; s. s. for Bebek sem. 51,30; wh. and prev. dona. cons. E. Freeman Duren of Portland, an H. M. 213 25
Brewer, 1st ch. m. c. 21 21
Brownville, Cong. ch. m. c. 15 00
Cherryfield, do. 5 00
Foxcroft and Dover, Cong. ch. m. c. 11 00
Hampden, do. 44 79—310 25

Pilgrim Asso. Ms. J. Robbins, Tr.
Kingston, Evan. ch. and so. m. c. 21 29

Rhode Island, Aux. So.
Barrington, La. benev. asso. 15 00
Little Compton, male and fem. miss. so. 38,43; a friend, 5; 43 43
Newport, United cong. ch. 72,50; m. c. 117,50; 190 00—248 43

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Londonderry, Pres. so. gent. 55,07; m. c. 34,25; la. 38,21; wh. cons. Jonathan Humphrey an H. M. 127 53

Rutland Co. Vt. Aux. So. W. Page, Tr.
Brandon, m. c. 16,56; B. A. G. 10; 26 56
Hubbarton, R. G. 5 00
Middletown, m. c. 12 00
Pittsford, Ch. and so. 145.50; m. c. 29; A. Leach, to cons. Mrs. Catharine S. Swift, Northampton, Ms. an H. M. 100; 274 50—318 06

Somerset Co. Me. Aux. So. C. Selden, Tr.
Athens, m. c. 1 70
Bingham, Cong. ch. and so. 5 66
Madison, do. 6,25; Rev. J. Tucker and wife, 6; 12 25
Mercer, Cong. ch. and so. 2 03
Norridgewock, do. 22 25
South Solon, Indiv. 93—44 81

Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Gilmanton, 1st pres. ch 6 00

Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.
Cornish, Gent. 5,82; la. 46,54; 52 36
Croyden, Cong. ch. and so. 22 87
Goshen, do. 10 18
Lempster, Mrs. S. Tuck, 5 00
Newport, m. c. 18 00
Plainfield, m. c. 17 76—126 17

Syracuse & Vic. N. Y. J. Hall, Agent.
Syracuse, Rev. D. Platt, 8; E. H. Babcock, 10; 1st pres. ch. 5; 23 00

Taunton & Vic. Ms. Aux. So.
Rehoboth, C. F. Paine, 25

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Andover, Gent. 29; la. 31; a dec'd friend, 50; 110 00
Hebron, Gent 6; la. 50c. 6 50
No. Coventry, Ladies, 3 20
So. Coventry, Gent. 58,50; la. 43,39; 101 89
Vernon, 2d so. gent. and la. 347 72
Wellington, m. c. 15 00—584 31

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 361 25

Columbia, Ten. & Vic. Rev. W. Potter, Agent.
Beaver Creek Meeting, Ten. Blountville, Paperville and Cold Spring chs. 101,52; Blountville, S. Rhea, 50; Columbia, Pres. ch. 3; Rock Creek, Miss so. 50c.; Cooksville, Miss. Pres. ch. and so. 18; Greensboro', Mrs. Le Grand, 5; Sapling Grove, Va. Rev. I. King, 20; J. Smith, to ed. a youth at Sandw. Isl. for the ministry, 25; Wahalak, Pres. ch. and cong. 41; ded. disc. 4,32; 259 70

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Akron, 22; Rev. I. Jennings, 10; Ashtabula, 3,62; Aurora, 4,50; J. Parsons, 10; Bazetta, S. Leonard, 4,25; Cuyahoga Falls, 10 97; Defiance, 7; Edinburg, 11; Farmington Centre, 3,31; Mrs. P. 25c.; Gustavus, 9,42; s. s 3,40; Hartford, 9,76; S. Hayes, 10,34; Hinckley, 7; Hudson, 24,38; a young la. for Bibles for hea. 5; Wes. res. coll. 3,63; Kinsman, 77; Mrs P. Kinsman, 100; Mesopotamia, 19,91; I. B. Sheldon, 10; E. Lyman, 10; Monroeville, Juv. benev. so. 30; Newton Falls, 1,30; Painsville, 9; Peninsula, 12; Richfield, 10,14; O. M. Oviatt, 40,37; Rootstown, 10,30; G. Case, 10; Sheffield, K. K. Kinney, 1; Strongsville, 21,46; Vernon, 4; E. S. Beach, 10; Vienna, 4,10; Wadsworth, 10,98, Warren, 61,14; Mrs. N. Perkins, 10; J. Perkins, 10, D. M. Ide, 30; la. benev. so. 28,67; Wayne, 22; S. Jones, 5; Williamsfield, 50,12; Youngstown, 68,56; Av. of articles sold, 3,37; ded. disc. 5,37; 837 88

Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
Abington, La. 38 07
Pomfret, Gent. and la. 322,50; m. c. 48,33; s. s. 12; 382 83
South Woodstock, La. 50 25
Westfield, Gent. 91,97; la. 61,43; m. c 26,94; 180 34—651 49

Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Plainfield, 1st ch. and so. gent. 19,50; m. c. 22,17; la. 24; 65 67
Voluntown and Sterling, Gent. 13 00—78 67

Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.
Woodstock, Cong. so. 25 00

Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.
Barre, Mr. Bullard's so. 51 00
Northboro', Evan. ch. 21; a lady, (of wh. for Ind. miss. 45;) 90; 111 00
Worcester, Mr. Smith's so. la. 51 00—213 00

York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Kittery Point, Ch. and so. and s. s. 5 80
Sanford, Cong. so. 21 00—26 80

Total from the above sources, $18,968 62

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 20 00
Albany, N. Y. A. S. Kibbe, 1 00
Algansee, Mich. m. c. 4 14
Ann Arbor, Mich. 1st pres. ch. m. c. 37,44; disc. 44c. 37 00
Arkport, N. Y. C. Hurlbut, 10; a friend, 5; A. H. 2; 17 00
Asherville, N. C. Coll. 15 00
Bedford, Ms. Mrs. S. Fitch, for *Joel Fitch*, Ceylon, 20 00
Belvidere, Ill. Pres. ch. m. c. 23 00
Billerica, Ms. Rev. J. G. D. Stearns, 10 00
Bluehill, Me. Ch. and so. 69,75; m. c. 14,25; 84 00
Bridgeton. N. J. 2d pres ch. m. c. 18 50
Bristol. O. s. s. chil. for ed. of hea. chil. 1 00
Brockville, Ia. J. Sabin, 50
Burlington, Ms. Cong. so. 6 00
Calais, Me. Centre s. s. for *Thomas J. Lee*, Ceylon, 21 92
Cambridge. Ms. A friend, 3 00
Canaan Corners, N. Y. R. C. 2 00
Canandaigua, N. Y. W. Hubbell, 50; W. Antis, 40; N. W. Howell, 15; H. Howe, 15; E. Johns, 7; indiv. 55,75; m. c. 35,53; s. s. for *Walter Hubbell* and *Eliza M. Hubbell*, Ceylon, 40; 258 28
Carlisle, N. Y. Pres. ch. 51 00
Chelsea, Ms. Winnisimmet ch. and so. m. c. 33 89
Chester, N. Y. Pres. ch. 24 56
Darby, Pa. Pres. ch. 31,50; la. sew. so. 10; Rev. M. E. Cross, 5; J. W. & M. Knowles, av. of m. box for hea. chil. 4; 50 50
Decatur, Ga. Mrs. S. P. Willard, 10 00
Doaksville, Choc. na. m. c. 4 63
Dracut, Ms. 1st cong. so. 75 13
Dubuque, Iowa, Pres. ch. m. c. 10 00
East Cambridge, Ms. Evan. ch. and so. m. c. 14 00
East Machias. Me. D. H. Temple, 10 00
Eaton, L. C. Rev. E. J. Sherrill's ch. and so. 20 00

Emmetsburg, *Md.* D. Gamble, 20; five indiv. 25; 45 00
Fairmount, *Pa.* Pres. ch. 9 00
Fort Towson, *Choc. na.* m. c. 87 12
Franklinville, *N. Y.* m. c. 16 00
Freedom Plains, *N. Y.* Pres. ch. 3 00
Gainesboro', *C. W.* Rev. R. H. Close, 30 00
Germantown, *Pa.* C. Bayard, 15 00
Greenport, *N. Y.* Pres. ch. wh. cons. Rev. JOHN WOODBRIDGE an H. M. 50 00
Hamilton Village, *Pa.* 1st pres. ch. 30 00
Hastings, *N. Y.* W. H. Saunders, 3 00
Hudson, *N. Y.* s. s. of pres. ch. for the Waterbury sch. Ceylon, 50 00
Jaffna, *Ceylon*, Mrs. J. C. Smith, dec'd, for *Eunice T. Smith*, Ceylon, 30 00
Jersey City, *N. J.* W. H. Talcott, 10 00
Kingsboro', *N. Y.* Mr. Yale's so. Mr. and Mrs. C. Mills, 50; Mr. and Mrs. U. M. Place, wh. and prev. dona. cons. JAMES J. GILES an H. M. 60; D. C. Mills, 18; Mrs. T. Yale, 15; E Leavenworth, 15; indiv. 142,25; 300 25
Le Roy, *N. Y.* Pres. so. 43,27; disc. 32c. 42 95
Little Falls, *N. Y.* Juv. miss. so. for Madras miss. 21 00
Louisville, *Ky.* A friend, 250 00
Lower Sandusky, *O.* Ch. and so. 25 00
Lubec, *Me.* S. Thayer, 20 00
Maine, *N. Y.* 1st cong. ch. m. c. 5 00
Malden, *Ms.* La. benev. so. for ed. Nestorian chil. 20 00
Manlius, *N. Y.* Pres. ch. 47,25; m. c. 16,80; A. Smith, 15; Mrs. Z. Smith, 10; W. M. Smith, 25; C. Smith, 25; W. Storm, 25; 161 05
Marple, *Pa.* Pres. ch. 22 18
Marshall, *Mich.* Pres. ch. to cons. Rev. SAMUEL H. HALL an H. M. 50 00
Montgomery Village, *N. Y.* 1st pres. ch. 27 00
Morgan, *O.* S. Covell, 2 00
Morristown, *N. J.* 2d pres. ch. coll. 142,66; m. c. 31,34; 174 00
Napoli, *N. Y.* S. Wilcox, 12 00
Newark, *N. J.* 3d pres. ch. m. c. 23,88; two bro. and sis. 1,50; Mrs. J. Smith, 3; 28 38
New Haven, *N. Y.* J. Doud, 10 00
New Lebanon, *N. Y.* R. Woodworth, a rev. pen. 100 00
New Rochelle, *N. Y.* Pres. ch. m. c. 31 91
Newton, *Ms.* W. par. m. c. 39; B. Eddy, 5; 44 00
Niles, *Mich.* Pres. ch. 49 00
Northern Liberties, *Pa.* Central pres. ch. 56 12
Norway, *N. Y.* Cong. ch. 12 00
Old Town, *N. Y.* Chil. in miss. s. s. for chil. in Oregon, 1,75; m. c. 12,78; 14 53
Orland, *Me.* J. Buck, 20 00
Parsippany, *N. J.* Pres. ch. 28,49; chil. 1,81; 30 30
Patchogue, *N. Y.* Two friends, 1 25
Philadelphia, *Pa.* 1st pres. ch. A. White, wh. cons. Rev. E. R. FAIRCHILD of Philadelphia, and Rev. C. H. MUSTARD of Lewistown, Del. H. M. 100; J. C. Eckel, 100; G. Dale, 40; S. T. 12; G. H. 5; A. E. 5; a friend, 1; union miss. mite so. 32,23; 3d pres. ch. W. Clark, 50; S. McClellan, 20; cash, 5; Clinton-st. pres. ch. Mrs. H. B. 10; I. I. 5; Cedar-st. pres. ch. 15,88; 5th pres. ch. J. Atwood, 25; indiv. for *Anna M. Henry*, Ceylon, 20; 446 11
Piscatonic, *Ill.* W. Talcott, 10 00
Pine Grove, *Pa.* Cong. ch. 10 00
Pine Ridge, *Choc. na.* m. c. 4 37
Pittstown, *N. Y.* Mrs. Van Namee, 2 00
Port Tobacco, *Md.* Miss Boyd's sch. m. box, 5 00
Reading, *Ms.* S. par. la. asso. 20 00
Reading, *Pa.* 1st pres. ch. Judge Darling, wh. and prev. dona. fr. s. s. No. 1, cons. Mrs. V. O. B. TALLIFIERO an H. M. 60; m. c. 50; indiv. 20; 130 00
Rocky Point, *N. Y.* Pres. ch. m. c. 15; a friend, 2,50; 17 50
Shepherdstown, *Va.* Pres. ch. 20 00
Sherburne, *N. Y.* J. Babcock, 15 00
Silver Creek, *N. Y.* G. D. Farnham, 25 00
Smithfield, *N. Y.* Pres. ch. m. c. 14 00
South Reading, *Ms.* Cong. so. m. c. 30 00
St. Catharines, *C. W.* Mr. Baynes's ch. 30 00
Stockbridge, *Choc. na.* 25
Sumpterville, *S. C.* Rev. J. L. Bartlett, 10 00
Troy, *N. Y.* 1st pres. ch. 100; 2d do. coll. 43; m. c. 150; G. Grant, 50; S. W. Dana, 50; A. Weed, 20; C. H. Kellogg, 20; E. Bell, 15; Rev. C. Wadsworth, 25; E. W. Boughton, 15; Mrs. A. Bronk, for *Robert Bronk*, Ceylon, 10; A. Snyder, 10; indiv. 115,06; teachers of s. s. for *Charles Wadsworth* and *C. H. Kellogg*, Ceylon, 40; pupils of do. for *E. Hopkins* and *Frances A. Kellogg*, do. 40; 703 06
Tuscarora, *N. Y.* m. c. 10 37
Wadham Mills, *N. Y.* Ch. 11 00
Warren, *O.* Indiv. 18; S. F. D. 1; 19 00
West Chester, *Pa.* Pres. ch. m. c. 33,62; s. s. miss. so. 15,78; 49 40
West Farms, *N. Y.* Pres. ch. 5 00
Whallonsburgh, *N. Y.* Pres. ch. and cong. to cons. Rev. JOSEPH T. WILLETT an H. M. 50 00
Willsborough, *N. Y.* A friend, 1 00
Wilmington, *Del.* Hanover-st. pres. ch. 61,26; fem. miss. so. wh. and prev. dona. cons. Mrs. FIDELIA HOGARTH an H. M. for sup. of Mr. Lawrence, Dindigul, 47; Rev. W. Hogarth, 10,50; 118 76

$23,482 56

LEGACIES.

Bristol, *R. I.* Daniel Perry, by N. Coggeshall, Ex'r, 10 00
Canton, *Ct.* Mrs. Amelia Everest, by H. Ely, Adm'r, (prev. rec'd, 1,869 58;) 107 20
Cornwall, *Ct.* Rev. Herman Daggett, by J. Miles, Ex'r, (prev. rec'd, 3,179 88;) 397 00
Gorham, *Me.* Daniel Hunt, by J. Pierce and D. C. Emery, Ex'rs, 62 50
Hartford, *Ct.* Mrs. Eunice Averill, by F. Parsons, Ex'r, 2,000 00
Do. Catherine Freebody, by do. 200 00
Manchester, *Ct.* Alexander McKee, by S. C. McKee, Ex'r, 100 00
Marblehead, *Ms.* Mrs. Mary Meek, by S. S. Trefry, Ex'r, 500 00
Northford, *Ct.* Ebenezer H. Fowler, by Elizur Harrison, Ex'r, 500 00
Pittsford, *Vt.* Mrs. Rhoda Nourse, by S. H. Kellogg, Ex'r, 536 11
Portland, *Ct.* Miss Esther White, by E. B. White, Ex'r, 50 00
Poultney, *Vt.* James Hooker, by W. L. Farnam, Ex'r, 200 00
Salisbury, *Ct.* Mrs. Joanna Pettee, by J. Pettee, Ex'r, 100 00

$4,762 81

Amount of donations and legacies acknowledged in the preceding lists, $28,245 37. *Total from August 1st to January 31st*, $148,998 34.

DONATIONS IN CLOTHING, &c.

Binghamton, *N. Y.* ½ barrel, fr. pres. so.
Burke, *Vt.* A box, fr. cong. ch. for Mr. Ladd, Broosa, 10 30
Derby, *Vt.* A box, fr. fem. miss. sew. so. 30 25
Foxboro', *Ms.* do. fr. la. so. 29 70
Geneva, *N. Y.* do. fr. fem. miss. so. for Mr. Wright, Seneca.
New Alstead, *N. H.* A bundle, fr. la. so. of ind.
Newbury, *Ms.* A box, fr. fem. rea. so. Parker River Village, for Ind. miss. 20 98
Richfield, *O.* Calf Skins, fr. H. Oviatt, 10 00
South Hadley, *Ms*, A box, fr. young la. of Mt. Holyoke sem. for Miss Fisk, Oroomiah.
Strongsville, *O.* Cloth, 5 00
Thompson, *Ct.* A box, fr. la. sew. cir. 40 00
Vienna, *N. Y.* do. fr. la. of 1st pres. ch. 40 00
West Exeter, *N. Y.* A barrel, fr. L. Tenney, for Mr. Castle, Sandw. Isl.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLII. APRIL, 1846. No. 4.

American Board of Commissioners for Foreign Missions.

Constantinople.

LETTER FROM MR. DWIGHT, DECEMBER 9, 1845.

Letter from the Grand Vizier—Sabbath at Nicomedia.

THE last letter of Mr. Dwight, published in the March Herald, contained a brief notice of a visit recently made by him to Nicomedia and Ada Bazar. In that letter he promised to give a full account of this excursion, at an early day. The present communication has been written in fulfilment of this promise. By a comparison of dates it will be seen that Mr. Dwight's visit to Nicomedia was two months subsequent to that of Mr. Smith, described in the Herald for March.

The importance of Ada Bazar, and the proportion of the Armenians in it, may be inferred from the following statistics. The number of Turkish houses is 2,000; of Armenian, 1,160; of Greeks, 140 to 170. If we allow five persons to each house, according to Mr. Dwight's estimate, we have for the entire population, about 16,500; for the Armenians alone, about 6,000. That there are even a few persons in such a place, who love the Lord Jesus Christ in sincerity, and who will strive and pray for the enlargement of his kingdom there, should excite our gratitude to the God of missions, and encourage us to labor for all who sit in darkness.

You will, no doubt, remember that Mr. Schneider was very unceremoniously driven out of Ada Bazar, last summer, by order of the Governor and Judge. Complaint was made at the time to the Porte by our excellent minister, Mr. Carr; but no redress, nor even an apology, has been offered for this gross outrage upon the rights of an American citizen. The knowledge of these facts, of course, gave me some anxiety as to what manner of reception I might meet with in that place; and hence I applied, through our esteemed friend, Mr. Brown, United States Chargé d' Affaires at this court, for a special letter from the Porte to the Governor of Ada Bazar, ordering him to protect my person and property from harm. My reason for making such a request, namely, the treatment of Mr. Schneider, was fully stated, both in my note to Mr. Brown, and also in his application to the Porte. You will be pleased to hear that a letter was promptly furnished, such as I had requested, signed by the Grand Vizier.

Mr. Dwight left Constantinople for Nicomedia, November 22, in a Turkish steamer, and arrived at the latter place in the afternoon of the same day.

The steamer had hardly come to anchor, when one of the evangelical Armenians appeared along side in a boat, and soon sprung on board, and gave me a hearty welcome. These brethren had received notice of my coming that very

morning, and had commissioned this individual to welcome me in their behalf.

I was kindly received at the house of Mr. Binns, an English gentleman, who has the superintendence of the Sultan's woolen factory near this place; and in the evening several of the Armenian brethren called to see me. I found every thing quiet in the city, although the evangelical portion of the Armenians feel constrained to proceed with great circumspection; so watchful and so violent are their enemies. As the day following my arrival was the Sabbath, it was arranged that one of the brethren should come early in the morning, and conduct me to a room in the town, where I could meet those who might wish to call for religious conversation, and also preach at an hour which was agreed upon.

Accordingly, I was up long before daylight; and, after some waiting, an individual came, with whom I went forth to the place appointed, before it was light enough to discern objects clearly. It was a cold morning, and I found a pan of coals already prepared in the room where I was to pass the day. Individuals soon began to collect, and some hours were spent in answering questions, and in such spiritual discourse as seemed adapted to the wants of those present.

At about eleven o'clock the number assembled amounted to thirty-five, all of whom could not possibly crowd into the little room which I occupied. We all, therefore, went into an adjacent garden, and there on a bleak day, with no shelter but the heavens, I preached to them from the words, "Be ye holy, for I am holy." The hearers listened with the most fixed attention; and the privilege of addressing such men, in such circumstances, appeared to me unspeakably precious, and the responsibility almost greater than I could bear.

After sermon and prayer, I gave those present an opportunity to ask any questions they might please, respecting the Scriptures. A few inquiries were proposed; and I then spent some time in exhorting them on various subjects. Some three or four of those present had never before heard a sermon from a missionary.

Mr. Dwight spent about seven hours in talking with and preaching to the Armenians. He subsequently preached in English to a small assembly in the house of Mr. Binns, who, with other members of his family, is interested in every good work.

The Brethren at Nicomedia.

On Monday morning I went early to take possession of a room, which, at my request, had been procured for me in a khan. There I passed the whole day in receiving calls from Armenians, who came for religious inquiry and conversation. In the evening, as it began to grow dark, I returned to the house of Mr. Binns, where I slept. This course was repeated every day during my stay in Nicomedia. The number of my visitors, each day, was from twenty to twenty-five, who came, either singly, or two or three together. Before I left my room in the evening, after the shops were closed, and the labors of the day finished, I had invariably some fifteen or twenty or more individuals present at once; and to them I took the opportunity of discoursing on some practical points in a more formal manner, closing the meeting with prayer.

To give you an example of the direction of our thoughts on some of these occasions, I will state that, one evening, after some questions had been answered in regard to the meaning of the declaration that Christ went and "preached to the spirits in prison," one of those present, who has long appeared to be a deeply pious man, remarked that these were not the subjects which most nearly concerned them, and about which they had most need to ask questions. "What we want to know most," said he, "is how to lead a holy life, to mortify the body, to live above the world," &c. I then discoursed, to a room full of professed believers, on the great spiritual dangers that attend the Christian through this life, and the necessity of constant watchfulness and prayer. A most solemn attention was given, and I cannot but hope that some good was done.

On the following evening he dwelt at some length on the duty of living by faith, and the importance of always having a firm hope of heaven.

I am gratified by seeing an evident progress in our brethren in Nicomedia. They have been slandered and threatened and partially persecuted so many times, that they seem now to know, better than formerly, precisely where they stand, and where the true and proper ground of their confidence is. Their Christian character is more settled; and I think that if fiery trials were to come, it would not appear so "strange"

to them, "as though some strange thing had happened to them." It is impossible, however, for us to know who would stand firm, and who would waver in such circumstances. Of one thing I feel certain, and that is, that God has a faithful people in Nicomedia, whom neither fire nor sword can drive from their confidence.

Mr. Dwight had several interesting interviews at Nicomedia with a young man, who possessed a strong desire to become a pupil in the seminary at Bebek. "The desire for learning in him appeared so strong as almost to amount to a passion." The father of the young man, however, is violently opposed to evangelical Christianity, and will not consent to his son's joining the institution.

Ride to Ada Bazar—Reception.

On Thursday, November 27, Mr. Dwight rode to Ada Bazar. He was accompanied by an Armenian brother from Constantinople.

The distance to Ada Bazar is not far from thirty miles. It lies directly east from Nicomedia, and the greater part of our road was the same as that travelled by Mr. Smith and myself, fifteen and a half years ago, when we set out on our journey to Armenia and Persia. Many features of the country were readily recognized as familiar acquaintances, although so much time has since elapsed; and my feelings were constantly inclined to assume a pensive and almost melancholy tone, as my reflections were thus carried back to the first years of my missionary life, and especially to the varied circumstances, (many of them deeply trying,) of that long and wearisome but highly interesting tour.

The comparison of the past with the present, however, was greatly cheering. Then, as we passed along through this dark land, all seemed shrouded in the deepest spiritual ignorance and superstition; and we knew not of a single soul, among the swarming multitudes around us, in whose religious sympathies we could have any place. Now, especially among the Armenians, we find not only in the capital, but far in the interior, even where the missionary has never yet personally labored, those who know a Savior's love, and who are ready to welcome us, with open arms, as messengers of peace; through whom, by God's blessing, they have, either directly or indirectly, been led into the marvellous light of the gospel. The change is truly wonderful, and we acknowledge it to be all of God!

After a very uncomfortable ride in the rain, Mr. Dwight reached Ada Bazar. It was dark when he arrived, and he spent the night in a "small and miserable" room in the khan.

Early in the morning, November 28, the Armenian brethren heard of my arrival, and began to call. They seemed to be almost overwhelmed with joy; and I felt that God had sent me there to comfort their hearts. They are living, emphatically, as sheep in the midst of wolves. There is not a European resident in the place; and they have no human power which they can invoke to protect them from the oppression and violence of their enemies; and none with whom they can take counsel, except each other and God. As they have just emerged from the deepest spiritual darkness, they meet with various difficult doctrines to be explained, and passages of Scripture to be interpreted, and cases of conscience to be solved; and it is easy to see that, on all these accounts they must naturally be filled with joy at the appearance of a missionary among them.

I cannot describe to you the feelings I had, when contemplating the circumstances in which I was placed, and the crushing weight of responsibility that rested upon me. Here were at least fifty, and perhaps a hundred, evangelical Armenians in the midst of a population of perhaps five thousand of the same race, looking to me for instruction, seeking from me the words of eternal life, and hanging upon my lips as those who had the fullest confidence in every word I uttered, and who would remember and faithfully use all the instruction I should communicate to them. I tried to pray for wisdom and grace, and I trust I was not forsaken.

I found the line of demarcation very clearly marked between the evangelical Armenians and others. The former are designated as Protestants, not only in their own community, but also among the Turks. It was soon observed that, for the most part, only the evangelical Armenians were calling on me, (and I had calls from more than twenty the first day,) and quite early in the forenoon it was extensively spread through the town that a Protestant preacher had arrived!

The Governor—The Native Brethren.

In the afternoon Mr. Dwight had an interview with the Governor.

He received me politely, read my letter from the Grand Vizier, welcomed me to his town, invited me to call at his residence, and directed my attention to some objects of interest to the traveller about Ada Bazar. He made no allusion to my profession, nor to my objects in coming thither. Nor was the opportunity a suitable one for me to introduce to him the subject of the books, which had been seized by the authorities. I returned to my khan, well satisfied that my letter would prove quite sufficient to secure me from such shameful treatment as that suffered by Mr. Schneider.

The Armenian rulers held a council for the purpose of effecting Mr. Dwight's expulsion from Ada Bazar; but on being told that he had brought a letter from the Grand Vizier to the Governor, they broke up the assembly.

In the evening I went to the house of one of the Armenian brethren, where I found a room full of people, a few of them females, with whom I held a meeting. I began with prayer, and then addressed them at some length from a passage of Scripture which I read. I subsequently answered several questions, as to the meaning of different portions of the word of God. One of the brethren closed the meeting with prayer. It was to me a deeply interesting occasion, and the countenances of nearly all present seemed to be lighted up with joy, at hearing the gospel preached in their own tongue. These men are evidently in earnest about religion. It is no mere matter of form or custom with them thus to assemble together for devotional exercises. They seem to feel that their duties to Christ and his gospel are paramount to every other; nor is it a mere cold and dead conviction of the intellect. Their whole souls are enlisted; and the Bible is their daily nourishment, after which they hunger and thirst as they do for their daily food. Though living in the midst of violent enemies, who are continually threatening to devour them, their hearts seemed filled with holy joy. I have seldom met a more cheerful and happy band of Christians.

In the evening Mr. Dwight received, in his room in the khan, a visit from the Turk who owned the establishment. This individual is friendly to the evangelical Armenians, and of his own accord, described the origin and progress of "Protestantism" at Ada Bazar. He said that it began with a few who met together for prayer in their own houses; that the number increased to fifty or a hundred; that they then formed a company for business purposes, and opened a coffee shop, where they used to resort, but which was kept closed on the Sabbath; that some of the leading Armenians were opposed to this movement, and wrote to Constantinople, and procured orders from the Patriarch to persecute; that the Governor had no desire to meddle with the matter, but could not resist the demands of the Armenian Community, except at the risk of losing his place; and, therefore, the leading Protestants had been sent to prison, their books taken away, &c., &c.

On Saturday I had a good number of calls; and I also went through the bazars, and found some opportunities to speak with different persons. One of the first merchants in the town invited me to his place of business, where he treated me with coffee, in the most public manner. He told me, in the course of the conversation, that he had once heard me preach in Constantinople, when he was there on business. It is an interesting fact that, in this manner, many who visit the capital from places far in the interior, are permitted to hear those truths, which are fitted to make them wise unto salvation; and in many cases the individuals who are thus privileged, go back to their homes, and communicate to their friends and neighbors the precious things they have seen and heard.

Another Visit to the Governor.

In the evening Mr. Dwight had another interview with the Governor, in respect to the books mentioned above, who acknowledged his right to them, and said that they should be delivered up to him. The Governor, however, desired him to obtain an order from the Armenian in whose custody they had been left, to which Mr. Dwight assented. In the course of the conversation, it was stated that the Armenian rulers at Ada Bazar alleged the existence of certain errors in the books.

I told the Governor that I felt it to be my duty to say, that the complaints of the Armenians, in regard to these books, were altogether unfounded. He immediately said, "That is a matter which we, of course, cannot understand. We know our own books and our own religion; but we are neither capable of reading the Armenian books, nor of judging in regard to their matters of faith." To this I replied, that I thought he might judge, at least in regard to some things that were very plain and evident to all. "For example," I said, "the gospel you your-

selves acknowledge and receive." "O yes," he replied, "the gospel is true," and so said the other Turks present. "Now," said I, "the gospel prohibits idolatry; and you also consider idolatry a very great sin." "Certainly," they all said. "You also must know that in the Armenian churches are many pictures, before which the people worship." "Yes, indeed," the Governor replied, "we see it continually; and I have often upbraided them for their idolatry." "Very well. A few of the Armenians here have ascertained from reading the gospel, which we have translated into the vulgar tongue, that worshiping pictures is sin; and they cannot any longer go to their church and unite with the others in committing this sin; and, therefore, the Armenian priests and rulers accuse them of being infidels, and say that there are errors in these books, by which the true gospel has been made known to them; and, therefore, they have flogged some, and thrown others into prison. Now when the Armenian rulers come to you and wish you to persecute those who are called Protestants, you must know that their object is to compel these men to sin against their own consciences, by worshiping pictures and doing other such like things which the gospel forbids; and when you lend yourselves to the work of persecution, you do, in fact, lend yourselves to an effort to drive these poor men into idolatry, which your own religion condemns."

The Governor was evidently not expecting such an appeal to his religious sense, and he seemed a little confused at first. But he soon replied that my statements on this subject appeared all clear as day, while the statements of the Armenian priests are perfect darkness. "But," said he, "what can I do? Such is the organization of our government that, in religious matters, each Patriarch is supreme in his own community. We cannot examine these religious questions; but our part is to put into execution the orders we receive from Constantinople; which, in all such cases, are procured through the Patriarch. If I were to protect the Protestants here, complaint would very soon be made against me by the Armenian community, and I should be removed."

This honest avowal of the Governor enabled me to understand, more clearly than I ever did before, the reason why persecutions can be carried forward in the interior of Turkey, when they are not permitted at the capital. The fact is, that the great bankers at Constantinople, who have free access to the Grand Vizier and other great public functionaries, can, with comparative ease, secure the removal from office of any of the interior Turkish Governors; and thus these Governors feel constrained to gratify, as far as possible, the feelings of the Armenian community around them. But at the capital, no Armenian banker has access to the Sultan, or can hold any such rod of terror over the great Turkish officers of state, who receive their appointments directly from the crown.

The Armenian brother, who accompanied Mr. Dwight, enumerated to the Governor the evil practices which are common in Turkey, but of which true Protestants are not guilty. He mentioned drinking, gambling, swearing, &c., when a Turk who was present, added, "and lying also; for Protestants do not lie!" After Mr. Dwight left the Governor, the latter remarked to an Armenian, "These men, I perceive, are going to enlighten your nation. They have truth on their side." "Yes," replied the Armenian, "that is also my hope."

A Happy Family.

Mr. Dwight attended a meeting in a distant part of the town, on the same evening. He describes the family in whose house the brethren assembled, as follows:

The owner of the house must be a man of fifty or upwards; and he has a married son living with him, who is one of the earliest and most promising converts of this place. This son, from being a very worldly minded young man, became suddenly very serious; and it was evident to all that a great change had taken place in his character. It was a time of much bitter opposition to the truth; and his father, being also a worldly man, was easily persuaded by others that his son was going in a very bad way; and he was determined to resort to violent measures, if necessary, to bring him back.

The son learned that his father was very angry, and that he was revolving in his mind what step to take first in the way of persecution. He had recourse to his mother, and said to her, "Mother, I have read the gospel for myself, and have there found the true way of salvation; and now I learn that my father is going to oppose me in this thing, in order to drive me from it. What I wish is, to have you let him know that I cannot relinquish this way, as long as I live. In

fact, I would die sooner than forsake the truths which I have learned. If my father loves me, he must let me alone in my religion. If not, I shall be compelled to leave his house." The mother related to her husband what the son had said, and the father was so far softened as to speak kindly to his son; and he agreed to write for information concerning this new way to a celebrated teacher, in whom he had the greatest confidence, and who, he was sure, would tell him the truth on the subject. After some little delay an answer came, the whole design of which was to quiet the fears of the old gentleman, by showing to him from the Scriptures that the faith of evangelical Protestants was founded on the Bible alone. He was so far convinced by this letter, as to feel perfectly willing that his son should continue in his present course; and, gradually, he himself was led to the knowledge of the truth; and there is satisfactory reason to hope that he has since been truly regenerated. The female members of the family are also interested in the truth, and it is now a truly happy household.

Fifteen or twenty persons were present at the meeting, five of whom were females. It was a season of delightful interest to all. "It was half past twelve at night," Mr. Dwight adds, "before I reached my room; and it was much later before I could compose my thoughts to sleep, so varied and exciting had been the scenes of the day."

Field Preaching—An interesting Young Man—The Farewell.

I was up early on Sunday morning, and, at the appointed hour, I went forth to the fields, without the town, to the place previously designated for our preaching service. The sky was perfectly clear, and every thing seemed to favor our design. I found twenty-six persons assembled under a tree; and to them I preached for more than an hour from the text, "If our gospel be hid, it is hid to them that are lost." The closest attention was given throughout, and some were affected to tears.

After the concluding prayer, I gave them a short exhortation, intended to encourage them to hold on their way under persecution, and to fix their hearts upon the great and comforting doctrines of the gospel. I also assured them that there were many Christians in America and in other countries, deeply interested in them, and ready to sorrow with their sorrows, and to pray for them in all their distresses. I told them that Christ had plainly forewarned his disciples that they must expect persecutions in this life; "but eternal glory," I said, "is the reward of all those who remain faithful unto the end!"

In the evening I had a call from an interesting young man, who was the subject of a most bitter persecution at an Armenian village of five hundred houses, six or eight hours from this place. This young man, with four or five others in the same village, had become partially enlightened by reading some of our books; and they began to cast off some of their superstitious practices, when the head priest, a most barbarous man, immediately raised the cry of "Protestant," and himself began to beat this young man, with his thick-soled slipper, at the same time cursing him with the most bitter language. He afterwards procured a Turkish constable, from a neighboring village, to come and beat him with a stick, and also two others with him. They received a most unmerciful scourging; and afterwards this individual, who was considered the ringleader, was compelled to leave the place. He now resides in Ada Bazar, and seems very cheerful and happy. He declares that he knows no Savior and no Mediator but Christ; but on many points he is still uninstructed. I gave a special charge to some of our leading brethren at Ada Bazar to look well after him, and endeavor to carry him forward to a full knowledge of the gospel of Christ. Perhaps some of us may yet visit the village where he suffered persecution, to find the few enlightened men who remain there, and endeavor to encourage and strengthen them.

After a long conversation with this young man, I went out and attended another meeting at a private house. There are some five or six families here, in which such meetings can easily be held, and it is delightful to see the union that exists among them. After the usual exercises were finished, I gave them a parting address, in view of our anticipated separation on the morrow. I spoke to them on the importance of always living for eternity, and of laboring in view of death as near, and also of the duty of remembering each other in prayer when absent, and of loving each other unto the end. It was a deeply affecting season, and I never felt more reluctant to take leave of Christian brethren. I did it, however, with the hope that the Lord will permit me to visit them again.

LETTER FROM MR. WOOD, DECEMBER 13, 1845.

Device of the Patriarch—An Armenian from Persia.

THE last number of the Herald contained a letter from Mr. Wood, in which he gave an account of a meeting for oral discussion, established a short time since by the Patriarch. The object of this meeting was manifest. It was hoped that in this way those who had adopted, or were inclined to adopt, evangelical sentiments, might be drawn away from the preaching services instituted by our brethren, and brought back to the position which they originally occupied. The following extract will show what success has attended this device.

In my previous letter, I stated that the meetings for oral discussion were designed for the satisfaction of wavering minds; and, therefore, it was announced that any subscriber, after the regular address of the chosen advocate of the church, might state his difficulties for solution; and that two evangelical men, availing themselves of this liberty, had so perplexed the advocate, that he left the place at the close of each meeting, in much anger. The question of the second meeting,—"the infallibility of the church,"—was to be further discussed at the third. But during the week, one of the two evangelical men, (the one who has received employment through the Patriarch,) was informed that the Patriarch was angry with him, and expected of him that he would not speak again in the meeting. On the last Sabbath, the same individual was again informed, from the Patriarch, of the great displeasure of the latter. The messenger from the Patriarch also said, that he (the Patriarch) complained bitterly of having been deceived in this matter; that he had expected many of the evangelical men would attend, whereas only two or three of them did so; and there were none to hear the discussions, except those who were faithful children of the church, and who were, therefore, only exposing themselves to harm by going.

At the time appointed for the meeting, a larger number than before, some say as many as three hundred, came together. The assembly was convened and waiting, but the speaker did not appear. The chosen champion of orthodoxy, who had promised to satisfy all inquirers, it was soon announced, would not attend! After some speaking on the part of a few who volunteered for the occasion, the three or four evangelical men present withdrew.

While they were in the street, a company of "lewd fellows of the baser sort," the greater part of whom were from the meeting, set upon them, attacked one of them with stones, who, however, escaped uninjured; and seeing another, a young man from Hass Kioy, they severely beat him. This scandalous conduct, in connection with a meeting set up by the Patriarch himself, and held on the premises of the patriarchate, has, as you may suppose, excited no little feeling in the community. Every sober minded, well-disposed person condemns it; and thousands instantly are compelled to draw the inference, that a cause which can be gained only by such arguments, is a desperate one. That the whole thing was arranged beforehand, is very commonly supposed; and, shameful as it must appear, is but too probable. The effect, however, is only to gain sympathy and give extension to the evangelical work. "The wise are taken in their own craftiness."

We presume that no more of these meetings will be held. If they should be, evangelical men will disregard them, and they will soon die of inanity. But the experiment has been an instructive one, and the effect of those held, will not soon be lost. That the champion by whom they were to triumph, has been defeated, is made too obvious by his palpable flight, to be concealed from the most bigoted. May the truth which he found it so hard to resist, speedily conquer his heart!

In relation to the young man who is mentioned below, Mr. Peabody writes, under date of October 22: "Not long since a young man from Isphahân spent a week with us. He brought me a letter from an Armenian friend of Tabreez, who has sold some books which I sent there, and requests more. There are three or four distinguished Armenians in that place who are desirous that their people should be enlightened. The young man seemed to receive the truth, as it was presented to him, with all readiness of mind, and abandoned the idea of becoming a priest, which he had previously entertained. He has gone to Constantinople, with the hope of being admitted to the seminary, where he wishes to qualify himself to become a teacher among his people."

A few weeks since we received into the seminary a young man from Isphahân. He left his home in Persia with a view of going into Russia, that he might be-

come a priest. On arriving, however, at Tabreez, he fell in with a man to whom Mr. Peabody of Erzeroom sends books for sale; and, through this man, he learned of us and something of our doctrines, and resolved to turn his steps towards Erzeroom. There he called on Mr. Peabody, and heard of our seminary. He soon decided to seek admission into it, and came here by way of Trebizond, where he had some intercourse with Mr. Bliss. His appearance interested us; and, with the hope that he might have been sent to us, in the singular providence of God, to be prepared to go back and preach Christ and his cross to his forty thousand countrymen in Isphahân, we received him. Two weeks since, however, some of his countrymen in this city, ascertaining that he was with "heretics," made complaint to the Persian Ambassador, who, in the exercise of that despotic power which he holds over Persian subjects, compelled him to leave us. We hope he may yet be able to return; and if he be a chosen vessel to bear the gospel into that dark land, he will doubtless, in some way, be fitted for it.

Mr. Woods adds, "We understand that the brother exiled from Trebizond to Kara Hissar is still detained there; although the Patriarch promised, more than once, I believe, to endeavor to effect his release. Great complaints have been made against him, and his removal has been urgently solicited, on account of his poisoning the minds of the people."

Smyrna.

LETTER FROM MR. ADGER, DECEMBER 12, 1845.

Increase of Services—Encouragement.

The following extract presents a more favorable view of the missionary work at Smyrna, than some communications which have preceded it. Still, it will probably be found very difficult, for the present at least, to make a marked and strong impression upon the Armenian population of this city, such as has been made at Constantinople. The obstacles at Smyrna are peculiar; but God can easily overcome them. To him, therefore, let us look for the blessing which we desire!

You have heard that, for some time back, our Armenian service has been attended by a few who have appeared to be interested in hearing the word, though they give no evidence of a real spiritual work in their hearts. The number increases. We had fourteen last Sabbath, of whom twelve remained to the Bible class, which is immediately after the preaching service. After a little while two others came in, who were not at the preaching service; and in the afternoon fourteen again attended at Mr. Johnston's house, of whom nine had not been present at either of the services at my house. So that, in all, we had twenty-five hearers.

This afternoon meeting at Mr. Johnston's is a new thing, and has taken well. He spends a couple of hours, or more, in conversation with all who come. We have just agreed that, once a month, I will take his place in that service, and he mine at the morning service for the Armenians; and also that we will begin to close the conversation at his house with a formal preaching exercise and prayer. Thus we shall have two public discourses for the Armenians every Sabbath, one in Armenian, and one in Turkish. We think that the degree of interest, now prevailing, warrants and requires this increase.

We all feel encouraged to more earnest prayer. God has evidently heard us already. It is now about one year since we commenced meeting together with our native brethren, one evening in the week, for special prayer in behalf of the Armenians of Smyrna. The fire, which, with the great heat of summer, drove most of us into the country, did not quite break up this meeting; and on the return of the brethren and sisters to the city, we began also to have another meeting for the same object on Sunday evenings, confined to ourselves and our families. We now have our joint meetings on Monday afternoons. I think a good spirit prevails among all the brethren and sisters, and the native brethren, who are three in number. I trust our desires grow stronger, and that we feel more our dependence upon the Spirit, and more also the faithfulness of God's promise to hear prayer. But we are all poor, frail creatures, very weak and foolish; and may God deal with us in mercy, and not refuse to employ us as his instruments!

Mr. Adger mentions a fact, at the conclusion of his letter, which shows that the Scriptures are spreading rapidly among the Armenians of Turkey. "Of the five thousand copies of the New Testament in Armenian," he writes, "translated and printed by us three years and a half ago, nearly four thousand have been put into circulation, chiefly, we believe, by sale."

Erzeroom.

JOURNAL OF MR. PEABODY.

Opposition—Fear of Man—Progress.

The present journal embraces the more important incidents of four months, commencing with August. In a letter accompanying this communication, Mr. Peabody writes, December 2, "You will rejoice with us that I am able to report even a brief period free from persecution. It may, however, burst upon our friends at any time; but we hope and pray that the wrath of the enemy may continue to be restrained. These seasons of violent opposition are exceedingly trying, not only to those who suffer personal injury, but to us also. How precious the respite we have lately enjoyed from such outrages!"

August 26. Our Armenian assistant, whom I sent some time since to visit Moosh, Bitlis, Van, &c., with the expectation that he would be absent three months, returned in a little more than two weeks. Soon after he arrived at Moosh, it was reported that a Protestant had come there; and an excitement commenced, which increased to such a pitch, that he was advised by those most friendly to him neither to remain in that place nor proceed further. They told him he would run the risk of losing his life, if he should stay in the place another day. During the short time he was there, he was visited by a large number of Armenians, many of whom listened to the truth attentively, and showed a friendly disposition, expressing much regret that he could remain no longer. In this place there is one priest who has been seeking light for some time past, to whom, about a year since, I sent the New Testament, at his own request. But nearly all the ecclesiastics, and the greater part of the people, hate the light.

Under date of September 7, Mr. Peabody describes an interview with two young men, one of whom has been mentioned in previous numbers of the Herald. He is connected with one of the first families in Erzeroom, and was bastinadoed, last year, for selling a few books. "Since he received this punishment," says Mr. Peabody, "I have seen but little of him. Though he still wishes to be considered a friend of the truth, and is laboring to advance it in a prudent way, the fear of man has evidently brought him into a snare, from which I am afraid he will never be rescued." This individual informed Mr. Peabody, that the Bishop preached "quite evangelical sermons," and that he lately bastinadoed a priest for reading one of their prayer-books to a sick man, instead of the Bible.

September 23. We have evidence that the light is constantly, though gradually, spreading. Some new person is present at our meetings almost every Sabbath. The priest who has suffered so much heretofore, on account of the interest he has manifested in spiritual religion, is said to go about the city, preaching the gospel. Of course he is obliged to use the greatest caution; but, notwithstanding all his care, the enemy looks upon him with a jealous eye, and he is said to suffer much, in a pecuniary respect, on account of his efforts to do good.

One bitter opposer of the truth and of our evangelical friends has recently, by the influence of a native brother, been led to renounce his hostility, to embrace the truth, and zealously to proclaim it. This man lives in a village about nine miles distant, and is the person who, a year ago, informed against the school-teacher of that place, an enlightened man, who was exerting a religious influence in his school, and among the people; and thus was the means of his being brought before the Bishop and bastinadoed. But, thanks to God, we hear that he who persecuted the friends of the truth, now preaches the faith which once he destroyed.

A man who was one of the first to manifest a friendly disposition to us, told me, a short time since, that there are three hundred persons in Erzeroom, who, could they have the liberty, would be glad to listen to evangelical truths. But, as there is not the slightest probability of anything like toleration, this does not amount to much; and if the work of God goes forward, it must be against the most violent opposition.

Encouraging Interviews—New Pasha—Friends of the Missionaries.

October 22. We have reason for increased encouragement in our work. Sabbath before last I preached to eleven Armenians. Last Saturday evening I met ten, to whom I had the privilege of speaking of the vast importance of repentance towards God, and faith in our Lord Jesus Christ. One of those present was a vartabed, who recently came to this city from the region of Diarbekir, where he has been spending some time. He endeavored to establish a school

there; and the people, although extremely ignorant,—many of them not speaking their own language, but only the Koordish,—received him cordially and were willing to send their children to a school; but other vartabeds in that vicinity most violently opposed him, and, through their influence, he was obliged to give up his project and leave the place. He appears to be an intelligent man, and somewhat enlightened, and to be desirous that the degraded people of that region should be elevated.

Another of those present was an agha who has resided several years in this place. He is a man of considerable wealth and influence, and he was formerly a violent opposer of the gospel men. Early in the present year, he providentially came more directly within the sphere of evangelical influence; and though at first he was very unwilling to listen to the truth, yet at length he was persuaded to allow the New Testament, in the modern language, to be read in his presence; and it was not long before he not only requested this to be done, but likewise to have prayers. He was also present at my preaching a few times. Early in the spring, his business called him to leave this city and go into Russia. He visited Erivan, and found there a few enlightened men. He says he spoke as he had opportunity, in regard to the important truths he had learned in Erzeroom.

On the Sabbath prior to the foregoing date, Mr. Peabody had nine at his service, two strangers having called in the morning to converse upon the things pertaining to the kingdom of God. In the evening nine were present at his house again, among them the vartabed mentioned above. "He seemed deeply sensible of the guilt of his brethren."

November 7. One of our friends called to-day, bringing a stranger with him, who appeared to be in an interesting state of mind. He had previously, by intercourse with a few of our evangelical friends, been awakened to the importance of seeking for and diffusing the light of truth; and, as he was soon to leave for a village at some distance from this place, where there is only one Armenian family, who are in the most ignorant condition, he wished for a few books, both for his own benefit, and that he might be able to impart to them a little instruction. I was particularly glad that he expressed a desire to teach the children to read, and I gave him some primary books for the purpose.

17. For several Sabbaths past, the number of Armenians who have listened to our instructions, has averaged twelve; and some appear to be in a very interesting state of mind. Most of them are from Diarbekir, Kharpoot and Eghin. It is generally the case that they come here in the summer and do business for a few months, and then return to spend the winter in their own cities. Some have already left, and others will go soon. Thus, as but few natives of the city attend our preaching, the number of our hearers will probably be diminished. It has always been the case here, that most of those who have attended our meetings have been from other places. This circumstance operates unfavorably in respect to this city, as the few friends of the gospel here would feel stronger and have more courage, could all those who favorably receive the truth, remain permanently; but I believe that, on the whole, more is done to advance the truth than if this were so; as those who have become somewhat enlightened in this place will, it is hoped, do much to spread the light in their native towns.

Mr. Peabody mentions the appointment of another individual as Pasha of Erzeroom. Having formerly governed in that station with popularity, his return was hailed, especially by the Christian part of the population, with demonstrations of great joy. "It is to be hoped," says Mr. Peabody, "that this appointment will be favorable to our work. We have reason to expect that he will not allow himself to be influenced to co-operate with intolerant and oppressive ecclesiastics, in their efforts to prevent the intellectual, moral and religious improvement of the people."

24. I have preached to-day on zeal for the conversion of sinners, from Romans x. 1. Several who last year constantly attended our service, and, for so doing, suffered so much from persecution that they felt constrained to withdraw in a great measure from us for a time, were present. It is evident that some of them have been making constant and rapid improvement in the knowledge of divine things. They also have exerted themselves for the spiritual benefit of others; nor have their efforts been without happy results. As we so greatly need the divine interposition, in a more special manner than it has yet been manifested here, a weekly Armenian prayer meeting has been proposed, with the hope of securing an object so desirable. This meeting will be commenced next week.

Under date of December 1, Mr. Peabody says that eight Armenians attended the monthly concert. It was an interesting little meeting.

Ceylon.

LETTER FROM MR. MEIGS, DECEMBER 3, 1845.

Interesting Convocation.

In accordance with the plan proposed to the different missions, as heretofore announced in the Herald, our brethren at Ceylon held a meeting at Batticotta, September 11, which was the third day of the last annual meeting of the Board at Brooklyn. The assembly was composed of the mission families and the native church. Mr. Meigs presided at this solemn convocation, and gave, as introductory to the services of the day, a brief outline of the history and operations of the institution which established the mission. Other addresses were delivered, which will be hereafter noticed. After the morning services were closed, a large number of persons partook of a dinner prepared for the occasion. In the afternoon the whole church united in commemorating the sufferings and death of our Lord and Savior Jesus Christ, Messrs. Poor, Hoisington and Whittelsey taking part in the services.

All the services of the day were of a deeply interesting character, and suited to make a deep and abiding impression upon the minds of all present. Our own minds were greatly cheered and animated by the brief view that was given of what God has accomplished for the heathen world, in thirty years, by the instrumentality of only one society. How much more then may we be encouraged, when looking at all that has been done by all the evangelical societies, both of Europe and America, during the last fifty years! We saw, more clearly than ever before, that they are engaged in a great and glorious work; one on which God, the Father, Son and Holy Spirit, looks down with infinite complacency; and one which he will continue to bless, till the gospel shall have been preached to every creature, and the kingdoms of this world become the kingdoms of our Lord Jesus Christ.

The minds of the native members of the church appeared to be roused, for the time at least, to consider the part they have to act, in spreading the gospel among their own countrymen. Such meetings greatly strengthen their hands and encourage their hearts. When they assemble on such an occasion, they see that they are not such a "little flock," such a feeble band, as they often think themselves, when scattered among the heathen. They clearly perceived that they were called upon to do much by prayer and preaching and pecuniary contributions, to spread the gospel among their own countrymen.

During the day many prayers were offered up for the society that has sent us forth, and which sustains us among the heathen. It was unspeakably cheering to all our hearts, to know and feel that we were remembered on that day at the throne of grace, in a special manner, by our dear Christian brethren and sisters in Brooklyn. We felt that we were one with them, engaged in the same great and glorious work, members of the same select family, children of one common Father, redeemed by the same precious blood, sanctified by the same Spirit, travelling the same thorny road, encountering the same spiritual enemies, obtaining similar triumphs and victories, and all expecting shortly to meet in the same heaven, to unite in celebrating the praises of "Him that loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father." But if "the fellowship of kindred minds" is so delightful here, what, we may exclaim, will it be there! The Atlantic and Indian oceans will no longer separate us from our brethren and sisters in Christ! "In hope of that immortal crown" we will continue to toil and pray and strive; and cheerfully endure all the trials and sufferings of our earthly pilgrimage, feeling that we have the sympathy, not merely of our dear Christian friends in America, but the sympathy and love and approbation of our great High Priest, of Him who, when about to ascend into heaven, said to his sorrowing disciples, "Lo, I am with you always, even unto the end of the world." Cheered by this promise, our watchword shall be, "Onward," till we obtain the prize.

Addresses of Mr. Meigs and W. Volk.

Some extracts from the addresses delivered on this interesting occasion, will doubtless be read with pleasure. The following statement, made by Mr. Meigs, will be new to many who now read the Herald; and even those who have a distinct remembrance of the early history of the Ceylon mission, will recur with pleasure to the scenes through which it passed in its infancy.

The second mission, established by the

Board, was that to Jaffna, which was commenced in 1816. Very few of those present remember the time when the missionaries first came to this place. Mr. Poor and myself are all that remain. Messrs. Richards and Warren lived but a few years after reaching the island. Next came Messrs. Winslow, Spaulding, Scudder and Woodward, in 1820. They have all left the province; but through the kindness of our heavenly Father are still alive and in health, and actively engaged in their Master's service, except Mr. Woodward, who died in 1834.

In the kind providence of God, the four last named missionaries reached Colombo just before the departure of Sir Robert Brownrigg, who had always been the friend of missionaries; and they were by him permitted to join their brethren in Jaffna. Sir Edward Barnes used all his influence to have them sent away from the island; and it was only through the firmness of Sir Robert Brownrigg, that they were permitted to remain. A few months after, when Mr. Garrett, our printer, arrived in Jaffna, he was ordered by Sir Edward Barnes immediately to leave the island, and in the midst of the rainy season, when the navigation is dangerous, a request for a few weeks delay was absolutely denied. Sir Edward, at that time, in his correspondence with us, plainly declared that no more American missionaries would ever be permitted to join the mission, and that it was only out of respect to his predecessor that he permitted any of us to remain on the island. It was said that we should soon be dead, and then there would be an end of the American mission in Jaffna.

But God was better to us than our fears, and caused even the wrath of man to praise him. The opposition of the government for ten years did not injure us. It led us to the throne of grace for help. God raised up for us kind benefactors, who assisted us by their liberal contributions and by their prayers. He preserved the lives of all then in the field, till others were permitted to come to our help.

But what has become of those who opposed and persecuted us? They have vanished, "like the morning cloud and the early dew." Sir Edward Barnes is dead. Mr. Lusignan and Mr. Granville, his Secretaries, are dead. Sir Harding Gifford, the Chief Justice, is dead; and many others who opposed us. Most of them deceased many years ago; while all the missionaries then in the field, with the exception of Mr Woodward, are still alive and well, and actively engaged in their Master's service, after the lapse of more than a quarter of a century. I mention these facts, not by way of exultation over those who have fallen, but to show the goodness of God to his servants, and the faithfulness of our blessed Savior to his promises. How changed the aspect of things now! For many years the government has been growing more and more friendly to the cause of missions; and they are now willing to grant all our reasonable requests.

The following address was delivered by W. Volk, teacher of geography and history in the seminary at Batticotta. It is an answer to the inquiry, "What ought the native brethren and sisters in this church to do, to promote the cause of the Savior?" This brother, it will be understood of course, is himself a native.

1. You will probably say, preaching the gospel, pecuniary contributions, education of the heathen are necessary to be done. I do not object to this. But our good example is especially necessary. The purity of our lives among the heathen will do more to effect their conversion to the true religion, than any thing else. For our Savior declared that his followers were like a city set on a hill, that could not be hid. How do the heathen of our day laugh at the religion and conduct of Roman Catholics! The heathen around us should be attracted by our example. Our conduct should be like that of Christ and his apostles. If we cannot imitate our Savior in all things, because he was divine, we should at least live as did the primitive Christians, who were human, and, at the same time, were adorned with the graces of the Spirit, such as humility, meekness, love, and activity in his service. They did not establish the Savior's kingdom with money or power, as the Tamil Rajahs established theirs. But they sealed the testimony of their love to Christ with their own blood. But in the promotion of the cause of Christ, you have but very few personal sufferings to endure, nothing like those of the primitive Christians. If you will live holy lives, you can win many of these heathen to the Savior by your example.

2. If the twelve apostles, by their preaching and by their example, were able to spread the gospel through India, Asia Minor, Italy and Spain, what ought the four hundred native Christians in Jaffna to accomplish for the heathen around them?

3. The Jewish church, which commenced with Abraham, and the seven churches of Asia Minor, were preserved by the power and love of God, while they kept themselves pure; but when they gave way to licentiousness and idolatry, to the doctrines of the Nicolaitans and Balaam, they fell. Hence we see that purity in a church is the best means of promoting the cause of Christ.

4. Perhaps the sisters in the church may think that they have nothing to do in this respect. To such I would recommend the advice of the apostle Peter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart." Through whose means was Naaman led to go to the prophet in Israel to be healed of his leprosy? Remember what the Marys and the Dorcases did, in the apostles' days, and you may see what you are called upon to do now.

5. The members of the seminary at Batticotta, and of the female charity boarding school at Oodooville, owe all their knowledge, both human and divine, to the establishment of the American Board. Of course we are, in some respects, like the schools of the prophets among the Jews. Let us then bear in mind what Paul and Peter and their associates performed in early times, and in later days the doings of Clarkson and Howard and other eminent men. We have been given to understand that it was by the efforts of several students of the theological seminary at Andover, that the American Board of missions was formed. Why cannot the members of these seminaries form a society and send forth missionaries, or enlarge the present evangelical society? But whatever we do, let us do it speedily, and with all our might.

Address of Nathaniel Niles.

The next address was made by Nathaniel Niles, a native preacher. His remarks, in substance, were as follows:

It was the request of Paul to the Thessalonians, "Pray for us." He wished them to pray for him and his fellow laborers, in order that their labors might be successful and be accompanied by the blessing of the Lord. This is clearly shown by the following expression: "That the word of the Lord may have free course and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men." In order to render assistance to any person or nation, we should first know what his or their distresses are; otherwise we cannot render them the necessary aid. It is my wish to tell you, my friends, on this occasion, the disadvantages and troubles which a missionary has, who goes to preach the gospel in a heathen land.

1. A missionary who intends to go and preach the gospel in a heathen land, resigns every prospect of worldly honor and advantage; as Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God; esteeming the reproach of Christ greater riches than the treasures of Egypt. Many missionaries from England and America have refused situations of great profit, and chosen to become poor ministers of the gospel to our perishing, benighted countrymen.

2. The missionary forsakes all his dear friends, his flourishing country, dear parents, beloved brethren and sisters, his own home, and every thing he enjoyed from his childhood; and has no expectation that he will ever see them again in this world. When an old man dies, we all mourn for him and make a great noise; but when a beautiful and beloved young English gentleman is lost at once from his friends, what an astonishing and sorrowful thing! He is sent away from his friends in a ship, over the unfathomable ocean, to the opposite side of the globe; while his dear parents and friends are standing on the shore, shedding tears, and thinking that they have lost their dear son and brother for ever and ever in this world. While the missionary is coming over the boundless ocean, he too is thinking of his dear parents, brothers and sisters, whom he left on the shore, having offered his life and property for the cause of Christ and the propagation of his gospel; and he is comforted in the Lord. Should we not also pray that he may be strengthened in the Lord in all these trials. Methinks I hear a voice from this new missionary, who is coming on the ocean, saying, "Brethren, pray for me."

3. Look at the troubles of this missionary while he is upon the ocean. There arises a great tempest, insomuch that the ship is covered with the waves, and he cries, "Lord, save, or I perish." His dear wife, who left her friends also in the same manner, is suffering from sea-sickness. Both are afflicted, and think at this moment of their own country and of their friends, and wish they were in their native land. They ask you, "Brethren, pray for us, that we may have consolation in the Lord."

4. It is now his wish to arrive at the end of his voyage. When he reaches the shore, and sees the land and the people, all are strangers to him. Instead of many white faces, he sees many black faces; they come and stand around and talk to him. Their language he does not understand. H beckons to them, and tries to find an interpreter; but there is none on the spot. He looks at the people; a majority of them are half naked, and are frightened to see him and to hear him talk. The country is foreign, the people are foreign, the language, manners, customs, dress, are all different. He has not a house to live in, &c. The people, knowing that he is a stranger, and has come to live in this part of the country, and is intending to build a house and have schools, and the superintendents of buildings, having heard that he has brought a great sum of money, are all anxious to build for him, with an expectation of deceiving him; but he is very cautious, and tries to learn their customs and language, to manage them wisely. Now he is becoming an alphabet boy in the Tamil language; and is obliged to study the language and the religion for a number of years, in order to preach the gospel to the people in their own language. Here, also, he requests you, "Brethren, pray for me."

5. He goes to preach the gospel from village to village, and tries to put down the worship of idolatry, and the evil customs of the people. But the priests, brahmins, and other influential men in the country, and indeed all the wicked men in the country, hate him and forget his words. Here he sighs and prays to God, "O Lord, bless my labors;" and also asks you too, "Brethren, pray for me." The apostle says the same thing, "Pray for us that we may be delivered from unreasonable and

wicked men, and that the word of the Lord may have free course and be glorified." You see the same wish that Paul the apostle had, that idolatry might be destroyed, and the word of the Lord be received in every heart, in every village, and in every country. This desire the missionary also has. The hearts of men are shut up. The god of this world has blinded their eyes. Sinners have hardened their hearts. They oppose the word of God. This being the case, we want the outpouring of the Holy Ghost from above. Therefore, "Brethren, pray for us," is the voice of the missionary.

6. There are infidels, atheists, deists, where the missionaries preach the gospel. How many educated young men, who are well enlightened, have left the mission and have gone abroad in the world. They are to this day, impenitent, and oppose the gospel, like the Jewish zealots. We should pray for them also. Because God is powerful and as able to convert them, as he was to convert the apostle, who asked the church to pray for him and for his other fellow laborers.

7. Consider what great care and concern a missionary has about his church members. There are some false brethren in the church, who are exciting others to create troubles. You know that in the time of Paul, the professed Christians secretly agreed in one opinion with the enemies of the cause, and attempted to do mischief to the apostles; so in these days, also, there are false Chrstians in the church of Christ, who give trouble to the pastor. He is obliged to deal justly and uprightly in suspending some, and excommunicating others. Then these false brethren hate him, and talk against him, and harden their hearts, and join with the heathen, and forsake Christ. This we have seen among the brethren in the church in this land. When the pastor sees these events, his heart aches. He is very sorry, and feels discouraged. Here also that very missionary requests you, "Brethren, pray for me."

8. Consider the trial which a foreign missionary has with his own children, if he has any. They are born in a heathen land, and are surrounded by the heathen. These children have not the same privileges as those Christian children who are in England and in America. They cannot be educated well in a heathen land. They are apt to imitate the customs and manners of the heathen. This being the case, the father is willing to send them to his native land, having no expectation of seeing them again in this world. When these children are separated from the bosom of their dear parents, and sent away in a ship, the parents find it very painful to be thus bereft. The people around the missionary call him an unmerciful man, and are surprised at his self-denial. The children also call to their father from their father's land, and appeal, "Oh, our venerable father, have you entirely left us; and shall we never see your fatherly face any more in this world? Oh, father, father! Do come from Ceylon, and visit us once more." But the father says, "It is true, my dear children, that I am your father; but I cannot well afford to come from my field of labor. I want to be about the works of my heavenly Father," &c. A man can do everything else; but who can offer up his son Isaac? In this distress also, the pastor requests you, "Brethren, pray for me, that I may be consoled in the Lord."

I see in this place, a venerable and honorable missionary, (Mr. Meigs,) who has been preaching the gospel in this part of the land for nearly thirty years, who, for the sake of preaching the gospel to you, has left also his dear wife and children in America, and has gone to live in a place which is surrounded by jungles, where even native Christians dread to live on account of the prevailing fever. In this way I might say many things in behalf of foreign missionaries, that you may pray for them to be blessed in all their trials. But the time will not allow me to enlarge.

9. "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified." Oh, that I could add, "Even as it is with you!" "Even as it is with you!" But I will leave this, my brethren, for each one to put the question to himself, "How is the word of the Lord glorified among us!"

Mr. Poor's Remarks.

Mr. Poor gave the closing address in the forenoon, in which he congratulated the assembly, that whereas we have had weekly meetings, and monthly meetings, and quarterly meetings, we were then assembled for the first time at an annual meeting, and on an occasion of high and holy import. In view of the statements that had been made, he proposed, that henceforth we regard this as our annual festival, as the great day in our Zion, to which our thoughts should be occasionally directed throughout the year, a day to be anticipated with increasing interest, until the day of jubilee shall have fully come. By a brief recapitulation of what had been stated, he showed that, on this occasion annually, the interests of different classes, in widely different parts of the earth, would be so represented, and so concentrated, as to be distinctly apprehended and profitably contemplated, by every individual present, who had ears to hear and a heart to understand. These several classes were,

1. The American church, to whom also the command has been given, "Preach the gospel to every creature," and on whom it devolves to furnish the silver and the gold, the sons and the daughters, and everything pertaining

thereunto which is required for the missionary enterprise.

2. The missionaries themselves, who are the appointed messengers of the churches, who go forth and sojourn in heathen lands.

3. The heathen nations to whom the missionaries are sent.

4. The American Board, a body more than five thousand strong, who are a connecting link, or rather a living bond of union, between the churches, the missionaries and the heathen.

5. And more especially those in heathen lands, who have been enlightened through the instrumentality of the missionaries, and become fellow citizens with the saints, and with the household of God.

In this way it may be seen, from year to year, that even here, in this uttermost part of the earth, that we, though few in number, are not alone; that though here, in the midst of the ocean, our little bark is not adrift, or abandoned to the merciless winds and waves of the deep, but, rather, that it is so firmly attached to, and so identified with, the royal mission ship, as to partake fully of her gallant motions, her progressive evolutions, and her high destiny.

LETTER FROM MR. HOISINGTON, DECEMBER 7, 1845.

Batticotta Seminary—Religious Interest.

In a letter from Messrs. Hoisington, Ward & Cope, published in the Herald for January, it was stated that the seminary at Batticotta was thenceforth to be conducted upon a new plan. The institution is now divided into two departments, a higher and a lower. Each department has two classes, and the course of study in each is to occupy four years. The student, therefore, who goes through both departments, will have pursued an eight years' educational course. In the present letter, Mr. Hoisington says, "We are much pleased with the working of the new plan thus far." One advantage, of some importance in the existing state of the mission, is that the labor of instruction will be considerably diminished.

The following paragraph contains information which will be interesting to some of the readers of the Herald.

On entering upon the new plan, the faculty took occasion to dismiss several lads, who, for want of capacity and other reasons, were thought not worthy to be continued longer in the institution. Their names are as follows: Abraham Brinkerhoff, N. W. Little, Harris Morris, John H. Pogue, Henry Willard, John W. Ellingwood, Charles E. Dana, Ralph Hunt, Julius S. Pattengill, and Joseph Stocking. Some of the foregoing names may be given to other boys. Several of these lads will be employed as teachers of common schools. Minot S. Fairfield and James W. Weir were dismissed for misdemeanor, early last term. The following persons were regularly dismissed with certificates, having completed the required term of study: Erastus Hopkins, Harvey Hosmer, Samuel McNutt, Anson G. Phelps and David H. Riddle. Of these, Hopkins, Hosmer, McNutt and Riddle, are church members. Hopkins, Hosmer, McNutt and Phelps, are engaged in the service of the mission.

The following statements will show the present state of the church at Batticotta, in respect to the number of communicants in good standing.

The state of our little church, and the spiritual interests of the seminary and station, we have ever felt to be matters of paramount importance. Yet they, in common with other things, have suffered loss, because we could not do all that the best good of the cause required. On looking over our church records, I perceived that a large number of our nominal members, some in regular standing, and some in a state of suspension, were properly within the bounds of other parishes in our mission, and in circumstances which required their transfer. There has been a mutual understanding among the pastors, and a transfer of thirty members has been effected. Of these, fifteen were suspended from the privileges of the church.

At the beginning of this year, forty-four members were in a state of suspension. They had been in that state from two to eight years. Twenty-two of them have recently been excommunicated. These were among persons received into the church at several different times, from the earliest to the latest admissions. Most of them had passed beyond the limits of our observation. Many are engaged in the service of the government, and all give evidence that "the root of the matter is not in them." This has been a painful work. Yet it seemed called for, and, I trust, will prove to have been the removing of stumbling blocks out of the way.

The changes above referred to reduced the number of communicants at Batticotta from one hundred and twenty-two to seventy. Of those who remained, one was cut down by the cholera, on the Sabbath preceding the date of this letter. He left a good hope that it is now well with him.

Last Sabbath the sacrament of the Lord's supper was administered in this church. On that occasion, eight members of the seminary were received to our communion on the confession of their faith. Their names are Amos D. Bissel, Philip H. Morris, Anthony B. Arnold, Truman P. Handy, Thomas P. Hunt, George A. Mills, Thomas H. Stockton and Joseph H. Towne.

The number of communicants in the Batticotta church was, therefore, at the date of this letter, seventy-seven.

For some time past there has been an encouraging state of feeling manifest among the teachers and other church members. In view of this and of the approaching communion, we thought it advisable to have some extra religious services in the seminary, which commenced on Thursday of last week. Mr. Poor came to our assistance. We began with the intention of occupying the mornings and evenings only in meetings, leaving the classes to pursue their regular studies during the day. But on Friday, the teachers and students requested the privilege of devoting the day to religious services. This was gladly allowed; and Saturday also was employed in various public and private meetings. Mr. Poor remained with us till Monday morning.

The occasion has been one of much interest, and I hope of great good. Christians seem revived and encouraged, and a great majority of the students are very seriously impressed. Of the work of conversion, I cannot speak with confidence. Yet I cannot but hope that before the term shall have closed, we may be permitted to rejoice over many born into the kingdom of our glorious Redeemer.

A letter from Mr. Poor has the following remark: "I feel greatly encouraged by the present aspect of affairs at Batticotta, both in the seminary and the parish. What hindereth, (if the churches who have sent us here, will have it so,) that there should be, at this time of our weakness, a full answer to all the petitions that have here been offered up for the seminary, from July 22, 1823, to the present time.

LETTER FROM MR. WHITTELSEY, DECEMBER 12, 1845.

Religious Interest at Oodooville.

Since the last communication of Mr. Whittelsey, his labors have been somewhat interrupted by sickness. At the date of the present letter, however, his health had considerably improved. He finds much to quicken and animate him in the state of things at Oodooville. "I do not think," he writes, "that I have ever been more encouraged in my work, nor seen its nature, nor entered into it more clearly, than of late. I am praying for renewed vigor of body and mind, to go out and take possession of the land" He has recently held a number of meetings in the church to awaken an interest in missionary subjects. In this effort, also, he has had much encouragement.

There has been, for the last two or three weeks, much more seriousness in the female boarding school, than there had been for a long time before. I hope that four, six or eight girls have experienced a change of heart, and are the children of God; but we must wait a while before we speak confidently. Several others have appeared anxious and inquiring. On the last Sabbath we received four girls into the church, on profession of their faith. There are three or four others, besides those mentioned above, who are indulging hopes, and have been for some time; and perhaps we shall be emboldened to receive them soon. The school affords a most delightful and encouraging field of labor. And the responsibility that rests upon us in endeavoring to bring them to a spiritual and believing knowledge of Christ, is immense. Would that every Christian at home felt this, and would pray for us with the prevalent faith of Moses and Elias! How little do we, and how little does any Christian know, of the power of prayer! How seldom do we expect an answer! How seldom do we wait and watch for it! If we did, would it not come? Could I whisper in the ear of every Christian at home, every missionary abroad, I think I should say, "Adopt the principle of Harlan Page, *individual efforts for individual souls, persevering therein with agonizing prayer.* Try it. Try it at least one year, and see if the Lord will not give a reward."

In the free schools also there is a degree of interest at the present time, such as I have not before seen. Three or four of the teachers are at least inquiring, if not near the kingdom; and I

have held several interesting meetings with a portion of the children. One young man of about twenty years of age, some six months ago, came to me, an entire stranger, from a somewhat remote village, and asked for a Testament. I objected that I did not know him, nor his motives; how could I say that, like many others, he would not misuse it, neglect it, or tear it up? But I told him that if he would bring me two fanams (six cents) as a sort of security, an assurance that he would value the book, I would give him one. Contrary to my expectation, a few days afterward he brought the money and received the book. I put him under the especial watch of one of the assistants, to instruct him as much as possible. The young man has been punctual every Sabbath at the church, and has attended the weekly meeting of the schools. He now appears very promisingly, and thinks he has, with true sorrow for sin, embraced Jesus Christ as his Savior.

Mr. Whittelsey mentions the admission of two girls to the Oodooville church, not hitherto reported. He also states that eighteen pupils of the Varany boarding school had been received into the school under his care.

I have been making war upon the very prevalent use of tobacco and betel among the girls; and, after having been obliged to resort to various kinds of discipline, hope that I have succeeded in rooting it out of the school.

Some two or three months since, in company with Mr. Meigs, I made a sudden foray into the jungle, about seven miles beyond Chavacherry, to try to bring back one of the Varany girls who was detained by her friends. It was dark before we gained a reluctant consent on the part of the relatives, (the girl was anxious to come,) and it was late in the evening before we reached our home at Chavacherry. My feelings were very peculiar. Foreigners and strangers, we had suddenly pounced like a hawk upon our prey, but with love in our hearts, and were carrying it away. We had left the ninety-nine in the fold, and had sought and found the straying lamb. Thus the Savior himself came. Oh that he may receive this lamb to himself! I am happy to add that she is one of those respecting whom we begin to entertain some hope.

LETTER FROM MR. POOR.

Reminiscences and Reflections.

INSTEAD of the semi-annual report which Mr. Poor is accustomed to make of his labors, he has grouped together, in this communication, certain reminiscences of men and things as they were in the early days of his residence at Tillipally, compared with what they are at the present time. He wishes, in this way, to present the encouragements and discouragements of the missionary work in a new aspect; and "to show that some things which were very small and sorry looking in their beginning, are beyond expectation in a satisfactory course of progress, while others which were rich in promise, have become 'as grass upon the housetops, wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.'"

The *first* reminiscence of Mr. Poor is in the following language.

On my way from Jaffnapatam to Tillipally, in October, 1815, accompanied by Mr. Warren, we called on Mr. B., sitting magistrate of Mallagum. He was a native, of Dutch descent, a man held in high estimation as a magistrate, and enjoying the favor of Sir Alexander Johnston, to whom he was indebted for his appointment. His influence as a magistrate, his interest in the operations of the mission, and his kind attentions to the mission family, rendered him a most valuable neighbor, at a time when we were strangers in the country, and among a people who were ready to take every advantage of our being new comers among them. Mr. B., whose residence was two miles distant, was the only person of European descent residing within nine miles of the mission station. From a free and intimate acquaintance with him, we formed a favorable opinion of his Christian character; and, on the premature failure of the health of Messrs. Richards and Warren, our thoughts were directed to him as a suitable person to be employed as an assistant missionary; and, partly in reference to this object, he was induced to resign his situation as sitting magistrate. Longer acquaintance, however, proved that our habits of thought and action were not sufficiently congenial to lay a foundation for union in missionary labors. But this discovery was not made till after we had advanced him two months' pay, for which he never accounted, either by a repayment, or even an apology.

This was the first palpable instance

that came before us, showing that even a Christian, born and educated in a heathen country, is a very different person from those with whom we had been acquainted. Still we did not regard this case as at all decisive against that portion of the community who were of European descent. It was natural to suppose that if they could have the advantages of a thorough Christian education, they might become more efficient in missionary labors than foreign missionaries. It was under these impressions, that, in preparing the prospectus for our mission-seminary, we made provision for the education of "Tamil and other youth." In reference to young persons of European descent, it was in contemplation to locate our projected college or seminary in Jaffnapatam.

At a later period, some years after the establishment of the seminary at Batticotta, the subject of a separate institution, for the benefit of European youth, was formally discussed by the mission, and preliminary measures were taken for the accomplishment of this object. We were, however, dissuaded from our purpose, partly by an increasing disposition on the part of the Wesleyan missionaries in Jaffna to enter more fully into educational arrangements; and partly by increasing evidence that Europeans, born and educated in the country, are but partially qualified for missionary service. We are now so fully confirmed in this belief, that we have positively refused the fairest offers that could be made to us from that quarter.

The foregoing remarks, it will be seen, have a bearing upon two questions of great practical importance; namely, whether the children of the missionaries shall be educated in India or America, and how long missionaries must be sent from Christian to heathen lands.

Mr. Poor's *second* reminiscence relates to a native, of high rank, who became a member of the church some years ago. He does not, however, exhibit that zeal in the service of his Master which our brethren anticipated; still they hope that he is a genuine believer.

The *third* reminiscence presents a more pleasing picture.

On my arrival at Tillipally, the first person whom I saw was then at work in the garden. He was a man of about twenty-seven years of age, formerly Mr. Palm's horse-keeper, but living, at that time, in a small hut upon the mission premises as a guard. By his mother's side he belonged to the caste of domestic slaves. He has never learned his letters; and, in the estimation of the world, he is a weak minded man. His kindred, who are numerous, are, with a few exceptions, turbulent and quarrelsome, and far from righteousness. Notwithstanding all these disadvantages, he was among the first at the station who manifested an interest in the salvation of their souls. After a due course of probation, he was publicly received into the church, August 3, 1821. In those days he was sick and nigh unto death. His views, conversation and whole deportment were such as to adorn the doctrines of the gospel.

From that time to the present he has, in the judgment of charity, maintained a Christian character. By his fidelity to his trust, his moral courage in practically setting at nought the superstitious usages of his countrymen, his various and persevering efforts to bring his kindred into the light and liberty of the gospel, his attentions to private prayer and nightly vigils, and his readiness, at all times, to entertain the subject of vital Christianity, he surpasses all that I have known at this station. But this man, in his origin, want of education, and family connections, was quite below the great mass of the population with whom we have to deal. What then may we not expect to witness, as the result of a preached gospel among the people, when the day of Pentecost shall have fully come!

Mr. Poor's *fourth* reminiscence is as follows:

On my arrival at Tillipally, I was introduced to P., who was subsequently an overseer of the workmen at this station, for several years. His eldest son was one of the first six received into the charity boarding school at Tillipally. From the beginning he was attentive to Christian instruction, and was a candidate for admission to the church. When the question of his being received was formally brought before the brethren of the mission, it was thought expedient that he should remain longer on probation. At this, (as has since appeared,) he took offence, and he has never made a public profession of his faith. His eldest son died at an early period, while a member of the boarding school; and P. himself was dismissed from our employment on my leaving the station for Batticotta. His youngest son is a member of our church.

From the time of his dismission from our employment to the present time, he

has absented himself, almost entirely, from the church on the Sabbath, and from other means of Christian instruction. When pointedly conversed with on the subject, he professes to believe in the truth of Christianity, and says that he is privately walking according to it; though he follows not us. He gives no heed to my reply that "fruit should appear on the branches of the tree, rather than at its roots." This man's case is worthy of notice, as illustrative of what we have witnessed for a generation past, but which is becoming more and more painfully obvious, from year to year; namely, that there is little or no connection between the light and knowledge which the people obtain in regard to Christianity, or between even their professed convictions of its truth, and a practical observation of its precepts. This remark is applicable, to a great extent, even to the members of our church, who are not in our immediate connection, or in some way dependent upon us for the means of a livelihood. Three powerful causes combine to prevent even the best instructed from a regular attendance on the means of Christian instruction: 1. The almost omnipotent power of custom or fashion. 2. The fact, that men "love darkness rather than light because their deeds are evil." 3. Indolence, and an apprehension that they may not receive attention and respect according to their rank. For example, P., the man last spoken of, is interested to keep the peace and to be in credit with his heathen relatives and countrymen. His course of life will not allow him quietly to hear the truth; and why should he be at the trouble of keeping his clothes in order, and of going abroad in the sun, while there are far greater attractions at home? Hence it happens that, since the novelty of the subject has passed away, we have smaller congregations of purely volunteers than we had twenty-five years ago!

Madura.

LETTER FROM MR. MUZZY, OCTOBER 12, 1845.

Pulney Hills—Madura Station.

In the following letter Mr. Muzzy gives a brief description of the Pulney Hills, where our brethren of the Madura mission have recently selected a site for a sanatarium or health retreat. The debilitating climate of Southern India, and indeed of all parts of Hindostan, makes it very desirable to have such a place within a convenient distance. The lives of missionaries will in this way be prolonged; and their return to their native country will, in some cases, be prevented. Already, indeed, two families have derived material benefit from a visit to the Pulney Hills; and even in a pecuniary point of view, the arrangement has begun to work very happily.

That range of mountains, to the north eastern extremity of which are applied the names of Pulney, Varragherry and Kununtavun, extends from near Dindigul, in a south westerly direction, and in different ridges, nearly to Cape Comorin, a distance of about one hundred and fifty miles. The portion of this mountain which is mentioned above, has its commencement between the villages of Pulney and Dindigul, and extends fifty-four miles in length and fifteen in medium breadth, containing an area of seven hundred and ninety-eight and a half square miles. Its greatest height is said to be nearly eight thousand feet above the sea. Its sides are very steep and rough, and generally covered with trees and a sweet scented grass. Its southern brow, for a distance of eight or ten miles, rises, like a vast wall, to a height, nearly perpendicular, of a thousand feet above the cliffs below.

These lofty regions present to the eye a constantly rolling surface of hill and valley, which, with few exceptions, is covered with a short and thick grass. These exceptions are, here and there, a beautiful grove, occupying some deep valley or steep side hill, and containing, among a variety of trees, some whose circumference cannot be less than twenty-five or thirty feet, and others, the fruit of which much resembles a small peach. Here the wild cinnamon is a lofty and beautiful tree. The rhododendron, with its large crimson blossom, is very abundant; even the whortleberry grows to the height of forty or fifty feet, and is often two feet in diameter, affording excellent timber. A few kinds of berries, such as the raspberry, barberry, English gooseberry, Brazil cherries, and the winter-green-berry, (a blue species,) are found here. The wild rose grows into a vine and covers tall trees with its fragrant flowers. The varieties of grasses, ferns and flowers are very numerous and interesting. Good water is every where abundant; almost every valley has its fountain and brook. From these are formed upwards of thirty larger streams, the union of which makes eleven considerable rivers.

In the passage of these streams to the plain below, many cascades and waterfalls are formed, which, for grandeur and beauty, will bear a favorable comparison with any in other parts of the world. One of these streams, about a hundred feet in width, and five or six feet deep at high water, descends nearly a thousand feet at a single leap. Another has even a greater fall than this; but the quantity of water is not quite so large; nor is the descent perfectly perpendicular.

The site selected for a health retreat is "a beautiful valley, in the higher parts of these mountains." Our brethren are erecting two small houses, to be occupied by those who may have occasion to avail themselves of the benefits of a temporary residence in that elevated region.

The inhabitants are few and much scattered; their whole number cannot exceed six thousand souls. Their manners and customs, with few exceptions, are like those of the people on the plain, whence, it is said, they emigrated about four centuries since. Although they are exceedingly ignorant, and but few, if any among them can read, they are more energetic and independent, and have less attachment to their gods, than the people of the plain.

There is a small number of the Erulars or Corumbars of the Neilgherries here. Most of them are slaves to the other castes, and are employed to watch their fields in low and damp places where it is considered unsafe for others to remain. Those of the tribe who are not thus employed, live in the jungle, having their dwelling beneath some hollow tree, or overhanging rock, and feed upon wild fruits, roots and insects. In stature they are rather smaller than the people of the plain; having small limbs, large bloated bodies, small reddish eyes, and a voice high and squeaking, more resembling the cry of the jackal than the soft tones of the human voice. Of their origin and history but little is known. Their condition, however, is one of unmingled degradation and misery. Some of their number, it is said, die of hunger almost every year. But the blessed gospel can raise even these beings from their degradation, to intelligence and comfort.

The labors of the mission for the spiritual good of the inhabitants of the mountains have not been wholly in vain. Twenty families have already entered into an engagement to forsake their heathenism and receive Christian instruction.

The villages are small and much scattered, and they are generally situated in deep valleys, so that their lands, which are adjacent, may be watered by streams from the hills above. Of the seven hundred and eighty-nine and a half square miles which constitute the area of these mountains, only eighteen square miles are under cultivation. This, however, could not always have been the case; as there are very few hills that do not exhibit marks of former cultivation. The manner of tilling the ground is to terrace the hills and form level spaces; sometimes these occupy the whole face of a hill from the bottom to the top. The products are wheat, barley, rice, garlics, millet, and various kinds of Indian grain. Potatoes, some of the spices, such as pepper, cardimums, coriander and nutmegs, can be raised here. Cardimums and pepper grow wild.

The climate is agreeably cool, dry and bracing. In these two latter qualities, it possesses a decided advantage over that of the Neilgherry Hills. There the abundant rain and dampness of the atmosphere counteract, in a degree, the effects of the low temperature. Here, although the showers have been frequent enough to render the air cool and refreshing, they have not, as I am aware, produced any bad effects.

In respect to the station at present occupied by Mr. Muzzy, he writes as follows:

I rejoice in being able to say that the operations at the station in Madura, have been blessed with their usual prosperity. Although two or three families in one village have left us, others have united with us; and others still express a willingness to do so. The progress made by the congregations in a knowledge of Christianity, owing to the very inefficient native help which I have been obliged to employ, and the little I have been able to do for them myself, has been very small; we hope, however, that something has been gained. The schools in these villages have flourished more than usual. Their number is four. The present number of day schools, in and around Madura, is eleven; and the attendance and progress in studies have been quite as good as usual. The pupils in all but one of these schools attend church on the Sabbath; and those of two attend family prayers each morning. The boarding school has also been prosperous. The present number of girls is forty-two, and their progress in study and general conduct has been such as to encourage us

much. We indulge a hope, in respect to a number of them, that they are really the Lord's children, and we hope to be permitted to receive them into his fold soon. Two young men, with their wives, from the preparandi class, have also been long expecting this privilege.

LETTER FROM MR. LAWRENCE, OCTOBER 20, 1845.

Dindigul Station.

In this communication we have the quarterly report of Mr. Lawrence concerning his labors at Dindigul. Disease and suffering and death have been quite prevalent at that place. "Cholera," he writes, "and great drought have been visited upon us; and the number of deaths, by the former, was large, beyond previous visitations, amounting on an average to thirty a day. But the ravages of this destroyer were limited to a part of the town, and ceased after a very few days."

The impression made upon my mind, as to the necessity of introducing the living preacher extensively into this field, has been deepened. It is the *voice* that is now needed, far more than books. Our catechists are not at all equal to the demand which already exists for stated supplies of instruction, even if they were well qualified for their work; much less can we go into the highways and hedges and compel new guests to come to the marriage supper, to the extent required by the openings which meet us on all sides.

I have made one tour of four days, in company with Mr. Taylor, for the purpose of preaching to the villagers on the mountains; and one of nine days, through what is called Dindigul valley, chiefly to visit congregations which have been recently formed. During the latter excursion I received twenty souls into the church, adults and children, and united three couples in marriage. I have also celebrated two marriages since that time, one in Dindigul, and one in Silkoovarputty.

The sealing ordinance of baptism has not been administered, till after months of instruction, and upon careful examination. Still I have felt no small solicitude, lest I should be too hasty on the one hand, or too slow on the other, and so defer those who really were worthy candidates. Personal intercourse, careful examination, and the reports of the superintending catechists, have confirmed me in the conviction that duty required me to do what I have. Most of the baptized are from the ranks of Romanism, some of them simple and ignorant, like the "woman who wanted to be turned," mentioned by Irenæus in the New York Observer; and who now are "turned," as I trust, like some spoken of by Paul, "from dumb idols to serve the living God." But discipling all nations, or any of any nation, and baptizing in the name of the Father, and of the Son, and of the Holy Ghost, is, in India especially, but an initiatory work; and it is "teaching them all whatsoever" the Redeemer has commanded, which awakens my deepest solicitude. I might to-morrow baptize twenty-seven more, or nearly that number; and perhaps I am wrong in not doing so. But who will go for us to their villages, and abide and instruct? Of those who have been admitted to the church, during this year, a few are sufficiently well informed to act as readers and school teachers; and I have availed myself of their aid. But instead of this, how gladly would I receive and dispose of twenty native helpers, mature in piety and in learning, could they be obtained? I have no hesitation in saying that there is here, even in Dindigul district, a most promising harvest, and one which would command all their energies.

One of the recently received members is the head man of a village near Silkoovarputty, of whom I have spoken, I think, in former communications as the individual whom the Jesuit priest labored so long and faithfully, by promise and threat, personally and by deputation, to divert from his purpose of renouncing the Romish faith. To the most tempting pecuniary offers, his answer was, "I cannot sell my soul." In respect to the threat of ghostly cursing, he said, "Let him stand in the chapel with his black robes and curse. He may not come into my house; if he does, I will complain to the authorities."

No subject gives the missionaries more solicitude than a proper discrimination between the applicants for the ordinances of the Christian church. He is constantly in fear lest he may err by admitting the unworthy, or by rejecting those whom his Master has received. Upon this topic Mr. Lawrence remarks as follows:

It is not possible to convey an adequate idea of the manifold difficulties which attend the matter of church membership in this region. Our terms of

admission are evidently much more strict than those of Mr. Rhenius or of Mr. Schwartz. It may be that in building the spiritual temple, those worthy men intermingled wood, hay and stubble with their gold, silver and precious stones; and, as a consequence, only a part of their work will stand the test which is to try all our work. But if, in admitting members to communion, we are to be satisfied with only such evidence as a pastor and a church, grown up in the enlightenment of a Christian land, are accustomed to require, we may offend many of those "little ones" whom God has chosen. Not unfrequently the bare renunciation of idolatry and its imperious demands upon its votaries, is a far more mortifying crucifixion than that which the most confirmed child of pleasure is called to undergo, when he enters the church in America. There the outward act is only a new step in morality, a change of companionship. Here, it is a signal for reproach and persecution; and many, knowing this, could not be hired to throw aside their ashes and other credentials of the prince whom they serve. The idea of baptism into the name of the Holy Trinity carries with it, to their minds, something more appalling and destructive than the most desolating scourge. Yet there are classes who do not thus view the matter, and whom poverty or affliction, or other motives, such as we may and must expect in the unregenerate, bring to us.

Nor can we wholly avoid giving countenance to a state of mind like this. Our school system, from the free school to the seminary, is a blessing and a breaking of loaves and fishes to a hungering crowd. And our first movements in regard to Christian villages are attended with similar difficulties. Nearly every family, for example, in the Covillapurano congregation were slaves two or three years ago; and their former masters now refuse to employ them for any thing like a fair compensation, unless they will work seven days in the week. This they decline doing, and are consequently thrown out of employment. To furnish them with the means of subsistence, I have, with the assistance of the sub-collector, W. Elliot, Esquire, succeeded in obtaining government land at a moderate tax, with the advantage of a good and valuable tank.

Mr. Lawrence next describes the steps which have been taken to commence missionary operations in a number of villages around Dindigul. In some of these places chapels have been erected; and in eight of them, houses for catechists or native helpers have been completed. The average cost of a building, such as a native assistant is willing to occupy, is represented as being from five to twelve dollars.

My share of the funds appropriated by the mission to the department of Christian villages, has been applied in securing the above mentioned objects; and also in establishing schools in those places, which shall have a truly Christian character. I cannot but hope that a most profitable investment has been made. The conviction must, I think, force itself upon the minds of the Prudential Committee, that they are committed or pledged, in a certain degree, to the enlightenment of this people. The struggle, in my case, has been to resist and stem the current of circumstances; but less than I have done, as I conceive, could scarcely be regarded as meeting the responsibility thrown upon us; and in view of what remains, there really appears, as it were, nothing yet accomplished.

I will simply add, in conclusion, that our girls' boarding school is increasing in numbers, at which we rejoice. There are now twenty-seven girls; two have been married, and two have left, either because of the vacillation, the indifference or the fear of their parents. The general deportment and progress of the pupils is quite satisfactory.

Madras.

LETTER FROM MR. WINSLOW, DECEMBER 13, 1845.

Persecution in Tinnevelly—Caste at Madras.

THE important events, mentioned by Mr. Winslow as having recently occurred in the Tinnevelly district, will be more fully noticed in another place. These developments of heathenism are interesting to the Christian, for various reasons. They show that, in some parts of India at least, the friends of this system are thoroughly aroused to the danger which threatens them; and they also show what sort of weapons the enemies of the gospel are disposed to employ, in resisting the encroachments of Christianity. Nor can it be doubted that many good results will be accomplished by means of these violent proceedings. The true disciples of our Lord and Master will be separated from hypocrites and the self de-

ceived; and the faith of the former will be purified and strengthened. The nature and tendency of the new doctrines will be more widely known; and the position of the government will probably be better understood by most of the people.

I inclose a letter from Mr. Hunt, containing a printed account of a persecution raised against the poor native Christians in Tinnevelly, Southern India, and also the ravages of a terrible hurricane, experienced in that district, which also met the steamer Hindostan coming up the bay to Madras, and did some damage. There seems to have been a good deal of loss, by the hurricane, to the Tinnevelly Christians; but in a pecuniary point of view, it will no doubt be principally made up to them. The extensive destruction of their palmyra trees will, however, affect many of them heavily. This and the persecution, which is now happily arrested, will sift them as wheat, and some chaff will, no doubt, be blown away. The origin of the outbreak seems to be traced to an anti-Christian society in Madras, which has published some tracts, commenced a newspaper, and sent out its agents to oppose Christianity. One of these raised a commotion in Coimbaconum, and brought on himself a heavy fine. Others, it appears, are in Tinnevelly.

In Madras they have of late been rather quiet. For a long time they had regular lectures, twice a week, at their head quarters on one of the principal streets of the town, one day holding forth in defence of brahminism, and one day in ridicule of Christianity. The principal speaker was formerly employed by me as a schoolmaster, and is well acquainted with the Scriptures. He has no belief in brahminism, and joins the party only for pay and distinction. Their attempt in Tinnevelly has, in the overruling providence of God, signally failed; though they have succeeded so far as to distress a great number of Christian families, and stripped many of all they had. One female, a catechist's wife, was violated. A mob of not less than three thousand, as you will see by the account, were assembled at one time. One hundred and thirty-three houses, in twelve villages, were spoiled of every thing. Many more houses and villages suffered more or less, so that the loss is estimated at ten thousand rupees; and many of the poor Christians were much beaten and wounded.

What is worse, not a few apostatized and joined the mob. It was no doubt a severe trial of their faith; for the mob came upon them with clubs and other weapons in one hand, and their holy ashes in the other. If any one consented to have the ashes rubbed on his forehead, and thus receive the mark of heathenism, he was made one of them, and a club was put into his hand; but if not, he was stripped and beaten, and his house was marked for plunder. Many who received the mark on their foreheads, in these circumstances, have since returned to the missionaries, and begged to be taken back by them, as having acted under compulsion. It is to be hoped that the Lord will bring good out of all this evil, and turn the counsel of the heathen to foolishness.

We had, two or three months ago, a trial of a similar spirit of opposition, on a small scale, at Madras, against our church members who renounced caste. It was from professed Christians; but the same spirit of the pit was manifested. Our native brethren were insulted and abused in almost every way they could be, without subjecting the opposers to punishment. I am sorry to say that some of them did not stand the trial well, but a better spirit seems now to prevail. The Bishop of Madras has taken strong measures at Vepery, from whence, in connection with the native Christians under the Society for the Propagation of the Gospel, the caste feeling has extended itself in the native church, and is scarcely less strong than among the heathen. The missionary long at Vepery, who has upheld caste, has also been suspended from his office for immorality; and if an opposer of caste should take his place, it would be easier for the members of our church, who are frequently linked in with that, to hold a consistent course.

One member of the church under the care of our brethren, has been recently cut down by the cholera. There seems to be much sickness in Madras at the present time.

Amoy.

LETTER FROM MR. DOTY, OCTOBER 1, 1845.

Death of Mrs. Pohlman.

THE dealings of God with this mission are very mysterious. Messrs. Doty and Pohlman, with their families, reached Amoy in the summer of 1844. Here they found a wide and promising

field of labor, and their hearts have been much encouraged by what they have been permitted to see in that important city. Recently, however, both the female members of the mission have been cut down in the midst of their hopes and their labors. And yet there is some important end to be attained, some wise purpose to be evolved, by this trying dispensation. It should be our earnest prayer that all needed grace may be given to our afflicted brethren and to the churches who have sent them forth; and, especially, that this heavy stroke may, in some way, hasten the hour of China's deliverance from all its errors and delusions.

Death has visited us, and the remains of one of our number were last evening committed to the silent tomb. Our dear sister Pohlman is no longer a pilgrim with us, but an inhabitant of heaven; no longer a mourner in this vale of sorrow and of tears, but a glorified spirit before the throne of God, and rejoicing in being with and like Jesus. To you, we know, the tidings will be most sad and unexpected. We too have been taken by surprise. Death has come upon us, as a thief in the night, and borne off his victims.

Mrs. Pohlman gave birth to a daughter, September 21. On the morning of September 29, the physicians thought all her symptoms favorable. But in the afternoon, at five o'clock, a change came over the sufferer; and it was soon evident that death was near. She lingered until the morning of yesterday, September 30, three o'clock, and breathed her soul away, we have every reason to believe, into the bosom of Jesus. Her grave, and that of her little son, buried only about two months since, now form one; and the mother and child sleep side by side, waiting a glorious resurrection. Our afflicted brother is comforted in feeling that it is the Lord, and that he can and does sustain.

It is with us truly a dark and sorrowful time. What the Lord intends to do with us, we know not; but, thanks for his rich grace, I never have enjoyed a deeper, more heartfelt conviction, a more soul calming realization, that what he does, and all he can do, is and will be nothing but right and for the best.

My own wife is lying, almost as helpless as an infant, on her bed, which, I fear, must prove the bed of death. I very much fear that she will soon be with our departed sister. I have written to you that the physicians urge an immediate return to America.

The Lord reigns; yes, Jesus reigns, and shall we not rejoice? We feel that all is desolation and darkness around us, but "unto the upright there ariseth light in the darkness." Jesus feels a deeper, an infinitely deeper, interest in his cause and glory, and for the salvation of these heathen, than we can. Shall we not commit all to him, and lie sweetly passive in his hands? Not our but his will be done.

LETTER FROM MR. POHLMAN, OCTOBER 8, 1845.

Death of Mrs. Doty.

ONLY a few days have elapsed since my brother and associate in labor and in suffering had the same sad duty to perform for me, which I am now to perform for him. The hand of the Lord is now heavily upon us. A new thing has happened to us, though it is no new thing in the earth. We know that the same God reigns, and the same event happens to all. Our dear sister Doty lingered with us until Sabbath morning, the fifth instant, when her happy spirit was released from its earthly tabernacle, to join the blood-washed throng in heaven. We are in deep affliction. Once, again, and still again, within a short time, has God spoken to us. The first victim was a fond son, two years of age, who came forth like a flower, and was cut down as with a stroke. Then followed the beloved mother and wife, in the bloom of health and the vigor of life, fleeing away like a shadow. And now we have to record the friend and sister of the latter, who was associated with her for years in labors of love, united in life, and in death not far separated. Last Sabbath they together entered upon their first Sabbath in heaven, that eternal sabbatism which remains for the people of God. There "they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

Mrs. Doty was the daughter of Hezekiah Ackley, of the county of Litchfield, Connecticut. She was early impressed with divine things, and at the age of thirteen made a public profession of her faith in Christ. In June, 1836, she obtained the desire of her heart, in being permitted to leave home and kindred and friends for Christ's sake and the gospel's.

She was one of the first band of missionaries who went out from the Reformed Dutch church to establish a mission in Netherlands India. When the five ports in China were opened she removed to Amoy. Within about fifteen months after arriving at this new field, where the prospects are bright and brightening, she has fallen at her post.

Her decline was gradual. About midsummer her health, never very vigorous, began decidedly to fail; and she was deeply impressed that as God had suddenly taken to himself a beloved son last summer, so he would come for her this season. In all her sickness she cheerfully submitted to the will of God concerning her. All was done that medical skill could devise for her restoration, but in vain. Doctor Winchester, of the British Consulate, was called in for consultation, the result of which was that the only hope of recovery was an immediate return to her native land. This step was determined on; but before it could be carried into effect, she was removed to another and a better land, where the inhabitants shall not say, "I am sick." Mrs. Doty was in her thirty-ninth year, and has left two young daughters.

That God whom she had chosen in early life, did not forsake her in the trying hour of dissolution. In view of death she was calm and composed. She had a well grounded hope of a glorious immortality, and was enabled to give her dying testimony to the faithfulness of Jesus. No doubts harassed her mind. Her experience was not ecstatic; yet had she clear, decided, happy views of the land that is afar off, and could say with all her heart, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

Her funeral took place on Monday the sixth instant, with appropriate services at the house, and also at the grave, by Mr. Lloyd and myself. She lies entombed near Mrs. Boone and Mrs. Doty on Kolongsoo, and by the side of her only son, there to await the resurrection morn, when all, we confidently expect, shall arise to everlasting life and glory.

> They sleep in Jesus and are blest;
> How sweet their slumbers are,
> From suffering and from sin released,
> And freed from every care.

And now what shall we say? We feel that these are chastenings of a kind Father. They are for our good. They are designed to draw us to himself; to drive us away from our poor half-hearted services, to pure, holy and acceptable offerings in righteousness. Oh, these dark and deep waters! They must be passed through, in order that we may be cleansed, purified, and made meet for the Master's service. We do not murmur. No, by God's grace, we can bow in sweet submission. We kiss the rod, and we adore Him who has appointed it. "Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge."

Canton.

JOURNAL OF MR. BRIDGMAN.

Introductory Note—Distribution of Tracts.

THE dates in this journal, it will be seen, are earlier than those of two letters of Mr. Bridgman, published in the Herald for February and March. Still it is presumed that a better idea can be obtained, from the facts which are given below, of the work which a missionary, at the present time, can perform in Canton, than from any thing which has yet appeared. As introductory to the journal, Mr. Bridgman makes the following reflections:

"After an absence of more than five years, I am again a resident of the provincial city. How changed the circumstances of this residence! God has made the wrath of man to praise him. When, with the others, I withdrew from Canton, in the spring of 1830, Christianity and Christian books and all Christian labors were rigidly prohibited. And so they remained till the signing of the treaty at Nanking, or rather, I ought to say, till the promulgation of the late edict, obtained by Ke Ying, at the solicitation of the French ambassador. By the treaty of July 3, signed at Wanghia, last year, permission was secured to build chapels and hospitals, also a tacit permission, at least, to occupy them. The honor of gaining still more was reserved for the French. In each of these treaties, we find cause for gratitude to God, and see new indications of better times for this people, comprising nearly one third part of the human race."

August 15. At five o'clock, this afternoon, we stepped into a small boat, and took with us three hundred sheet tracts. This boat was rowed by two respectable females, who knew our object, and shaped their course accordingly, going along

side of various boats loaded with passengers, (men, women and children,) about to start for the adjacent villages and towns. These boats usually carry from fifty to two hundred passengers. To some of them we had easy access; Mrs. Bridgman, with her own hand, supplying several female passengers, who sought for the tracts. We also neared other boats, which were lying at anchor, and among them one of the larger kind, a canal boat from the country, and in which whole families of men, women and children live, this being their only home.

While engaged in this work of distribution, frequent opportunities presented themselves for preaching the gospel, of telling these poor idolaters of the one true God, and of Jesus, the only Savior of sinners. The tracts which we distributed, were all of one kind, namely, the twelfth and thirteenth chapters of Paul's Epistle to the Romans. By sunset the whole three hundred were distributed. We then went ashore on the south side of the river, opposite our residence. We had walked only a few rods before we were surrounded by a throng, and night coming on, we turned our course, many children and women following us, to get a glimpse of the foreign lady.

A Sabbath in Canton.

The employments of the succeeding Sabbath were as follows:

18. At half past ten o'clock, yesterday, I joined Liáng Afáh, of the London Missionary Society, who, in connection with that society, has now a public chapel, about one mile from the foreign factories, in the suburbs, close by the city gate, and near the river. The building in which the chapel is, affords a residence for one of the missionaries, Rev. Mr. Gillespie, of the London Society, leaving room for the chapel, which is sixty or more feet long, and about fourteen broad, the chapel opening on the street. Afáh has fitted it up according to his own taste and judgment; and every thing is plainly and neatly and very appropriately arranged. This is quite a new thing in China. It is called the "temple of the true God," written in large capitals with vermillion. The pulpit is at the end of the chapel, opposite the door which opens on the street. The novelty of the thing attracts great crowds, and the difficulty is not to get hearers, but to prevent such assemblies as may occasion mobs and riotous conduct.

The chapel has been opened only five or six Sabbaths, and it has been necessary, on each of these occasions, for Mr. Gillespie to keep the door, while Afáh has occupied the pulpit. Even with that precaution, there has been no inconsiderable mal-conduct outside of the door. Care, however, has been taken to admit only the more respectable, thus limiting the number to about one hundred.

Mr. Gillespie, having occasion to be absent, requested me to stand in his place for the day. Accordingly I took my stand at the door a little before eleven o'clock; and in a few minutes a respectable audience was seated, to whom Afáh preached for one hour, closing with a prayer, and having no singing. The whole number that entered the chapel was not less than one hundred and fifty, though at no one time do I suppose there were more than one hundred seated; for while some were entering till quite the close of the service, others were occasionally leaving. Just within the door of the chapel there is a screen, so that the audience and the preacher are shut out from the view of those who are in and about the door. During the whole time I stood at the door, I was engaged, either in distributing tracts, or in talking to those who were without. You will bear in mind that the streets in China are narrow, usually not more than six or eight feet wide. Several hundreds of tracts were distributed; and to many hundreds the gospel was preached on this occasion, either within or without the door.

At one o'clock of the same day, Mr. Bridgman accompanied Doct. Parker to the hospital; where, in accordance with a previous announcement, the first public preaching service was held.

The building is spacious, three stories high, and the large receiving room is on the second floor. In a few minutes, an audience of about one hundred persons was seated. Doct. Parker opened the services with appropriate remarks, regarding their object, &c., at the same time placing in the hands of all who could read, a copy of a small tract which Afáh has prepared, containing the late edict from the Emperor, tolerating Christianity at the five ports. I then read a part of the first chapter of John's Gospel. I spoke from those words of our

Savior, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

The audience were very attentive, and scarcely one left the hall before the sermon was closed. Doct. Parker made a few additional remarks, and invited their attendance on the next Lord's day. The services were closed with prayer, and each of the congregation was supplied with a portion of the New Testament. A distribution of tracts, and portions of the Scriptures at the door of the hospital, to those who passed by, now followed, and closed the services of the occasion.

At half past four o'clock, with a number of sheet tracts in his hand, Mr. Bridgman went to some neighboring temples to preach and distribute the word of life.

At the temples the crowds were so dense, and the people so eager and pressing, that I found it inexpedient to remain long, and accordingly I pushed forward to less frequented parts of the town, leaving the multitude behind me, turning now and then at the corner of a street to address those who followed, and to supply them with tracts. At length, with only two or three tracts, I found myself before one of the smaller temples. Having given away my remaining sheets, I addressed the people, telling them of the one true God, and of Jesus Christ the only Savior of sinners.

Mr. Bridgman's Residence—Liáng Afáh.

Mr. Bridgman was joined, August 20, by his cousin, James G. Bridgman, at present an assistant missionary of the Board. While perfecting his acquaintance with the language, in which he has made considerable progress, he performs the work of a missionary, distributing books and tracts, and declaring the way of salvation by the way side, in the market place, &c., &c.

22. Our house has two entrances. One gives us access to the other foreign residences, the second opens into one of the great thoroughfares of the city, and is thronged from an hour before dawn of day, to a late hour at night. In the morning it is crowded with market-men, having pork, fowls, fish, &c., for sale. In the course of the day it is frequented by all classes of persons, rich and poor, old and young, residents of the city, and people from the country; in the evening the scene is changed, and you see stalls of fruit, flowers, books, &c., lining both sides of the narrow passage.

At this entrance, hitherto public preaching and the distribution of books has been found impracticable. No sooner have they been attempted than the crowd has rendered the street impassable. Privately, however, the Word can be made known, and it is made known.

Two days later, (Sabbath,) Mr. Bridgman preached in the chapel of the London Missionary Society, at the request of Afáh, and on condition that the latter should preach at the hospital at one o'clock. More than a hundred listened to Mr. Bridgman; and scarcely one of the number retired till the services were concluded. At the hospital Afáh preached an hour. "It was on the whole," says Mr. Bridgman, "the most pleasing sight which I have yet beheld."

The hall of the hospital contained more than a hundred souls, and many of these were persons who had been healed of their physical maladies. As Afáh alluded to this fact, and dwelt on the effects of sin, the deadly maladies of the heart, his feelings kindled up in an unusual degree, and he spoke eloquently. The scene was truly delightful. Around the table where he stood, the seats were placed close to each other, and numbers had pressed forward, and were standing on each side, and close behind him, all listening with intense interest, and apparently understanding every word he uttered. He closed with a fervent prayer, the audience standing.

At an hour or so before sunset, my cousin being with me, and each having a bundle of tracts, I went to the river side to scatter and make known the Word. It is seed time, and we do rejoice in these frequent opportunities of making known God's holy law and commands. Last night, and again this morning, I went out on the same errand, and the same eagerness was every where seen to get the pages which we had to distribute. Indeed I have been out almost daily, and with few exceptions, have found great eagerness to obtain our books.

LETTER FROM MR. BRIDGMAN, NOVEMBER 24, 1845.

What has been done—An Excursion.

In addition to the extract which is given below, this letter contains one item of general interest. "The toleration decree," Mr. Bridgman says,

"has been restricted to those who venerate the cross, images and pictures, &c," thus granting to Romanists a degree of immunity which is denied to Protestants. But the diplomatic agents of Protestant nations will probably be able, very soon, to secure equal privileges for all."

The fact that no native church has yet been organized by your mission in China, may, to some persons abroad, be matter of surprise, and to others a cause of discouragement. It is sometimes remarked by one and another in China, that the results of missionary efforts have been small, considering the amount of labor bestowed. They may, indeed, seem to be small; but that is an imperfect view of the case which allows the above named fact, and the apparent want of success, to operate unfavorably.

Our first object has been, is, and shall be, to make known revealed truth, to "preach the gospel;" this has been done to a great extent. Through your mission, hundreds of thousands of Chinese have been brought to a knowledge of some of the truths of God's word. This knowledge has been communicated orally, and by means of books; and we are not to suppose that it will be without good results. Every week these efforts are giving wider extension to the truth, and causing it to be more fully comprehended. The audience at the hospital is large and attentive on the Sabbath; and every day in the week, in some way, hundreds hear the message of life.

Yesterday, at three o'clock in the afternoon, after having preached at eleven in the morning to the foreigners in English, and at half-past one in the afternoon to the Chinese in the hospital, I started with Rev. Mr. Stanton, who is residing with us for the improvement of his health, to distribute portions of Scripture and tracts, of which we had a select supply of more than two hundred. We walked through some of the most populous parts of the western and northern suburbs of Canton; and then went a mile or more from the northern wall into the country where we had been told there was a place of worship; but on entering the building, instead of finding it a place of Christian worship, we found it dedicated to the worship of Mohammed. Our stay was short, it being late in the day.

You will remember that it was on the northern side of Canton, that the British troops, under Sir Hugh Gough, were posted, and that much ill will was excited among the people in that vicinity. Hitherto foreigners have not frequented that neighborhood. Our kind words and kind bearing towards these people, however, secured to us good treatment from them, and they eagerly sought for our books. We returned soon after sunset.

Excursions of this kind can now be multiplied and extended at pleasure; and though the feelings of the people are far from being what we could wish, yet it is rapidly improving. In places where I could not go alone, three months ago, without an uproar and confusion, Mrs. Bridgman and myself can now walk and distribute books without let or hinderance. Females and children often rush to the doors of their houses, when it is known that a foreigner is passing; and when a lady speaks to them, takes notice of their children, or hands them a book, they are much pleased. They have an old proverb, "Seeing the face creates kind feeling." It is verily so. Even if it were not a pleasure, I should, as matters now are, feel it our duty to appear daily, or as often as possible, in the streets, mixing with the people, and talking to them about the things of the kingdom of God.

One day later, Mr. Bridgman writes, "I have been abroad in the streets, four or five hours, twice the usual time, walking to the villages beyond the suburbs, on the southern side of the city. One is amazed at the multitudes of people, and to see new villages spring up close to the city and suburbs."

Miscellanies.

PERSECUTION IN SOUTHERN INDIA.

In the letter of Mr. Winslow, on a previous page, reference was made to a recent case of persecution in Tinnevelly district, Southern India. Mr. Hunt, of the Madras mission, has kindly furnished copies of several letters written by Rev. P. P. Schaffter, who is stationed at Nulloor, and one from Rev. T. G. Barenbruck, who is laboring in the same neighborhood. Both of these missionaries are sustained by the Church Missionary Society. The following extract is from a letter of Mr. Schaffter, dated November 12, 1845.

I have from time to time informed you of the rapid increase of people coming under Christian instruction in my district; and lately the work went on with accelerating steps. Still from the month of May last, I had to encounter no other troubles except such as are inseparable from such a great work. About a fortnight ago I received olas from several of our catechists in the new congregations, informing me that a certain headman of Lutchmeiyoor was establishing in my district a society, on the plan and in connection with that established at Madras, for the support of heathenism; but which he called Vibathisanga (ashes society); that many people were joining him, and that he was boasting that in a month more there would be no Christianity left in this country.

I gave of course little credit to those reports, and only exhorted our catechists and people not to fear, and to walk worthy of the Lord. Towards the middle of last week, I received a letter from the travelling catechist, stating that a crowd of some hundred heathen had gathered together, and had fallen on some Christian villages, robbed them of all and everything, woefully beaten the people, and that he felt very doubtful whether he himself could escape; so I sent immediately our head catechist, Jacob, to examine and report; but when he arrived at Aveideinadanoor, a village where we have more than sixty families, he found that the crowd, continually increasing, had already arrived there, and he was soon surrounded in the house of one of our people, whither he had taken refuge, from whence, however, he found means to send us an ola, telling us of his distress. I first resolved to go to his assistance; but Mrs. Schaffter and others representing to me that I should only expose myself to the insults of the mob by exciting the Christians in my defence, and produce perhaps very sad consequences, I went immediately to Palamcottah, to the Collector, who immediately despatched peons to keep the peace if possible; and the same night I returned to Nulloor, receiving on my way several letters from Mrs. Schaffter, and olas telling me that the crowd was continually increasing, and approaching towards Nulloor with every kind of native weapons, spoiling all the Christian villages on their way, and threatening to do the same with Nulloor.

Arrived at Nulloor, I found, of course, all in the greatest confusion; the compound was full of people who had escaped, some naked, others wounded. I found Mrs. Schaffter wonderfully supported, and wishing rather to stay at Nulloor and stand the apprehended shock; but on my strong representations she consented to go to Palamcottah with the women and all that we had most valuable in the house. Then I made my arrangements of self-defence. I formed a camp near Alankulam, consisting of from three to four hundred men from Alankulam, Kuruvenkotei, the ruined villages, and from such as were coming to our help from other parts. I made the head-catechist (who had found means to escape from the house where he was surrounded, disguised like a shanar) their general. I retained with me at Nulloor a strong body of men; posted guards all round the neighborhood, that we should not be surprised from any quarter, and so, much against my will, I saw myself transformed at once from a missionary into a general in chief. I have never felt more happy in Christ my Savior in my life. I would have counted it the greatest privilege to give even my life in a righteous defence of his kingdom. I felt surprised at myself, for I am naturally faint hearted. I cannot say how I should have been if it had come to a positive engagement. What I can say with certainty is, that I can do all things through Christ that strengtheneth me, and that without him I am nothing and can do nothing.

In this state of anxious expectation we were kept from our work in the afternoon of last Friday, when Mrs. Schaffter left us, to about seven in the evening, when I received news that the adversaries, who were said by the most moderate to be at least three thousand, had stopped near Pulumcullum, were deliberating and evidently getting perplexed. [Pulumcullum is only about four miles west of Nulloor.] They had no doubt received intimation that the authorities were taking effective means to stop them. About two o'clock in the night, the Collector arrived at Nulloor with more peons, and the next morning he proceeded to the ruined villages. As it is rather his part than mine to report the state of things, having been an eye-witness on the spot, I shall say nothing. I believe that the plan of the adversaries was so deeply laid and so well supported, that, according to all human appearance, Christianity would have been ruined in those quarters if he had not acted as he did; but he has seen with his own eyes; many of the heads of the party have been seized. Previous to the Collector arriving at Nulloor, Jacob, having heard that the adversaries were retreating towards Aveideinadanoor, went with a duffadar and a few peons to watch their movements. They saw, as Jacob wrote to me, about three thousand of them near Aveideinadanoor, sitting down and apparently deliberating. The peons, unwilling to attack them, shewed themselves to them at a distance, and the crowd began to disperse; but before the Collector arrived they had already succeeded in seizing some of them. Now a great many of the chief are caught; but the right hand, if he be not the head of the whole party, is not yet apprehended.

By all that I can gather, neither our catechists nor any of our people had given any occasion to the heathen to assault them as they have done. It was a premeditated plan of several great men to make an end to Christianity at once; the wicked men from near and far were attracted by the hopes of plunder. People of all castes were seen in the crowd, but chiefly maravers. Plunder is also what attracted them towards Nulloor. They had, it seems, arranged among themselves, that they would neither burn houses nor kill any one; but only plunder, flog those who should not give up their goods, disgrace the females; and that if any Christian should be willing to rub on ashes, and to join their ranks, they would not ill treat him in any way. They were divided into three bodies, and fell upon Christian villages unawares, having with them the heathen of each place to show them which were the Christian villages. They made their assaults chiefly during the day, and only upon the villages lately come under Christian instruction; for Melvisuvasapuram, which was on their way, and where we have an old congregation, they have not touched; thus twenty villages, where we had in each from ten to seventy families, have been thus spoiled, and a very great number of the people reduced to perfect beggary; and some even deprived of the last shred of clothes they had on their body; some have been more or less severely beaten, and some women, one of whom is the wife of one of our catechists, have suffered all the injury which can be offered to them.

Five days later, Mr. Schaffter writes as follows:

My Dear Friend:—It grieves me to tell you that I have for some days past had several

reports from heathen and Christians, which lead me to fear the latter have given provocation to the heathen to act as they have done, and thus by an unholy zeal have brought these evils on so many other Christian villages. That the heathen waited for such a provocation to act on a fixed plan is most probable, both by what the people say and by their mode of acting. Fewer villages, however, have suffered than I at first thought. On all these things, however, I shall write to you when I am sensible I am in full possession of the truth, which in this state of confusion is very difficult to come at. All appears quiet again; the catechists have returned to the congregations; but if I can judge at all from the frightened appearance of several of the new Christians, I have reason to fear there will be a great falling away; but neither on this can I say any thing positive; the doubt which hovers over my mind that the persecutions which the newcomers have suffered, have not been in all the villages on account of their Christian profession, is very unpleasant indeed; all these things together weigh sometimes rather heavy on my mind.

Under date of November 25, Mr. Schaffter wrote again, for the purpose of correcting the impression of the foregoing letter.

MY DEAR FRIEND:—I am very happy to be able to tell you that the Christians are not so much in fault, as I had been led to suppose, when I last wrote to you; it is even very probable that they have given no provocation at all. The heathen had spread a report, which had gained some credit, that while they were offering to the idol, the Christians of our village Madattoor, had gone and disturbed their worship, and broke the idol and the vessel used on the occasion; but this is, thank God, not true. I went last Saturday to the ruined villages with Mr. Pettitt, but there no one knows any thing about this; and yesterday I had an opportunity to speak with the number-kurnum, a heathen of the very place where the outrage was said to have been committed; but he told me he never heard any such thing; the only report which had reached his ears, is that the idol had been displaced, but not injured; but whether this had been done by the heathen to have an excuse for assailing the Christians, or by the Christians themselves, he did not know. So it seems more probable than ever, that the people have suffered all these evils on account of their Christian profession. It is a great relief to my mind to know this; it is more easy to trust in the Lord for what they have unjustly suffered.

There seems not to exist a shadow of doubt, but that the heathen of these parts had formed themselves into a society for the abolition of Christianity, and perhaps of something else besides Christianity, branching out from that formed in the town of Tinnevelly several months ago, which again stands in connection with the Sadurveithasangam at Madras. Would it not be worth the while of the Christian friends at Madras, to inquire more strictly into the tenets and objects of that society? They might perhaps make discoveries; its workings in these parts seem to show, that its object is not only a religious one. After this last assault had been put a stop to, an echo continued to sound for many days, that the government of the Company had passed, and that another king was coming. Such words in the mouths of the people may proceed from a higher origin, or may not. Many of the ringleaders have been apprehended; but the chief of them is not yet, and is, they say, hiding in the town of Tinnevelly. If he escapes, no peace is to be expected. He has been for many years the plague and terror of the shanar population of these parts.

All the cases, except one or two, are first examined by the tahsildar of Tenkasee, in which talook the spoliation has taken place. Five cases have already been referred by him to the Collector as sufficiently supported by evidence; so we may hope that the Christians will get justice. Many suspected things have been found, and are now in the hands of the tahsildar, I believe; but with all this the Christians cannot be repaid for many years, though the loss is not so great as I was at first led to believe. In many villages the Christians escaped altogether with all their valuables, having got timely notice of the intentions of the adversaries; in some other villages, others escaped in the same way. A great many also escaped altogether and secured their wordly goods by complying with the conditions of the heathen, which were to rub on ashes, and join in the persecution of the other Christians. This was very bad policy, for these were sure to join us again, as soon as they should see that we had means to stop the depredation.

This is now a true statement; a hundred and thirty-three houses in twelve villages were spoiled of all and every thing, the people having run away, having no time left to take their goods with them; and some also, though fallen into the hands of their adversaries, having preferred to suffer the loss of their goods and other ill-treatment, rather than give up their Christian profession, but these are of course the minority. I have reason to thank the Lord that in those days of persecution, (for I cannot call it anything else,) many things tend to prove to the heathens, that Christianity, even in young converts, is not such a very weak thing, as in the pride of their hearts they were led to imagine; but facts have shown that there were also many Judas Iscariots in the Christian camp. But it is not so easy to give an estimate of the value of things robbed, as of the number of houses which have been completely robbed; but the amount cannot be less than *nine thousand rupees*, and the probability is that it is a great deal more. All that was of any value, as money, jewels, brass, kitchen utensils, grain, jaggery, &c., was taken away; what the heathen did not think worth the while removing, as cots, spinning wheels, chatties, &c., were dashed to pieces; the clothes also were taken from the backs of several people. The ruin could scarcely have been more complete, unless they had set fire to the houses; but they had strictly agreed among themselves not to do so. There is also a strong report that money and jewels went for the sangam (society), but grain and such things were for the benefit of those who had the good fortune to get them.

When I was at Avedeinadanoor, a woman in ragged clothes brought me an inventory of money, jewels and other things robbed in her house, amounting to more than three thousand rupees. I was then surrounded by the catechists and the people who know that woman perfectly; and they told me that the inventory could not be suspected of much exaggeration; as that family was well known to be one of the richest in the country. I told her to come to Nulloor, and Mrs. Schaffter gave her a cloth, and one to her son, and two rupees to supply present wants. I was pleased with the woman. She seems resigned, though sorrowful, and she expressed her determination very strongly to stand and die in her profession of Christianity. Several other rich persons have been deprived of all; for among the new comers were many rich land-

holders; but this circumstance also enraged the heathen more.

The concluding extract is from a letter of Mr. Barenbruck.

The late disturbances were evidently the result of a systematic attempt to overthrow Christianity in that part of the Nulloor district. It had for sometime past been generally reported that the principal shanar of those parts, an inveterate enemy to Christianity, had been negotiating with the agents sent down here by the native anti-Christianity society in Madras, and was boasting that he would very soon root out Christianity and bring back all shanars to heathenism. Probably at the instigation of the above agents he established a vibuthy society, or ashes society, the office bearers of which were in mockery named the catechist and assistant catechist. During the disturbances, these always accompanied the mob, and on meeting with any one they offered him some of the ashes prepared after heathenish fashion, to rub on his forehead; if he complied, a club was placed in his hands, and he was desired to join the party, and do as he was bid; if, however, a Christian refused to deny his profession by receiving or rubbing the ashes on, he was immediately robbed of all he had about him, and unmercifully beaten; nor was this all; if his locality happened to be known, his family and house were marked as the fit objects of their violence. As with individuals, so in the same way surrounding whole villages, they treated their inhabitants according as they did or did not embrace the only alternative which secured them against injury; of assuming the distinctive mark of heathenism. The sufferings of the Christians, and their losses in many instances of the whole of their substance, justly call for our warmest sympathy; at the same time one cannot but feel that these trials and persecutions have been very beneficial in ridding several congregations of those members who in embracing Christianity, came with the multitude and not from conviction; and God grant that they may effect those purposes of divine mercy, for which they were permitted on all that have remained stedfast. Thank God in the Sorundey district there has been perfect peace.

The statements contained in the preceding extracts furnish additional reasons for strengthening and enlarging our missions in Southern India. The adversary is thoroughly roused, and "we are not ignorant of his devices."

MR. MEIGS'S VISIT TO BATTICALOW.

During the summer of 1845, Mr. Meigs made a visit to Batticalow, which is on the eastern shore of Ceylon. Mr. Stott, Wesleyan missionary at that station, was formerly a fellow laborer of our brethren in the Jaffna district, having been stationed at Point Pedro. Mr. Stott has been at Batticalow about five years; and his labors have been very much blessed. Mr. Meigs was anxious to observe the effects of a revival recently enjoyed by this missionary and the people under his care

Mr. Meigs arrived at Batticalow, July 17, after a pleasant sail of two days from Point Pedro. A few extracts from his journal are given below.

July 18, 1845. To-day I set out on a missionary excursion with Mr. Stott. Our principal object was to visit the plantation of Mr. Atherton, about four miles north of the town, and preach to the workmen who are assembled, every Friday noon, for that purpose. On our way to the plantation, we stopped in a beautiful cocoa-nut grove, and I was greatly delighted to witness the effects of the gospel which Mr. Stott showed me there. In the middle of the grove stands a beautiful little school house, which is used also as a chapel, neatly and substantially built of brick and mortar, and plastered. It was erected by a native convert from heathenism, nearly on the spot where, a few years ago, stood a heathen temple dedicated to Pulliar or Ganesa, and before whose image the owner of the grove had often prostrated himself in humble adoration. After he embraced the gospel, he determined in his own mind that the temple should stand there no longer; and he requested Mr. Stott to come and see it demolished. But when they assembled for this purpose, the officiating brahmin and many of the friends of Ganesa made so much opposition, that Mr. Stott advised the man to wait for a more convenient opportunity. Another day was soon appointed, and the temple was entirely demolished. Mr. Stott gave me a long and interesting account of the attendant circumstances, with which I was much interested, as affording evidence of the power of the gospel and the sincerity of this convert.

We soon arrived at the plantation. It contains about four hundred acres, and is planted almost entirely with cocoa-nut trees, which thrive remarkably well in this district, and are very profitable. If well taken care of, they bear fruit in about six years. Cotton also grows well and is cultivated to some extent; but is not so profitable as are cocoa-nuts. After the coolies had taken their dinner, they assembled in a bungalow to the number of sixty, and were very attentive while I proclaimed to them the glad tidings of salvation by a Redeemer.

On our return we took another road, and came down by the side of the lake, most of the way through groves of cocoa-nut trees; and though the weather was hot, being thus sheltered from the sun and fanned by the sea breeze, we had a most delightful ride. On our way we stopped at an English school supported by the government, and preached to the lads present, and about fifteen other people.

19. Early in the morning we rowed about five miles up the lake in a boat, and landed at a Mohammedan village, and conversed with several companies of people, and gave books and tracts to such as appeared likely to make a good use of them. We found most of the Mohammedans exceedingly hard and stubborn, always ready to blaspheme the Savior, especially when any arguments were used to prove him to be the Son of God; for they acknowledge him to have been a prophet and a good man, but are very confident in their assertions that God has no son. They are by far the most unpromising class of people in India, among whom we labor. Very few converts from among them have been received into the Christian church, in any part of the world. Mr. Stott told me that he knew of one man who was convinced of the truth of Christianity, and would, he thought, be glad to be baptized, were he not afraid that his life would be taken by his countrymen; and these fears are far from being imaginary.

20. I preached in the Wesleyan chapel in Tamil to a fine audience of one hundred and fifty people, principally adults, and almost all members of their church. There are several other

places where public worship is held on Sabbath mornings, not far off; so that the congregations at the chapel consist of only those who live so near as to be able conveniently to attend. The audience was exceedingly attentive, and most of them appeared to be quite intelligent. It was very pleasant to preach to them on the importance of "growing in knowledge and in grace." In the afternoon I preached in English to about half that number, nearly all in the place who understand the language.

There are quite a number of burgher families in Batticalow, the descendants of the Dutch and Portuguese. All of them understand Tamil; and most of the men speak English. I spent four mornings with Mr. Stott in making religious visits to all the burgher families in the place. We were in every instance received with civility; and generally with much cordiality and kindness. Indeed many of them appeared very thankful for the attentions bestowed upon them. Several of them are pious. It may, however, be said of this class generally in India, that they have much more of the form than of the power of godliness. They have added many of the vices of the natives to those of Europeans. Of course there are some honorable exceptions to these remarks.

22. In the afternoon I went with Mrs. Stott to visit a female school at the house of the Cutcherry Mudeliar. He is a man of great decision of character. He was one of the first converts to Christianity in Batticalow, and he has, for many years, adorned his profession. By disregarding caste, and coming out openly and fearlessly on the Lord's side, he has done much, both by precept and example, to advance the cause of Christ among his countrymen. He is an honor to religion and a blessing to his people.

His wife is also a fine woman, and she has, within a few years, become pious. She learned to read at the age of forty, that she might be able to peruse the Scriptures. They have a family of ten children, several of whom are pious, and all are educated as Christians. Two of their sons-in-law are catechists in the employment of the mission. The girls' school is taught by their eldest daughter, and the school room is used as a place of preaching during the week.

23. In the afternoon Mr. Stott took me to the house of a very respectable native female of nearly sixty years of age. What is remarkable respecting her, is the manner in which she endures persecution for the sake of Christ. She has been most severely tried by her husband and some of her sons, who appear to be true and faithful servants of the devil. Her husband, not succeeding in his endeavors to drive her back to heathenism, has for some time forsaken her, and lives in another house. He could not turn her out of this, as it is hers by inheritance. He has repeatedly beaten her, taken away her clothing and jewels; and he now endeavors to prevent any person from rendering her necessary assistance. On the other hand, he not only offers to live with her, but promises to treat her very kindly, if she will renounce Christianity and return to heathenism. But neither persecution nor promises of worldly happiness can induce her to deny her Savior.

One of her sons, John Hannah, is a pious, interesting and useful catechist, and a great comfort to his mother. His father, when he consented to let him go to the mission school for an education, had no idea that he would become pious. He only looked to the wordly advantage and honor resulting from an English education. When he found that he was truly pious and took part with his mother, he was sadly disappointed.

Mr. Meigs, in company with Mr. Stott, made a missionary excursion to the upper end of the river, on which Batticalow stands; he was absent several days. His account of this tour is necessarily omitted. The following extract is painfully instructive.

The case of one man deserves to be noticed. He is the son of the persecuted woman mentioned above, and elder brother of John Hannah. He is still a violent heathen, and persecutes his mother. He came to show us a young man, whose name is Francis William Taylor, who was educated by Mr. Adley of Nellore. He was returning from a heathen temple at Cathergaman, a long distance south of Batticalow. He greatly exulted in the fact that he had found a young man, baptized and educated in a Christian school, who had been so great a distance to a heathen temple. He said that all our converts were hypocrites and no better than this young man. Mr. Stott urged him to specify individuals. "Is your mother a hypocrite? Is your brother John Hannah a hypocrite? Is the Cutcherry Mudeliar a hypocrite?" "Oh no. These are true Christians." We had a very plain and faithful conversation with this apostate young Taylor and also with his heathen companion.

The information which is given below will be read with interest.

I had no opportunity to visit the Veddahs or wild men whom, with the assistance of Mr. Atherton, Mr. Stott has collected into several villages, and who appear favorably disposed towards Christianity. I was very desirous of seeing them, but the season of the year was unfavorable for going into that part of the country. These men, till within a few years, were in a perfectly savage state, wandering in the mountains, subsisting by hunting, and generally using bows and arrows for this purpose, living without habitations, usually sheltering themselves during storms under projecting rocks in the mountains, nearly destitute of clothing, eating monkeys, snakes, ichneumons and any other wild animals they can catch. It was a favorite object with the late governor Mackenzie to collect these people into villages, by giving them land and tools and assistance in cultivating their fields; but especially to establish schools among them, and to provide means for their religious instruction. Indeed it may be said that he lost his life in consequence of his benevolent efforts for their temporal and spiritual good. He caught a fever in the unhealthy province where they reside, which eventually caused his death.

It is a singular fact that nearly all the heathen temples in that part of the country have been, within a few years, robbed of their idols and other valuable property. The Mahommedans are said to be the depredators. When I conversed with them about it, they said that in several instances the heathen were the thieves, and, in order to screen themselves, found it very convenient to accuse the Mahommedans of the crime. From this, and many other causes, heathenism is quite at a discount in Batticalow.

Mr. Meigs makes the following general remarks in the conclusion of his communication.

I was highly gratified with my visit, and rejoiced to see such evidence that Christianity has taken root there, and is bearing fruit to the glory of God. There has evidently been a great and

glorious work of the Lord in the district. I became acquainted with several of the mission catechists, and rejoiced to see such evidence that their hearts were in the work. It is true there are many things to favor the cause of Christianity in that part of the island. Mr. Atherton, who is at the head of the district, is decidedly on the Lord's side, and so is Mrs. Atherton. The principal Mudeliar with his family, mentioned above, takes a noble stand in favor of Christianity; and there are many others of high standing in the district among the natives, who are on the Lord's side. On the other hand, they have not the corrupting influence of European soldiers and sailors. Let us rejoice in these favorable circumstances, and pray that the work of the Lord may there spread till pagans, Mohammedans and Roman Catholics shall all be gathered into the kingdom of Christ. The Romanists are very numerous there, though many of them, after hearing the gospel, have forsaken their idolatry and turned unto the Lord.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—It appears from a letter of Mr. King, dated December 29, that the council of judges has decided that the prosecution against him must go forward. He has appealed to a higher court; but its decision had not been given so late as January 8. If the opinion of this tribunal shall be adverse to Mr. King, he will appeal to the Areopagus, the highest court in Greece. If that body shall decide against him, he will then be arraigned before "the court which tries all thieves, robbers, murderers," &c. "As the jury will probably consist of common people, under the influence of the Synod, there is reason to apprehend an unfavorable verdict." Imprisonment is the punishment in such cases. In other respects the condition of Mr. King has improved. "I am beginning," he says, "to feel free again to walk about the city in the day time, though it requires a little caution. Even a priest called two or three days since, and said that he had read my book, and that it was excellent."

SYRIA.—In a letter dated December 9, Mr. Whiting announces his return to 'Abeih. The Arabic service was resumed on the following Sabbath. "In this part of the mountains," he says, "every thing seems quiet at present. The people have made no resistance, but peaceably surrendered their arms, when required so to do by the government. The same is true of all Mount Lebanon, except the district of Bsherreh, where they refused to give up their arms." "So far as we can see, there is again open to us, in all the southern half of Lebanon, a promising field of missionary labor. Hasbeiya too is again open to some extent, and we have sent thither one of our native helpers, at the earnest request of our little company of Protestant friends there."

ERZEROOM.—Doct. Smith, under date of December 27, writes: "There is a good degree of interest on religious subjects among some of the Armenians; and the Bishop, though evidently much restrained, is commencing measures to keep visitors from our houses and hearers from our preaching."

SANDWICH ISLANDS.—Letters have just been received from this mission, copious extracts from which will appear in the next Herald. Mr. Paris writes from Kau, March 20, 1845, "We have many things to discourage us, but more to encourage. Some of our church members are stupid, ignorant and dead; while others have fallen into the snares of the devil. Still a large majority of our church hold fast to their profession, grow in grace and in the knowledge of Christ, and give the most decided evidence of piety. Popery is stationary, or rather it is losing ground." At Hilo the divine favor has been enjoyed, and many have been added to the church. At Lahaina there has been an unusual attention to the subject of religion. Meetings are crowded. "Individuals," says Mr. Baldwin, November 8, "who have been hitherto hardened sinners, leaders in sin, but who have been awakened to the concerns of their souls, exhibit an unabated interest in serious things."

CHOCTAWS.—Mr. Wright, in a letter dated Wheelock, January 23, says, "With the commencement of the new year, the Lord is giving indications of his continued presence and blessing. There are some cases of deep seriousness in the neighborhood, and some also of hopeful conversion. Some backsliders appear to have returned to the Shepherd and Bishop of their souls."

Home Proceedings.

A NEW AUXILIARY SOCIETY.

THE Synod of West Tennessee, during its last session, unanimously resolved to become a foreign missionary society, auxiliary to the American Board. In pursuance of this resolution, Rev. C. P. Wing, Rev. M. M. Marshall, Rev. Robert Caldwell, M. T. Watkins, M. D., Samuel Coltart and Robert M'Clelland, Esquires, were appointed an Executive Committee, with power to commission agents, carry on correspondence, and superintend all the interests of foreign missions within the bounds of the Synod. This committee subsequently appointed Rev. C. P.

Wing Chairman, Doct. M. T. Watkins Recording Secretary, Samuel Coltart, Esquire, Treasurer, and Rev. William Potter Corresponding Secretary and General Agent. Mr. Potter is the receiving agent of the Board at Columbia, Tennessee. The name of the society is "the South Western Foreign Missionary Society;" and the Synod expect that other ecclesiastical bodies, in the south western States, will unite with them in this organization.

MISSIONARY CONVENTION AT HOLLISTON.

A meeting of the friends of missions was held at Holliston, Massachusetts, February 10, and closing on the following day. Rev. Elisha Fisk presided, and Rev. Samuel Hunt acted as Secretary. Dr. Anderson, Rev. D. Greene, Rev. Levi Spaulding of the Ceylon mission, and Rev. Orson Cowles, were present as a deputation from the Board. Resolutions, expressing the views of the convention in relation to the work of missions were adopted; and the general impression made by the meeting appears to have been salutary.

EMBARKATION OF MISSIONARIES.

On the seventeenth of March, Rev. George W. McMillan, of Gettysburg, Pennsylvania, and Mrs. McMillan, of New York city, embarked from Boston in the ship Sarah, Captain Cutter, for Madras, whence they expect to proceed to Madura, to join our brethren in that field.

DONATIONS,

RECEIVED IN FEBRUARY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. 312 86
Addison Co. Vt. Aux. So. A. Wilcox, Tr.
Vergennes, Cong. ch. and so. 52 25
Barnstable Co. Ms. Aux. So. W. Crocker, Tr
Chatham, Cong. ch. 27 30
North Wellfleet, do. for sup. of Mr. Ford, Tamil miss. 15 00
Sandwich, Evan. cong. ch. and so. 63,70; m. c. 12,60; W. F. 10; C. C. P. W. 10; Mrs. M. F. 5; a lady, 3; 104 30—146 60
Boston, Ms. S. A. Danforth, Agent,
(Of wh. fr. R. H. Coburn, 35; Miss H. Stebbins, 10; Old South s. s. for *Samuel H. Stearns*, Ceylon, 20;) 1,443 34
Brookfield Asso. Ms. W. Hyde, Tr.
Oakham, Mrs. C. S. French, to cons. Rev. CHARLES E. FRENCH of Edinburgh, Mo. an H. M. 50 00
Buffalo & Vic. N. Y. Aux. So. J. Crocker, Agent.
West Aurora, Ch. 5 00
Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.
Hardwick, A family, 10 00
Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr.
Hinsdale, Gent. and la. 41,11; m. c. 25,39; 66 50
Keene, Gent. 37,75; m. c. 14,02; la. 41,43; 93 20
Nelson, Ch. and so. 23,76; la. 17; m. c. 5,30; 46 06
Rindge, 1st cong. ch. and so. 53,52; m. c. 45,45; 98 97
Troy, m. c. 18 50—323 23
Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, m. c. 4 22
Milton, Indiv. 1,25; s. s. 53c. 1 78
North Underhill, Cong. ch. 25 00—31 00
Cumberland Co. Me. Aux. So. D. Evans, Tr.
Bridgeton, Cong. ch. m. c. 15 91
Cumberland, Gent. and m. c. 30 36
Gorham, Cong. ch. m. c. 30 00
N. Gloucester, Cong. ch. and so. 22, 46; juv. miss. so. 2,50; 24 96
Portland, High-st. ch. mater. asso. for *John* and *Frances Chickering*, Ceylon, 40; union m. c. 37; Rev. D. M. Mitchell and wife, 10; 87 00
Saccarappa, Cong. ch. and so. m. c. 16; sub. 10; 26 00—214 23
Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Haverhill, A. Kittredge, 50 00
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Marblehead, m. c. 20 00
Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Darien, G. G. W. 4 00
New Fairfield, E. Knapp, 12 00—16 00
Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Westport, Coll. 44; m. c. 37; 81 00
Franklin Co. Vt. Aux. So. C. F. Safford, Tr.
Enosburgh, Gent. 53,50; la. 33,50; 87 00
Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Ashfield, La. 32 00
Montague, A friend, 10 00—42 00
Geneva & Vic. N. Y. C. A. Cook, Agent.
East Coventry, 32 29
Geneva, Rev. M. P. Squier, 10 00
Junius, Pres. ch. 30; Rev. J. Merrill, 10; 40 00
Newark, Pres. ch. 15 50
Oxford, 44 47
Penn Yan, Pres. ch. 58 12
Prattsburgh, Cong. ch. m. c. 25; coll. 28; 53 00
Romulus, Pres. ch. 39 38—292 76
Grafton Co. N. H. Aux. So.
Bethlehem, Cong ch. and so. 7 00
Piermont, Mr. Davis's so. 15 00—22 00
Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Ireland, s. s. for ed. of hea. chil. 5 33
Monson, Rev. Dr. Ely, 20 00
Montgomery, A friend, 10 00
Southwick, ELEAZER PAGE, "in the name of a disciple," wh. cons. him an H. M. 200 00
West Springfield, m. c. 44 60
279 93
Ded. am't paid for printing by aux. so. 18 00—261 93
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Hadley, Mrs. AZUBA STACY, wh. cons. her an H. M. 100; Russell gen. benev. asso. wh. cons. WILLIAM PORTER of Lee, an H. M. 100; 200 00
Northampton, S. Stoddard, 20 00—220 00
Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Westboro', m. c. 14,83; bal. of col. 1,62; 16 45
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Canton, m. c. 18 60
Hartford, Centre so. gent. 69; H. B. J. 115,62; T. Smith, 50; F. T. 25; H. L. P. 10; C. Day, wh. cons. Miss JULIA S. DAY an H. M. 100; m. c. 20,43; 4th so. 155,32; North so. 60; 605 37
Suffield, 1st so. gent. 40 55
West Suffield, Coll. 17 81
Windsor, Rainbow so. 15 79—698 12
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Amherst, La. 53 05
Bennington, Cong. ch. and so. 10,64; a friend, 25; la. benev. so. 1,98; 37 62
Brookline, Cong. ch. and so. 24 00
Francestown, Gent. 56,85; la. 39,21; m. c. 15; 111 06
Goffstown, Cong. ch. and so. 4 50
Greenfield, Rev. B. Fowler, 1 00
Hillsboro' Bridge, Cong. ch. and so. 7,20; Centre so. a lady, 1; 8 20
Lyndeboro', Cong. ch. and so. gent. 38; la. 23,25; m. c. 10,75; 72 00
Manchester, 1st do. 160 00
Mt. Vernon, Gent. 34,68; m. c. 7,30; juv. miss. so. 4,24; Miss M. E. S. 3; 49 22

Nashuaville, 1st cong. ch. and so. 180 42
New Boston, Pres. ch. and so. 45 00
New Ipswich, Gent. 57,45; la. 53,25; m. c. 34,53; 145 23—891 30

Lamoile Co. Vt. Aux. So. S. Merriam, Tr.
Johnson, Cong. ch. 12 84

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Boothbay, Cong. ch. and so. m. c. 26 53

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Bridgewater, Coll. 33 00
Cornwall Bridge, Miss M. Pierce, 15 00
New Milford, La. mite so. 10 50
Terryville, Coll. 46,54; m. c. 27,02; 73 56—132 06

Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, Appleton-st. ch. s. s. class, 1 10

Michigan, Aux. So. By A. S. Wells, Agent.
Birmingham, Pres. ch. 16,41; Flint, Coll. 6,88; Rev. R. Armstrong, 10; Leoni, Cong. ch. 9; Milford, Ch. 44,60; Mount Clemens, Pres. ch. 20,80; Rochester, Cong. ch. 5,31; Southfield, do. 10,56; Tecumseh. Pres. ch. 25; Troy, L. Bennet, 7; Utica, Pres. ch. 2,88; White Lake, do. 6,12; Wing Lake, do. 4,43; 168 99

Middlesex Co. North & Vic. Ms. J. S. Adams, Tr.
Groton, A friend, 10 00
Lancaster, Clintonville, m. c. and coll. wh. cons. Rev. Joseph M. Rᵃ Eaton an H. M. 63 00
Leominster, Asso. 42 19
Westford, do. 19 96—135 15

Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Framingham, Hollis evan. ch. and so. to cons. Rev. Increase N. Tarbox an H. M. 53 57
Hopkinton, Indiv. 7 73—61 30

Middlesex Asso. Ct. H. C. Sanford, Tr.
East Haddam, Gent. 42,91; la. 23,19; m. c. 8,62; cir. of char. 7,75; 82 47
East Hampton, Cong. so. to cons. Rev. William Russell an H. M. 50 00
Hadlyme, Gent. and la. 31,88; m. c. 8,12; 40 00
Middle Haddam Landing, m. c. 3 00
Petapaug, Gent. 67 40
Saybrook, Coll. 24 00—266 87
(Of the above for Abenaquis miss. 10 ;)

Monroe Co. & Vic. N. Y. E. Ely, Tr.
Rochester, 1st pres. ch. 175,97; Brick do. 110; mon. fem. pray. meeting, 8; 293 97
Strikersville, Cong. ch. 7 50
Webster, Rev. L. Brooks, 10 00
Wheatland, J. McNaughton, 5 00—316 47

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, North ch. and so. (of wh. fr. A. H. Maltby, for *Sarah L. Maltby*, Ceylon, 100; W. Johnson, wh. and prev. dona. cons. Mrs. Mary E. Johnson an H. M. 50 ;) 707,04; Church-st. ch. and so. 142,77; m. c. 8,02; 1st ch. and so. 50; Yale coll. m. c. 18,30; union, do. 27,31; Chapel-st. ch. do. 11,21; 3d ch. do. 9,04; 973 69

New London & Vic. Ct. Aux. So. C. Chew, Tr.
New London, 2d cong. ch. and so. s. s. for *Coleby C. Mitchell*, Ceylon, 20 00

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Scudder miss. so. of pres. ch. 55;) 525 27

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Brookline, A friend, 10 00
Roxbury, Eliot ch. and so. gent. 79; la. 123,50; m. c. 22,59; s. s. 75c. 225 84—235 84

Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Bridgewater, Cong. ch. 3 59
Madison, do. m. c. 10 00
Rome, 1st cong. ch. m. c. 10; J. W. Bloomfield, wh. and prev. dona. cons. Rev. William E. Holmes of Annsville, and Mrs. Anna B. Barnhardt of Constantia, H. M. 100; 110 00
Utica, 1st pres. ch. m. c. 4,87; Welch cong. ch. 18; 22 87
Coll. at ann. meeting, 27 27—173 73

Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Buel, 20 00
Cooperstown, Indiv. 19,75; la. 30,25; 50 00
Exeter, 11 00
Gilbertsville, J. Gilbert, 3; J. Q. W. 37c.; 3 37
New Berlin, Cong. so. 40; s. s. for *Julius Pattengill*, Ceylon, 20; 60 00
New Lisbon, 18 50
Unadilla, 5 00—167 87

Penobscot Co. Me. Aux. So. J. S. Wheelwright, Agt.
Cherryfield, I. Smith, 1 00

Rhode Island, Aux. So.
Providence, High-st. cong. ch. m. c. 67,27; sub. 21; 4th cong. ch. m. c. 35; E. W. F. 12; J. H. W. 5; S. S. W. for Nestorian miss. 5; Mrs. G. 5; Miss O. C. G. 3; J. D. 3; indiv. 50; wh. cons. Joshua H. Work an H. M. 206 27
Westerly, Cong. ch. 28 00—234 27

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr
Exeter, Miss E. Gilman, 1 00
Hampton Falls and Seabrook, Cong. ch. and so. 17 00
Portsmouth, N. ch. m. c. 80,70; gent. 118; la. 37,57; do. 49; juv. so. for *Rufus W. Clarke*, Ceylon, 10,68; 295 95
Windham, Gent. 26,43; la. 22,50; m. c. 27,37; 76 30—390 25

Rutland Co. Vt. Aux. So. W. Page, Tr.
Benson, Cong. ch. and so. 73 57
Castleton, Darius Branch, wh. cons. him an H. M. 100; m. c. 27,33; 127 33
East Rutland, Gent. 57; la. 25,17; m. c. 66,65; 148 82
Lower Falls, m. c. 8 00
Pawlet, A friend, av. of a watch, 25 00
West Rutland, Ch. and so. 92 54—475 26

St. Lawrence Co. N. Y. Aux. So. H. D. Smith, Tr.
Brasher, L. Kibbie, 5; Brasher Falls, Pres. ch. av. of penny a week system, 13; Miss M. T. H. 5; Canton, Pres. ch. 10,78; G. Ray, 10; De Kalb, Pres. ch. 2; Gouverneur, Pres. ch. sub. and coll. 35,88; m. c. and m. boxes, 16,37; s. s. 4,44; Hopkinton, Cong. ch. m. c. 3,45; Massena, by Rev. Mr. D. 4; Norfolk, Rev. I. M. 1; Ogdensburgh, R. W. J. 1; Richville, Rev. G. C. 25c.; Miss C. 25c.; I. W. and I. B. av. of wool, 1,95; M. A. 2,50; C. W. 1; Waddington, Cong. ch. 2; Unknown, rec'd at ann. meeting, 3,13; 123 00

Syracuse & Vic. N. Y. J. Hall, Agent.
Baldwinsville, Pres. ch. 3 00
Fayetteville, do. 26 57
Onondaga Hollow, do. 30 00—59 57

Taunton & Vic. Ms. Aux. So.
Dighton, 1st cong. ch. and so. 7 35
Fall River, do. 76 72—84 07

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Gilead, Gent. 27; la. 23,50; 50 50

Washington Co. Vt. Aux. So. J. W. Howes, Tr.
Berlin, m. c. 16 25
Northfield, Cong. ch. 5 00—21 25

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Cleveland, 1st pres. ch. s. s. for *Truman P. Handy*, Ceylon, 20; m. c. 4,19; 2d do. m. c. 38,09; Kirkland, Pres. ch. 30; Youngstown, do. 30; ded. dis. 1.52; 120 76

Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro' East, m. c. 15 95
Halifax, J. Guild, 2 00
Putney, m. c. 10 00
Townshend, Juv. so. 2 00
Westminster West, Fem. char. so. 19 00
Windham, Gent. 12,50; la. 12,03; m. c. 16; 40 53—89 48

Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
Eastford, La. 42 72
N. Killingly, do. 26 65
Westford, m. c. 15 00—84 37

Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Scotland, Gent. and la. 48.37; m. c. 9,63; 58 00

York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Biddeford, 2d par. fem. juv. so. for Madras miss. 13 00
Kennebunk, union cong. ch. and so. 25; m. c. 15; 40 00
Wells, 1st par. 23 75—76 75

Total from the above sources, $10,373 31

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 25
Albany, N. Y. 4th pres. ch. 100 00
Alleghany, N. Y. m. c. 13 74
Allentown, Pa. Pres. ch. 10 00
Andover, Ms. Rev. J. Emerson, 25 ; Mrs. S. H. Emerson, 25 ; wh. and prev. dona. cons. MRS. ESTHER EMERSON of Hollis, N. H. an H. M. 50 00
Andover, O. Miss. so. 11 00
Ballston, N. Y. Rev. T. S. Wickes, 20 00
Ballston Centre, N. Y. Pres. ch. hea. sch. so. for miss. sch. at Oodooville, 26 00
Baltimore, Md. Fem. mite so. for *Ann Gilmer, Anne Young, Samuel Wyman, John C. Backus, H. V. D. Johns, H. S. Kepler, H. Moore, Talbot Jones, E. N. Kirk, Anne Peters, Eliza Conkling, J. Stewart Purviance, Julia M. Ridgely, John L. Woart, Margaret Breckenridge*, ea. 20 ; 4th pres. ch. for *G. D. Purviance*, do. 20 ; two friends, for *Margaretta Armstrong Baker*, do. 20 ; 340 00
Big Rock and Samonank, Ill. 7 62
Bridgewater, N. Y. J. Harkley, 1 00
Bryan Co. Ga. Pres. ch. 10 25
Cambridge, Ms. Mr. Albro's ch. and so. 150 50
Carlton Place, U. C. Mr. and Mrs. R. Bell, 10 00
Castine, Me. Trin. so. 11,75 ; m. c. 20,25 ; 32 00
Chatham Village, N. J. Pres. ch. 94 43
Chelsea, Ms. Winnisimmet ch. and so. m. c. 33 33
Chicago, Ill. 2d pres. ch. m. c. 44 50
Connecticut, A friend, 10 00
Cuthbert, Ga. s. s. (of wh. fr. Mr. and Mrs. Merrill, 18,50 ;) 20 00
Darby, Pa. m. c. 10 00
Detroit, Mich. 1st cong. ch. wh. cons. Rev. HENRY L. HAMMOND an H. M. 70 ; J. W. Tillman, 10 ; 80 00
Dundee, Ill. Pres. ch. 2 50
East Cambridge, Ms. Evan. ch. and so. m. c. 5 32
East Groton, N. Y. Cong. ch. 45 00
Freedom, Pa. s. s. 2 00
French Creek, Ill. Rev. J. G. Dwight, 2 00
Galena, Ill. 1st pres. ch. m. c. 60 00
Geneva, W. T. m. c. 5 00
Glens Falls, N. Y. Pres. ch. and cong. wh. cons. Rev. JOHN GRAY an H. M. 90 45
Herrick, Pa. Pres. ch. 5 08
Hopewell, Ten. do. 11 77
Ithaca, N. Y. 1st do. 111 00
Jamaica, N. Y. Pres. ch. m. c. 5 00
Jonesboro', Ten. do. 114 00
Kalamazoo, Mich. 1st cong. ch. s. s. for tracts at Canton, 1 00
Liberty, Va. Rev. G. W. Leyburn, 4 62
Little Falls, N. Y. 1st pres. ch. m. c. 56 45
London, Eng. J. Symm, 24 22
Lowville, N. Y. Pres. ch. m. c. 32 00
Lynchburg, Va. 2d pres. ch. Mrs. J. A. Royell, 5 00
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Mount Horeb, Ten. Pres. ch. 3 23
Newark, N. J. 1st pres. ch. gent. 733,62 ; la. asso. wh. cons. WILLIAM PENNINGTON, WILLIAM WYER and Rev. Mr. MCILVAINE H. M. 287,26 ; 1,020 88
New Diggins, W. T. 6 12
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Norristown, Pa. Pres. ch. coll. 26,78 ; m. c. 58 ; young la. benev. so. 14 ; 98 78
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Amount of donations and legacies acknowledged in the preceding lists, $16,385 01. *Total from August 1st to February 28th,* $165,383 35.

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Canaan Four Corners, N. Y. A box, for Mr. Whiting, Beirut.
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Craftsbury, Vt. A box, fr. juv. sew. so. and ladies, for Mr. Boutwell, Pokeguma, 25 50
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Unknown, Half barrel, for Mr. Ladd, Broosa; a barrel, for Miss Dolbear, Choc. miss. ; a box, for Mr. Rice, Sandw. Isl.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

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American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. COAN, APRIL 17, 1845.

Testimony to the good done by the Mission.

THE last communication of Mr. Coan, dated May 3, 1844, was published in the Herald for March, 1845. He has been prevented from writing more frequently by the great amount of labor thrown upon his hands. It is gratifying to find, however, that he is able to make so favorable a report concerning the progress of civilization and Christianity in his extensive field

After adverting to the health of himself and family, and briefly describing a remarkable influenza which has prevailed as an epedemic in Hilo, Mr. Coan describes his acquaintance with an enlightened Englishman, who has visited his station, and also refers to the valuable testimony which this individual, with others of his countrymen, has borne to the benefits conferred upon the Sandwich Islands by the mission. General Miller, mentioned below, is the British Consul General; and R. C. Wyllie, Esquire, is at present Secretary for Foreign Affairs to his Hawaiian Majesty.

Shortly after the date of my last letter, we were visited by Major Law of the British army in India; his residence is now at Calcutta. This gentleman has, for many years, been actively engaged both in the civil and military service of the English in India, sometimes acting as a magistrate, sometimes as a diplomatist, and sometimes as a general superintendent of education. We found him to be a man of a shrewd and penetrating mind, of much reading, of tenacious memory, of exhaustless knowledge of men and things, and of graphic and unrivalled conversational powers. He has also sound judgment, good sense, candor and courteousness. He spent about two weeks in our family, and made a handsome donation to Mrs. Coan's school. He also accompanied us on our visit to the last general meeting, and called on us daily while he remained at Honolulu.

He spoke highly and with decision of the blessings conferred on this nation by Christianity; indeed he was a known and bold advocate of the persons and policy of this mission, in face of all the scurrility and invective of its enemies. He was a guest and a special friend of General Miller, and of R. C. Wyllie, Esquire, whose full and excellent "Notes on the Sandwich Islands," &c. you have seen in the Friend and the Polynesian, published at Honolulu. And allow me to say, that the frank, friendly and fearless stand which these three English gentlemen, especially Mr. Wyllie, have taken on the side of the mission, have in a great measure silenced the tongue of slander, and turned the tide of popular remark in our favor. I do not, of course, forget the noble and generous course pursued by Admiral Thomas, Commodore

Jones and others, who have looked down, with a heavy and withering frown, upon the meanness and misanthropy which would check the work of civilization and Christianity among this people, and vilify its avowed agents as mercenaries, hypocrites and fanatics. But the Lord has done it all, and to him be the glory!

Visit to Kilauea.

On his return from the general meeting which is alluded to in the foregoing extract, Mr. Coan passed through Kau, the station occupied by Mr. Paris.

On the second day after our departure from Kau, we reached the great volcano. We found it in intense and brilliant action. During the evening we all enjoyed, from the lofty precipice on which our little cottage stood, the splendors of the scene below. The fires were roaring and raging and leaping and spouting their gory jets into the air, and throwing a sheen of lurid light on the overhanging heavens. Early the next morning our whole party,—Mrs. Chamberlain, Miss Goodale, with my wife and children,—made a descent into the vast crater, bending our way to the great lake of boiling lava, which lay in the southern part of the crater, and about three miles distant. All the ladies and children succeeded in descending the precipices, crossing the fissures, and overcoming other obstacles, till they stood on the verge of the great boiling caldron. The lake of fire was now full; and, at the lower points of its rim, it had begun to overflow. While approaching it we met small streams of melted lava, two or three rods wide, flowing slowly along on the solid surface of the crater where we were travelling. These streams we approached, and ladies and children thrust in their staves, and took up specimens of the fused mass, some of which, taken by my little boy, are now in our cabinet.

This handling of the fiery fusion with impunity inspired the ladies with great animation and courage; but a scene soon opened before us of such terrific splendor as to cool their ardor and to lead them to desire a precipitate retreat. From nearly opposite points in this boiling caldron, two deep gorges or canals had been cut since my last visit, varying from one hundred to three hundred yards in breadth and one hundred feet in depth, and each extending about two miles in a curvated line from south to north, on the eastern and western sides of the crater, close under the precipice generally known as "the black ledge." These canals resembled vast furrows cut by a plough-share, driven furiously through this adamantine bed. On one side the bank was well defined and perpendicular, as if cut by a coulter; and on the other the debris was thrown up in an inclined ridge and in wild confusion, like the earth after the husbandman's plough.

I have said that the great lake of fire was now full and beginning to overflow. Of course it found a ready outlet in these canals, which seemed to have been opened for the very purpose of conveying the accumulating mass of fusion from the southern to the northern part of the crater. Accordingly before we had left the spot, and while gazing on the awful and magnificent scenes by which we were surrounded, this fiery lake burst into these canals and flowed along their channels with indescribable splendor. At a little distance from the mouth of one of these canals was a perpendicular precipice of about fifty feet, down which the burning river plunged with horrid fury, a raging cataract of liquid fire. The scene was new and appalingly sublime, unlike anything which I had seen. As we were now between the two rivers of fire, and as the flow was advancing northward, and threatening to surround us and cut off our retreat, we retraced our steps, passed out from between the almost encircling arms of these two rivers, ascended the precipice and regained our cottage. From this point we looked down and saw all that part of the crater where we had been exploring one great peninsula, surrounded on all sides with liquid fire, except a narrow isthmus of about half a mile on the north; while all the southern part of the crater, from side to side, an area of about six hundred square acres, was overflowed and converted into one vast sea of raging fire.

To the preceding notice of Kilauea, Mr. Coan has appended an item of intelligence respecting two individuals who were once intimately associated with this volcano.

The last officiating high priest and high priestess of the volcano, Jaea and Wahineomao, brother and sister, died not long since in Puna. They were acting priests in the days of Kamehameha, and their special duty was to propitiate Pele, or the fire goddess, by repeated offerings. In the days of heathenism their influence was almost unbounded.

They were almost deified by the people, by whom they were viewed with adoration or terror. They were supposed to have communications with that fearful goddess whose abode was in the burning bowels of the earth, and who sported in sulphurous flames. By many their smile was supposed to be life, and their frown death.

In 1837, Jaea was hopefully converted, and received into the church, taking the Christian name of Jeremiah at his baptism. The sister, Wahineomao, united with the church in 1838. Both of them stood fast and appeared well till their death, which took place in 1844, both dying in the same year. Jaea, during the days of his priesthood, was both a bold robber and a bloody murderer; he always practiced these deeds of violence with impunity, no one daring to take vengeance on him. He has told me of deeds of darkness committed by his hand, which would almost chill the blood in one's veins. But after his conversion, till the day of his death, he appeared truly meek, humble, docile. In a word, he appeared like a true disciple of Jesus. He was never a subject of church discipline, and I never had occasion to reprove him for neglecting public worship or any other delinquency. The same was true of his sister, the priestess.

Captain Armstrong's Visit to Hilo.

On the thirty-first of August, 1844, the United States frigate Savannah, of sixty-four guns, Captain James Armstrong, anchored at Hilo, and remained in that port twenty-four days. During this time the mission families received many attentions, and experienced uniform kindness, from the commander and his officers.

Captain Armstrong, you will recollect, commanded the frigate United States, under Commodore Jones, at the time of her visit to our port. On the death of Commodore Dallas, who succeeded Commodore Jones, Captain Armstrong became commander-in-chief of all the United States naval forces in the Pacific. While the Savannah was here, the most perfect order and good conduct were observed by officers and seamen. During her whole stay of twenty-four days, with a crew of five hundred men, not the least disturbance was created on shore. So perfect was the discipline of the ship, and such regard was shown to the laws of the land, that no intemperance, no violence, no contention, no disturbance of the peace, and no contempt of native authorities, were witnessed during the whole time. On the Sabbath all were quiet on board; and for three Lord's days in succession we were invited on board to preach. I can hardly do justice to my feelings without mentioning the very kind and unwearied attentions of the first Lieutenant, Mr. Hitchcock. But it may look invidious to mention a part and not all of the names of officers and gentlemen who showed us special favors. Suffice it to say, that after attending our meetings, visiting our schools, and expressing a warm interest and a hearty good will in all our missionary operations, and in addition to many personal presents, they put into my hands a purse of sixty dollars in cash for the furtherance of the work in which we are engaged.

Captain Armstrong kindly sent his band ashore, two or three times, to play for the amusement of the mission families and natives. On one of these occasions a congregation of two or three thousand natives was assembled; and the exercises were similar to those which took place during Commodore Jones's visit to Hilo, a notice of which has appeared in the Herald. Two addresses were prepared by gentlemen connected with the frigate, to be read to the assembly in Hawaiian by Mr. Coan. The first of these addresses, after alluding to Malachi i. 11,—"From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts,"—was substantially as follows:

The scene presented to our eyes this day is a most cheering proof that God is accomplishing the great work foretold in his prophecies. The sweet sound of the gospel trumpet is reaching the ears of all nations. I cannot express the pleasure I feel at beholding so large an assembly of Christians in this once heathen island. You all know, better than I can tell you, what great things the Lord Jehovah hath done for you. But a few years ago you were lying, wretched and fast bound, in the chains of Satan. Wars were constantly diminishing your numbers and inflicting upon you all manner of sufferings. The devil reigned over your souls and bodies, and made you commit all forms of crime. Now how different is your situation! You dwell in peace, with no one to make you afraid. God, pitying your former condition, has sent his servants, the missionaries, among you. Leaving their beloved kindred and country, they have crossed the mighty ocean, and come to preach to you the glad tidings of salvation. They have devoted their talents and time to

doing you good, and are working, like faithful laborers, in this portion of their Master's vineyard.

And what, so far, has been the result of their labors? Let this assembly testify. Let your own hearts answer. The Sun of Righteousness has arisen, and is shedding his joyous beams over your beautiful island. From every hill and valley, prayers and praises now ascend to the great Jehovah, our heavenly Father. Old and young are taught the history of Jesus Christ, and to pray to him who is the Savior of us all. His comforting words, "Come unto me all ye that labor and are heavy laden, and I will give you rest," now support you in your trials and sorrows; and you have learned that our God is good and gracious to all his children. These are blessed privileges, and of themselves alone sufficient to fill you with gratitude to the great Giver of all good things. But God will not "stay his hand," if you earnestly seek his kingdom and its righteousness. This is the first of our duties. If we perform it faithfully, all other things will be added to us. Follow then the instructions of your teachers, the missionaries. Remember that it is only for your good that they have come among you.

Study your Bibles, and ever pray to God to enable you to live as becomes true Christians. Then will all be well with you. Your nation will fast improve in all the social virtues, and men will come from every part of the world to visit you and to see the mighty work which has been done by the word of God.

But you must beware of those wicked persons who may occasionally come among you from Christian nations. Do not let their evil examples lead you astray, nor shake your faith in that holy religion which they have forsaken. When then they would persuade you to enter the paths of vice, do not heed them. They are your worst enemies, though they may profess to be your friends. Obey the laws of your king; and above all prize your Bibles, and cling to the faith which they teach you. And as God sends you his teachers to instruct you in the way of life, he will expect from you that you give heed to their instructions. If you do not profit by your opportunities, he may deprive you of them, and leave you to relapse into ignorance and sin. Disappoint not the fond hopes of your friends. Though we shall soon leave your islands, and may never meet again on earth, do not suppose that you will be forgotten. No. When we return to our far distant homes, we will tell our friends what advances you are making in knowledge and religion; and many hearts will rejoice at the cheering news, and prayers will be offered up for you to the throne of our God, that you may be preserved from all harm, and that under his all-powerful hand your islands may be blessed with an increase of all good things, and that your land may "rejoice and blossom as the rose." The day is approaching when all the ends of the earth shall see the salvation of God; and I humbly trust, and heartily pray, that all of us here present may be enabled so to live, that when our Lord shall appear in power and great glory, we may be addressed in these joyful words, "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."

From the other address, which was similar in its tenor to the first, a brief extract is taken.

The great benefits which have been bestowed upon you, appear to us the more valuable from our having lately seen, in other islands, those unfortunate beings who have been left to the evils of their own ignorance and to the desolations of uncontrolled passions. It is as painful to look upon their condition, as it is pleasant to regard yours. We all owe gratitude to those disinterested persons, who have exiled themselves so far from their beloved friends and happy homes to devote their lives, talents and wisdom to your good. They have no interest of their own to serve; far from it. Every sacrifice is theirs; sacrifices which no men would make, except those who are directed by Christian benevolence, and who feel bound to do the will of their and your heavenly Father, no matter what pain, discomfort or danger it may bring upon themselves.

It is a very painful truth, that you will often see men among you, who are citizens of Christian nations, and whose conduct is not what you are taught Christian conduct should be. This may appear to you to diminish the value of Christian principles. But you must bear in mind that these men belong to mighty nations of many millions, and that their whole government has been, for many ages, fixed upon moral and Christian laws; so that the conduct of such men, although it does great harm to themselves has little influence upon the nation, where one good man is more respected than many bad ones.

Lord Paulet's Visit to Hilo.

In melancholy contrast with this account of Captain Armstrong's sojourn at Hilo, Mr. Coan describes the third and last visit of Lord George Paulet to the same port. The Savannah was still at Hilo when Captain Paulet arrived.

Lord George, according to his custom, called on us and exhibited much kindness and courtesy in his social intercourse. He is a man of gentlemanly appearance, of a kind and social disposition, and of affable manners. He also professes great regard for the Christian religion, and is very punctual in reading the service of his church on board his ship, every Lord's day. But I am sorry to say that his disregard of the regulations of this port, of some of the whole-

some laws of the land, and of the eternal laws of Jehovah, was truly painful. Among all the ships which have recently visited us, none have exerted so deadly a moral influence as this. By order of our Governor, who was here at the time, all seamen who had liberty on shore during the day, were to return on board their respective ships at evening. This order was openly and boldly resisted, and fifty or sixty men were left on shore, every night, to roam at will and disturb the peace of the people. An English schooner, the Mary, of Honolulu, followed the Carysfort to Hilo, laden with more evil spirits than ever vexed Mary Magdalene, and, though contrary to law, there being no license for selling this fiery scourge at Hilo, quantities of the poison were brought on shore and boldly drunk, in defiance of all public sentiment and of all authority. Drunkenness, profaneness, Sabbath breaking, fighting and other abominations ensued. The native magistrates, feeling that they could not well control Englishmen, on account of a certain clause in the treaty with Great Britain, referring all trials of British subjects to a jury of their own countrymen, wisely ordered all natives to clear a space around these *civilized* and *enlightened* sons of a mighty and Christian nation, leaving them to make a bee hive of their own heads, bruise their own noses, spill their own blood, and sleep in their own filth. This advice was so strictly adhered to, that, though Englishmen bullied, cursed and fought Englishmen, and though they lay helpless and cadaverous in the ditch, in the cane field, in the bog and in the bush, yet no native, so far as I know, had his brain jostled or his blood disturbed by this glorious onset. It was truly affecting to see with what calm dignity, what pious pity, or what proud contempt, these sons of savages could look upon this worse than beastly conduct of men calling themselves enlightened and Christian.

One more fact, and I will pass to other topics. Captain Paulet, with a party of his officers, made a visit to the volcano from Hilo. Having finished their explorations there, they packed their specimens, baggage, &c., and ordered their native carriers, twenty in number, to start on Sabbath morning for Hilo. The natives refused to go. They were coaxed, ridiculed and intimidated; and finally they yielded through fear of violence. On their arrival at Hilo, all the natives were fined according to law. At this Lord George was quite indignant, and used all his influence to prevent the collection of the fine. But the law took its effect on the natives in spite of him, while he and his officers escaped with impunity. On leaving the ship for this tour, it was said that he gave strict orders to the officer in charge, to "be sure and not omit divine service" on the Sabbath!

Social Improvement — Foreigners — Conversion of Children.

Leaving this unpleasant theme, Mr. Coan devotes the residue of his letter to the present aspect of his field.

Greater advances have been made by the natives in houses, fences, clothing and domestic comforts during the past year, than during any previous year of our residence here. Several village streets have also been laid out and wrought, and bridges are building, so as to form a pleasant drive for a phaeton. A broad road has also been, in a good measure, made for fifteen miles from Hilo towards Kau. This is to be continued to Kau; and it is hoped that it will be completed before the close of another year. Other roads and other public improvements are also in contemplation.

Our harbor is also visited more frequently by ships, which adds to the commerce, but not to the morality of the place. During the past year there have arrived at Hilo twelve schooners, four brigs, one barque, two frigates and twenty-four whale ships, making forty-three sail in all. Another ship is now in the offing, and more are expected daily. This increase of seamen, which will be augmenting from year to year, throws additional labors and responsibilities on your missionaries at this station. I am happy to say that, through the grace of God, some cheering fruit has been seen among them. Some masters, some officers and some sailors have been softened, and, we trust, subdued by the gospel; while others have felt their strong prejudices against the truth and against the cause of missions, giving way before the light and heat of God's word. I could mention cheering facts on this subject; but I must forbear for the present.

Mr. Coan next describes the numerous schools in his field as being "quite as prosperous as could be expected." Mr. Lyman's boarding-school promises to do much for the interests of education. The boarding-school under the care of

Mrs. Coan is also prosperous. The expenses of this institution, four or five hundred dollars, are defrayed by contributions from the natives and donations from other friends. Mr. Coan says, "The amount needed is rained down upon us by little and little, and always just enough and at the right time, as the manna fell in the wilderness."

We have been greatly cheered by numerous conversions among children. I have ever made special, steady and persevering efforts for this class of my charge, because I believe in the covenant which God made with Abraham and his seed, and because I believe that there is meaning in those words of Jesus, "Suffer little children to come unto me," &c. Most of the children who give evidence of piety, had the seal of the covenant affixed to them in infancy. I feel, therefore, that they are doubly the Lord's. Of the many hundreds who have been received into this church between the ages of eight and sixteen years, very few have apostatized. As a class they stand better and give me more comfort than the adults. Still this great family of little ones presses heavily on my heart and hands.

In connection with what has been just said respecting foreigners, the following paragraph will be read with pleasure.

In speaking of foreigners, I should have mentioned some things which are encouraging in regard to those who reside here. Some months since a temperance society was formed among them, to which nearly every foreign resident of Hilo attached himself. This, of course, is the precursor of other improvements. Accordingly we see more industry, more thrift, more self respect, and, as we trust in relation to some of them, more reflection on eternal things. It is now hard for a bottle of rum to find a hiding place on our shores; and during this whole shipping season, while we have been visited by more than twenty sail of ships and other vessels, no rum has been seen, and all has been quiet and peace. May these burning vials of wrath never more be poured out upon us! Last year two individuals, a native papist and a Portuguese, were fined one hundred and fifty dollars for secretly selling this poison. Since then they have been quiet.

Native Helpers—State of the Church—Popery.

During the last year I have employed such native agency as I could command in carrying forward my various plans of labor. Three or four pious and intelligent natives have been employed as evangelists in Hilo and Puna during much of the year. These I remunerate to the extent of my ability. Had I an annual fund or donation of one hundred or one hundred and fifty dollars in my hands, I might employ four or five active native helpers constantly, and their assistance would be invaluable to me. They can do what I cannot do; they could visit every house in my extended field two or three times a year, conversing and praying with all, and reporting the state of all to me. Some of these helpers have been of great service to me during the past year. They have been active, energetic and faithful; and much spiritual good has evidently resulted from their agency.

In respect to the condition of the large church under Mr. Coan's pastoral supervision, he writes as follows:

The state of this church has been unusually prosperous for the last year. Sabbath schools, prayer meetings, and the public worship of the Sabbath, have been well attended; and there has been an increasing desire to hear the word of God. The monthly concert has been regularly attended, and a considerable amount has been contributed by the people for various objects of benevolence and utility. Two new meeting-houses of rough stone have been built by the spontaneous efforts of the church during the year; and two others have been covered anew in the native style. Plain and simple pulpits have also been constructed by the natives in most of the meeting-houses at the out-stations. Hundreds of seats have also been made by the people for their own accommodation in these houses of worship.

It is pleasing to see how things move on. When a man gets him a pair of Sabbath pants, and a female obtains a clean calico or white dress, the next thing is to get a seat in the meeting-house; for they then see and feel a motive for getting up out of the dirt. Thus cause produces its effect, and the effect again becomes a cause. The church members have also contributed to supply their communion tables with bread and decent furniture.

Comparatively few cases of church discipline have occurred the past year, and many wanderers have returned to

the fold. Some of these were very hardened cases, and of so long standing as almost to lead me to despair of their recovery "from the snare of the devil." But that "mercy" which "endureth forever," will conquer.

Numbers who had gone over to popery, have returned and renounced their "lying vanities;" and the ranks of that enemy are much thinned on this battle field. Popery, which has never gained much here, has, in my opinion, lost two-thirds of what it had gained. Besides losing many of its early converts, it has lost its hold on the confidence, the credulity and the curiosity of its votaries. Strenuous efforts have been made to keep the waning cause alive. Four French priests met together in Hilo, a few weeks since, and, passing through the whole extent of my field, made a vigorous effort to rally their scattered forces, but to no effect. In some places where they had formerly collected considerable numbers to witness their mummery, they now, as I was informed, found only three, four or five assembled. The truth is, the novelty of the thing is over, the curiosity of the people is sated, their good sense disgusted. I endeavor to treat this error, as I would any other heresy and its subjects, with pity and patience.

Protracted Meetings—Results.

I have recently completed a series of five protracted meetings, one at the station, two in Puna, and two in Hilo. All of these were blessed, some of them richly so. The first held in Puna was crowded from day to day with a solemn, subdued, weeping assembly, who listened with intense interest and unsated and increasing desire to the last. Truly "the Lord of Hosts was with us." His voice was heard; his hand was seen; and his power was felt. There was no stupidity, no lust, no hardness of heart which did not seem to yield before the influences of the Holy Spirit. At the close of a meeting of an hour and a half, it was hard for the people to leave the house. They sat, as if immovable, in their seats, with eyes fixed, with tears flowing; and under a heavenly, melting influence they seemed to say, and many did say, "It is good for us to be here." On the last day of the meeting, which was Sabbath, the Lord's Supper was administered to a house crowded with communicants. The other meeting in Puna and those in Hilo, were somewhat similar in character, all of them being greatly blessed by the presence and power of the Spirit. Fifteen days were spent in Puna and about the same in Hilo during these tours; and each of the four meetings closed on the Sabbath by celebrating the Lord's death in the holy supper. These were precious, heavenly seasons.

We are constantly receiving accessions to this church of such as, we trust, shall be saved. Two hundred and forty-eight have been gathered during the last ten months. Some of these were greatly hardened in sin, having resisted all the light and love and power which had been heretofore poured upon them. Some had been bigoted papists, incased with prejudice, and apparently invulnerable to the truth. Some were aged and infirm people, just toppling on the verge of time; and others were children whose young hearts have just learned to beat responsive to a Savior's love, and whose young voices are just tuned to the songs of Zion.

The whole number admitted to this church by profession is 3,744; and 223 have been received on certificate from other churches. Of these 1,722 have died, 344 have been dismissed to other churches, 55 are excommunicated, and 497 are suspended. The present number in regular standing, therefore, is 6,379. About thirty congregations are gathered every Sabbath, embracing an aggregate of eight or nine thousand worshippers.

On looking at the number which has been received into this church, you will see that those whom we are now gathering, must be but the gleanings of the vintage. A new generation must grow up before another extensive revival, like that from 1837 to 1840, can be witnessed among those who are out of the church; as there are now comparatively few, except little children, who are not, or who have not been, connected with the church. May I never see the time when it will be necessary to say to the great mass of my people, "Know the Lord."

LETTER FROM MR. ROWELL, MAY 15, 1845.

The Station at Waioli.

Mr. Rowell is one of the younger members of the Sandwich Islands mission. He had been at Waioli, at the date of this letter, a little less than two years. The extent of his field of labor will appear from the extract which follows:

My field embraces the northern shore of Kaui, with a part of the eastern. The western extremity of the field is about fifteen miles distant from this station, and the eastern about twenty-five. But it will now be shortened a few miles in the latter direction, as the Koloa station has recently been supplied by the arrival of Mr. Pogue. At the eastern extremity of the field, Wailua, I have attempted two protracted meetings since our arrival, the first with Mr. Whitney, and the last with Messrs. Whitney and Pogue. I have also spent several Sabbaths there besides. The western extremity of my field, Kalalau, can be visited but seldom, as it can be reached only by water, and that only in the warmer months; as in the winter months the sea is unsafe for canoes. I have made but one visit as yet to that place; but I hope to make another in a few weeks. Only the people within about six miles from Waioli, each way, are expected to attend public worship on the Sabbath. For those who dwell farther off, meetings conducted by members or officers of the church, are held on the Sabbath at four or five different places; so that all the people, throughout the field, may have the privilege of worship by travelling not more than five or six miles. The exercises in the meetings conducted by natives, generally consist of reading a sermon, conversation and prayer. One of these places, about ten miles distant, I visit one day each week. During the past season, however, the frequent and heavy rains have occasionally prevented the excursion. To the other portions of the field, far and near, I make occasional visits, as time and strength will permit.

Besides his ordinary pastoral labors, Mr. Rowell instructs a class in singing, three days in the week, one hour each day. For want of a physician, he is also obliged to administer medicine, &c.; which consumes no small share of his time.

Though I cannot report a revival at this station, I cannot feel that we are without encouragement to labor. It is not the fact that so many have become members of Christ's visible body, that I consider the chief encouragement to labor; nor that hundreds in the field stand ready and waiting for admission to the church; nor that there have been times when I have been literally thronged, from day to day, with persons desiring religious conversation, so that it was difficult to get a few minutes of time for myself, from morning till noon, and from noon till evening; nor that I have often seen an attention to the preaching of the Word, as breathless, perhaps, as I ever observed in my native land. I have been here too long already to be greatly encouraged by such things. But the great encouragement of all is the promise of the Savior, "Lo, I am with you." From that we know that no effort made in faith will be lost. The next encouragement is the fact, that on looking over the church, I behold here and there one on whom my eye rests with some pleasure, and of whom I can say, with some degree of confidence, "That man loves his Bible and his Savior." Such cases, though few, show what the gospel has accomplished, and what it may again.

But of the great mass of professing Christians, what shall I say? That they are all apostates and hypocrites? That no mortal can know. Neither can I say with any more propriety, that they give good evidence of being born again. The best I can say is, that I hope with fear. The evidence in their favor is only negative; that is, they do not openly apostatize, nor, so far as we know, fall into gross sin. But though some do apostatize, and gross sin is frequently detected within the church, I cannot but hope, though with trembling, that out of this mass of imperfection and ignorance, many true sons of Abraham will come forth in the final day.

LETTER FROM MR. HUNT, SEPTEMBER 4, 1845.

First Impressions — New Station in Kau.

MR. HUNT embarked for the Sandwich Islands with the last reinforcement, December 4, 1843, and arrived at Honolulu July 5, 1844. In accordance with the advice of his brethren, he subsequently proceeded to Kau, to become the associate of Mr. Paris in the labors of that part of Hawaii.

Like most Christians at home, we had expected too much from a people just emerged from the lowest depths of heathenism. The fault was my own. Reflection should have taught me how imperfect their characters must necessarily be; what ignorance, grossness, weakness, fickleness, hypocrisy, and many of the sins of Paul's dark catalogue

must necessarily, in their influence at least, cling to and degrade them, and, for years to come, call for the patience, charity, prayer and unremitting toil of the missionary. One year's residence in this field has convinced me of two things. One is, that a great work has been accomplished; the other, that as great a work remains to be done. To those who imagine that the objects of the Board are accomplished here, the work nearly complete, I would simply say, that if these churches owe their existence, under God, to the prayers and efforts of Christians in America, their existence and prosperity in future must, for years to come, depend upon the same. However able this people may be, at no distant period, to sustain by their contributions the institutions of the gospel, the day is far off when those of their own number, capable of breaking to this people the bread of life, shall rise up to fill our places. All the efforts of this mission to that end have resulted in only one licensed preacher. He is perhaps one of the best men and deepest thinkers in the nation; and yet no missionary would dare leave him to independent action.

Mr. and Mrs. Hunt reached Kau, September 11. The eastern portion of the district became his field of labor, Mr. Paris retaining the western. Punaluu, a small village on the shore, near the borders of a fresh water lake, and about twelve miles from the station occupied by Mr. Paris, was selected as a place of residence.

Mr. Paris took an early opportunity of introducing me to my future field, as well as his own. The people everywhere welcomed their new teacher. I could not but notice their poverty, the scantiness of their clothing, particularly of the aged, their smoky huts, the numerous sick and diseased among them, the filthiness of their habits and often of their persons; yet their hearty aloha (love), accompanied with the rude shake of their hand, cheered me. More of compassion than of disgust mingled with my feelings. As we approached a little collection of houses, the horn would blow for meeting. A small group were soon waiting to receive us. As they were anxious to know my "thought," I would address them in English, Mr. Paris acting as interpreter. Thus we spent two or three days among them, going from village to village, preaching and interpreting, conversing and praying. On a tour which we made soon afterward, through the western part of the district, we were obliged to go on foot through regions desolate and scorched by volcanic eruptions, cutting and blistering our feet, and under the rays of a burning sun. But it was a pleasant tour.

An incident occurred by the way which was both novel and instructive. It was on our second day out. We had pressed our tedious way several miles, when, at a little distance, we espied a rude shelter. A little smoke issuing from the door told us that it was occupied. We approached, and, stooping down, looked in. An old man, rather wild in his appearance, yet vacant, was the sole tenant. He answered our salutation and came out to observe us. He had no clothing, except a strip of native cloth about his loins. He looked strangely at us, and, after some inquiries put to him, told us he was a god! After a little further conversation, he exclaimed again, "I perceive you are gods!" Mr. Paris directed him to the only true God, who made the heavens and the earth; told him that we were but men like himself; that all men were sinners and condemned by God; but that Christ, his Son, came down from heaven, and died on the cross that we might live. The effect upon the old man was striking. What he had heard, appeared to him entirely new. He repeated it over as it was uttered, and seemed to receive and believe it all. He had never before heard the gospel. It seemed to kindle in his eye, and to light up his shrivelled and vacant countenance with new intelligence. Long as missionaries had been upon the island, he did not appear to have ever before met with one, or attended a religious meeting. As we were about to leave him, he hurried into his hut, and, opening a heap of smoking leaves and embers, insisted upon our taking one of two taros, which appeared to be all the food he had in his possession.

Church of Punaluu—Romanism.

Mr. Hunt describes in the following extract, the commencement of the new station at Punaluu. In explanation of the concluding paragraph, it should be stated that at the date of this letter he was at Honolulu. It is supposed that the mission, in consequence of recent changes, may assign him a different post.

In December a church of three hundred members was set off from the church at Waiohinu; and I became the pastor of a parish, the inhabited part of which extends six miles on the shore, and thence

diagonally inland twelve miles, with a population of from one thousand two hundred to two thousand souls. About half of the population were Roman Catholics. Upon communicating to the people my intention of living among them, and not at Waiohinu, they were overjoyed. The church members immediately put us up a comfortable native house, twenty feet by thirty, with a stone kitchen attached, and all for "aloha." About the first of March we were ready to take up our abode among them. Accordingly up came the natives, men, women and children, the distance of twelve miles, and for "aloha" carried down the greater part of our effects. This was the second time that the people had voluntarily rendered this assistance.

I now commenced a thorough visitation of the whole field, going from house to house, administering to the sick, and conversing, as far as practicable, with each individual. In that visitation I observed particularly the Roman Catholics. I could generally distinguish one at first sight. They were almost invariably shy of me. Occasionally their boldness and impudence betrayed the horn of "the beast." With a little gentleness I could generally win their confidence. Into most of their houses I could enter, and, after conversation, pray with them. A year or two before, they would have shut their doors against me, or deserted the house. Of course they never have the Bible. They have told me that they were allowed to pray only at the church. Hence there were no closets, no family altars, no social meetings. On inquiring into the reason of their joining the Romanists, some would say that the priest had promised them cloth; some, that a large French ship was coming with men and guns to shoot all who did not join them; others, that they had become weary of trying to get into our church, and so went to the priest, who only required them to be baptised to secure their salvation. Some had been suspended or excommunicated from our communion, and in anger had gone to the enemy. Some would boldly say that it was like their old system, and they joined the Romanists because they could there commit sin with impunity! Such are some of the means by which that "mystery of iniquity" is propagated among this simple people.

Shortly after the tour, mentioned above, twelve papists from one small settlement came to my house, and renounced their error, and sought admission to our communion. When I told them that repentance and faith in the Lord Jesus, the abandonment of their sins, and a godly life were the only condition of admittance, they saw and acknowledged the difference between us and them. However they did not return, but, up to the time of my leaving the field, were regular attendants upon my weekly inquiry and instruction meetings.

While I was at Punaluu, the congregation on the Sabbath a little more than doubled, it being about one hundred and eighty when I left. Had I remained, I have reason to believe that a large congregation would have been gathered, and that the number and influence of the Roman Catholics, would have been greatly diminished.

LETTER FROM MR. WHITTLESEY, OCTOBER 14, 1845.

Schools at Hana.

MR. WHITTLESEY, it will be remembered, was one of the last reinforcement, which arrived at Honolulu, July 5. He was soon afterward associated with Mr. Conde at Hana, on the island of Maui. His time is chiefly devoted to the schools in that part of Maui. In this letter he says some things respecting the imperfections of the present educational system at the Islands, which are worthy of notice.

From the recent examinations which I have held in some of the schools, I am obliged to say that the children seem quite backward. The reason given for it was the want of books. Another and probably a better reason is the little interest which the teachers take in the schools. The desire which once existed to teach, because it was honorable, has been supplanted by a desire of gain. The whole mass of the people seem to be impelled by a strong wish to acquire property. The teachers of course sympathize in this feeling. As self-interest is stronger than love for others, and dollars and cents more weighty than honor, they choose to give their attention to the cultivation of land and the sale of their produce.

The wish to do good by teaching, has never had, I suspect, a very large place in their calculations. The pay of the teachers being small and hard to be collected, those who have been qualified to give instruction, choose to give up a share of the profits to those who think it an honor to engage in this work, and

devote their own thoughts and a part of their time to some other more profitable employment. The pay of teachers in the common schools, on this island, is from thirty to ninety dollars a year. This is received in work and the various articles which the natives have to sell, as hogs, fowls, wood, kapas, food, &c. These articles are not of much avail to a majority of the teachers; since they are so far from market that they are unable to exchange them for money or other articles which they may need.

There is a desire in the minds of some of the intelligent natives to improve their manner of living by procuring some additional articles of domestic use. I think that, with proper instruction and the necessary means, a great many might be led to use plates and knives and forks, instead of the calabash and their fingers. One thing which hinders improvement in the manner of living, is the want of means. A teacher once told me that he had taught eight years, and could not now live any better than when he began. He thought he should relinquish teaching for something more profitable. The teachers near Honolulu have left their schools because they were not paid. If those who have been educated for this employment, and who know enough to desire the comforts of civilization, do not derive from their occupation the means of obtaining those comforts, we ought not to expect them to remain contented. The subject of education was to come before the Legislature in its present session; but what action has been or will be taken, I do not know.

LETTER FROM MR. CONDE, NOVEMBER 1, 1845.

State of Religion at Hana—House of Worship.

THE account which Mr. Conde gives of his field, in the extracts which follow, will probably describe the condition of many other stations at the present time. There is evidently great need of the reviving influences of the Holy Spirit. Without these influences, indeed, the good work which has been begun at the Sandwich Islands, cannot be carried forward to its triumphant termination.

We have not enjoyed any thing like a genuine revival of religion for several years past, although a few have been added to the professed followers of Christ at almost every communion. The great mass of those out of the church who, some years ago, were in the practice of attending our meetings, and who, we hoped, would ere long become the subjects of renewing grace, have gone back, and are now seldom seen in the house of worship on the Sabbath. And those who formerly never attended, are evidently more inaccessible, and wholly given up to the perpetration of almost every species of iniquity. Even when the preacher visits the respective neighborhoods of his field, comparatively few, exclusive of church members, come out to listen to his message. As may be anticipated, the company of inquirers has greatly diminished. A small class only continue to present themselves on the day appointed to confer with their pastor about the concerns of their souls. It is indeed pleasing to know that there are some. But this does not satisfy the Christian missionary, who would have all come and partake of the water of life freely. His heart sickens as he beholds an all pervading incubus resting upon many, who will perhaps never awake until their souls are irrecoverably lost. Some of this class show a commendable spirit of enterprise in the acquisition of wealth, by which their bodily wants are well supplied; but the necessities of their souls receive no part of their solicitude. Nothing but the Spirit of God can unstop their deaf ears, open their eyes, and arouse their sleeping energies to contemplate their lost condition, so plainly revealed in the holy Scriptures! Could we enjoy his presence, we might expect to hear a noise, and behold a shaking in this valley of dry bones.

More encouraging things may be said of our professors of religion. They all, with a few exceptions, have remained firm in the belief and practice of the gospel since my last letter. All are regular attendants in the house of worship on the Sabbath, if not providentially prevented. It cannot be denied, however, that they come far short of realizing, as they ought, their duty to labor and pray for the awakening and conversion of the impenitent about them. They seem to feel that it is as much as they can do, or are expected to do, to maintain a reputable standing in the visible church, without accomplishing any thing for the salvation of their fellow travellers to eternity. In short, they have much to learn; and it is feared that many will prove to be hypocrites or self-deceived.

The people under the pastoral care of Mr. Conde have been endeavoring, for some time past, to erect a suitable building for public worship. In the following paragraph he mentions the difficulties and the progress of this undertaking.

Our house of worship, which was commenced more than two years ago, is still in an unfinished state. Perhaps one half of the work remains to be performed. Our people live scattered over a great extent of country. They are poor, many of them very poor; and they have a very imperfect command of their time. And as they are endeavoring, unaided, to raise the greater part of the money and other materials which are necessary for the erection of the house, perhaps it ought not to be expected that they should advance very rapidly with a work of such magnitude. A stone meeting house one hundred feet by forty-six, laid in lime mortar, plastered within and pointed without, together with all the necessary fixtures, &c., is not considered a small job in a land like the United States. What then must it be here, where the common habit of the people is not so good as the great mass of beggars in civilized lands. I doubt whether the same number of Christians any where in America, with no more wealth and no more advantages than our people possess, would ever think of undertaking, much less actually undertake, the erection of such a house of worship as this. It must be admitted that the sacrifices which our people make for the good of Christ's kingdom are, in their circumstances, as great as those made by the American church generally. Still they ought perhaps to do more; and the Lord would reward them ten fold with spiritual blessings in their own souls. Indeed they have, for a short time past, exhibited increasing energy and resolution in the work in which they are now engaged. If they faint not, one more year's labor will complete their house of worship; and they will enjoy it so much the more for having toiled so long and made so many sacrifices to obtain it.

Schools—Defects and Remedies.

The following remarks of Mr. Conde on the state of the schools in Hana, are published, in addition to those of Mr. Whittlesey in the preceding letter, because they will assist us to gain a clearer view of the present system of education at the Islands.

Schools are less flourishing at present than they were formerly. This is chiefly owing to the incompetency of some of the teachers, to the imperfect support which others receive, and to the inefficiency of the officer appointed by the government to inspect and superintend the common schools of this island. The children, moreover, are very imperfectly supplied with books, without which they cannot be expected to make any proficiency in learning. Formerly we furnished all the schools in our field with books on credit. This was nearly the same as giving them away, as very little was ever received in return. This practice was injurious to the people, as it encouraged them to continue in their indolent habits. It was also troublesome to us, and not a little expensive to the patrons of the missionary cause. We, therefore, discontinued furnishing books in this way more than two years ago. The immediate result, of course, was unfavorable to the cause of education; but the more remote effect will doubtless be beneficial in a high degree.

Till recently very few books have been sold, because the people are indisposed to seek the means of purchasing them. They now begin to see that books are absolutely essential, and, therefore, that they possess some value. At present they seldom ask for a book without being prepared to pay a suitable equivalent. It will not be long, I trust, ere the schools will be better supplied with the means of advancing in knowledge, not at the cost of the American church, as formerly, but at the expense of those who are immediately benefited by these institutions. This change will probably operate to make children more careful of their books, besides suggesting to their minds the debt of gratitude which they owe to the supporters of the missionary cause, at whose expense they used to receive their books gratuitously. It is evidently proper that the people should be taught, not only by precept, but by necessity, in some measure, to depend as much as possible upon their own resources; otherwise they will never attain, nor even approximate, to the strength of manhood in sustaining their religious institutions. As yet the people have done very little to promote religion and education; one principal reason of which is, that the whole burden has been assumed and patiently borne by friends abroad. Even to this day parents exhibit but little interest in the education of their offspring, at least they seldom buy any books for them. They do no more than

they are compelled to do by the laws of the land, which is to send their children to school and pay a very small sum to the teachers. And this latter duty they avoid whenever they can, much in the same way as they have avoided paying for their books, by neglecting it altogether, or by throwing it off upon their children. And when the children and youth are required to shoulder these burdens, they not unfrequently resort to dishonest means; such as secretly taking vegetables out of the small plantations of their parents or neighbors, wherever it may be most convenient, to pay the debts which more properly belong to their parents. These evils will continue until fathers and mothers are fully alive to the duties which they owe to their offspring, and acquire the habit of depending upon their own resources to train them up aright.

It is rather questionable whether the present plan of the government's sustaining the schools in part, is the wisest which might be adopted. There is a strong disposition in this people to throw off upon another those burdens and labors which they ought, for their own and their families' best interests, to assume themselves. Hence the laxity with which children are trained and educated for active life. If parents are afforded assistance from any quarter in this work, they are apt to depend upon that assistance, let it be more or less, without uniting their own strenuous efforts to make what is insufficient of itself, adequate to the accomplishment of the end in view. Were the government to require the people to support their own schools entirely; and, in order to enable them to do this, to relieve them of a considerable part of the taxes which they are now burdened with, it would, in my apprehension, conduce greatly to form those habits which are so essential to the prosperity and perpetuity of any nation. Both parental and filial affection exist in a very low degree among this people. It is this which engenders an inconceivable amount of evil; and its cause doubtless consists, in a great measure, in the fact that they have never made those sacrifices for the good of their offspring which the Creator designed that they should make. Unwearied attention on the part of parents to the wants of their children, augments parental affection; and parental affection prompts to increased measures for their good. They both mutually act and react on each other. Nor is the affection of children for their parents a little influenced for good by this operation. If these things be so, then the training and educating of children should be sustained as much as possible by their own parents. But this cannot be accomplished to any proper extent, as long as the people are in such unfavorable circumstances for acquiring, by their own industry, the necessary amount of this world's goods.

The subject of education is supposed to be receiving the particular attention of the Sandwich Islands government at the present time. Some of the defects pointed out in the letters of Messrs. Conde and Whittlesey, are appreciated by the King and his advisers. It is also believed that the tenure of land, and the laws which impose various burdens upon the people, are undergoing a revision. Whatever improvement is made in these respects, must act favorably upon the general interests of the people.

West Africa.

LETTER FROM MR. WILSON, NOVEMBER 9, 1845.

Prospects of the Mission.

THE latest intelligence respecting the proceedings of the French in the Gaboon River, is contained in the extract which follows:

None of our American cruisers have been here since the departure of the Truxton; and our relations to the French remain as they were. The French Commodore left this morning, after having remained nearly three months, without having taken any notice of us, or manifesting any desire to give up our property which was seized during the blockade. To the natives he has said that it was perfectly immaterial to the French whether we go or stay; and as to the boat and other property seized, he affects to believe that it belongs to Toko, a native in respect to whom they all entertain feelings of great dislike. I presume he has modified his intentions toward us, from an apprehension, perhaps not altogether without foundation, that our expulsion would be followed by the dispersion of King Glass's people. I have held myself in readiness to meet with civility any advances on the part of the Commodore; and should have been glad of an opportunity of vindicating myself from the absurd and puerile charges which have been put in circulation in re-

gard to us; but that opportunity was not afforded.

My present impression is, that the French will offer no more violence to the members of the mission, at least just now; and that so long as the people continue together, we ought to preach the gospel to them. What course things will take hereafter, I cannot, of course, foresee. The people returned to their towns about ten days ago, having been driven in by the heavy rains; but they are still unsettled and undecided in relation to what they shall do. They have secreted their property beyond the reach of the French; and they did make preparations to seek new homes. Independence and resolution, however, are not prominent features in African character; and unless the French bear down too sternly upon them, it is probable that they will bow their necks to the yoke, and remain where they are.

Most of our schools have been resumed, and preaching in this neighborhood is well attended; but for want of a boat, I find it necessary to confine myself to the few towns which I can reach on foot.

Under date of November 14, Mr. Wilson writes, "A large reinforcement of Jesuits is daily expected in the river; and as they come out under the special patronage of the Queen of the French, it is probable that the local authorities here will not be wanting in zeal to oblige them, even at the expense of our expulsion. It will be enough for us, however, to keep our consciences void of offence and put our confidence in God. These dark clouds may disperse, and we may see better times; but our present prospects are exceedingly gloomy."

South Africa.

LETTERS FROM MR. GROUT.

Simultaneous Meeting.

THE proposition made to the missionaries, in different parts of the world, to assemble for devotional purposes, while the last annual meeting of the Board should be convened at Brooklyn, has met with a prompt and cordial response. If these simultaneous meetings shall continue to be held from year to year, as they probably will be, their influence cannot fail to be happy both upon the churches and their representatives in foreign lands. In the letter from which the following extract is taken, dated September 13, Mr. Grout describes a meeting of this character at the Umvote station; Doct. Adams and himself, with their wives, were present. "The great burden of our business while together," he writes, "was prayer, the intervals between our seasons of devotion being spent in free conversation upon such topics as seemed most intimately connected with your and our object."

On Thursday evening, nearly at the moment when the emblems of Christ's great work of love and mercy were passed around your great collection of disciples, and the Master of the feast was heard saying, "Do this in remembrance of me," we had the same memorials spread out before us;—we, who were but two or three, not in a spacious church surrounded by a host of believers, but in a private room, surrounded by a little company of heathen, some of whom beheld those solemnities for the first time;—we, not in a Christian land, but in these ends of the earth, in sight of the place where Chaka, the great conqueror of this region, has left his bones, and where the bleached bones of some of his people are yet lying in sight, but a short distance from our door. Surrounded thus with dry bones, dead and alive, when Christ said to us, "Do this in remembrance of me," our hearts replied, "Yes, dear Savior, we will remember thee, not only in thine ordinances, but we will preach, we will prophesy upon these bones, and say to them, 'O ye dry bones, hear the word of the Lord;' and by thy grace may we soon see 'bone coming to his bone,' and spiritual life breathed into them."

We dwelt, with deep interest, upon the thought and belief, that these simultaneous meetings were designed of God to give a new impulse to every department of our instrumentality. We have received hints enough from home to justify a belief, that pastors would solicit the prayers of their churches for God's special presence at your convocation, and that they would feel a deep interest on their return from the meeting, to communicate the interesting facts and occurrences to their people for their edification, thus kindling up an interest, and inspiring fervor in prayer, among the mass of God's people for the spread of the gospel.

At our meeting we felt a strong desire that every selfish or minor consideration might be entirely obliterated from the minds of all Christians, by the one great, unanimous, harmonious and unquenchable desire to make known the gospel of peace to every creature in the shortest possible time; that pastors might be seen,

to a man, at the head of the sacramental host of God's elect, to every repeated command, "Go, preach my gospel," replying, "We go;" and their churches at the same time, in one grand and deafening chorus replying, "Lord Jesus, we go; the silver and the gold are the Lord's, and the cattle upon a thousand hills. Our sons and daughters, yea, all we have and are, are thine, and at thy disposal."

At the throne of divine grace we were moved to affectionate intercession for every member of our Board, the Prudential Committee and Secretaries, that in all their counsels, plans and duties, they might be controlled and directed by the divine Spirit; that while they make use of all the knowledge and wisdom which they possess or can acquire, they may at all times be moved to ask counsel of the God of wisdom, that all their plans and the manner of executing them may indeed constitute parts of God's great plan for the salvation of the world.

We also felt peculiar pleasure in remembering our fellow missionaries, that they may be men after God's own heart, holding constant intercourse with heaven, devoid of worldliness, imbued with the same love that brought Christ into our world; that their faith be unwavering; that all the powers of their bodies, minds and hearts be made always to bear upon their one great object, the salvation of the world; that though shut out from society, friends and Christian intercourse, and subject at times to an overwhelming amount of trials, obstacles and discouragements, such as in fact not unfrequently extinguishes life, nevertheless, not counting their lives dear unto them, they may be able to fight on, knowing that they conquer even in death; that nothing may ever be allowed in the least to interrupt Christian love and harmony with one another, or between them and our home instrumentality; in fact, that we may all look upon our system of instrumentality as the body, and we individuals, or our missions, as members, and that sympathy and mutual good feeling, like our blood, may circulate freely, regularly and always, through the minutest part of us, imparting warmth, health and vigor, and utterly quenching every particle of discord and division, giving thereby occasion to angels and men to say, "Behold how these Christians love one another."

In fine we felt a longing desire to see the time when humble, united and fervent prayer, by becoming universal, should make the earth, as it daily turns on its axis from west to east, like one vast censer in the hand of our great High Priest, that it may be said, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Under date of October 2, Mr. Grout gives some information which will be interesting to those who have watched the progress of events among the Zulus. The country of this people, it will be remembered, lies north east of the Natal territory, extending from the Umtogela River to the Umpongolo River.

The Norwegian missionary who has been mentioned to you already, recently returned from his visit to Umpandi, saying that, although that chief did not refuse permission to remain in his country, he threw every possible obstacle in his way, and shunned a direct answer, manifesting the same disposition towards missionaries and all white men that he did while I was in his country. He has now cleared a tract of his country lying next to this colony, about sixty miles wide, of all the Zulus; and I hear that he will now remove to the north, so far as to be, as he thinks, out of the reach and beyond the influence of white men. In this he is only doing what I saw a strong wish to do when I was in his country, namely, to be where he can rule as Dingaan did, and be like him, "the great black king." In drawing his people off from this direction, he has killed great numbers that were unwilling to remove with him; and many more, to escape death or removal, one of which must be done, have fled to this colony.

My confident opinion is, that he is by no means strong enough to drive out the people where he expects to go, and that his days are nearly numbered. I expect to write to you soon that the Natal territory extends to the Umpongolo River, near Delagoa bay, and that the Zulu nation, as such, is extinct. This I have been looking for ever since I left the Zulu country; and though the policy pursued by the government here has a little retarded the result, I am now no less confident, than at first, that it will come to pass.

Mr. West, civil commissioner of the Albany district of the Cape Colony, has been appointed Lieutenant Governor of this place, and, though the fact is not officially announced, yet I hear he will accept the appointment. The papers speak well of him; otherwise I have no knowledge of his character.

Ceylon.

JOURNAL OF MR. HOISINGTON.

The Cholera—Infatuation of Idolatry.

MR. HOISINGTON has given two or three extracts from his Journal, for the purpose of illustrating the follies and excesses of the heathen around him, as seen during the latest visitation of that terrible scourge which God has so often permitted to come upon them.

December 31, 1845. The ravages of the cholera are unabated. While Christians, as I would hope, are learning to see the hand of God in the pestilence, and to view it aright, the heathen seem to be running to the extremes of infatuation. The Roman Catholics and the Mohammedans, in common with the heathen, are confounded, and know not what to do. Their ceremonies and charms give them no security. While the heathen fly from one temple to another, hoping to find some god that can protect them against these demon sports of their malevolent goddess, the Romanists and Mohammedans, in still greater folly, bring their offerings, and make their vows to these "lying vanities." This is accounted for on the ground of their belief in the heathen superstition, that the cholera is the work of the imps of the black goddess Ammâl, who are thus sporting for her amusement, and that to please her is the best thing which can be done.

The ceremonies and vows referred to are intended to operate as preventives rather than as remedies. These observances take place, and the offerings are made, at the temples of the goddess, and at shrines of certain inferior deities, which are regarded as the officers of Ammâl, or the leaders of her corps. Offerings are also made to the superior gods in order to secure their protection.

The consternation of the people is greatly increased, in many cases, by the strange and demon-like conduct of persons pretending to be inspired by the goddess. These persons, sometimes appearing singly, and sometimes in companies of tens and scores, pretend to tell the causes of this visitation, point out the remedies, specify the offerings that are demanded in given cases, and enforce all by a frenzied manner and denunciations of woe. If any one has the principle or hardihood to oppose them, or even to smile at their pretensions, they at once pronounce him a dead man. Under the belief that the taking of medicine is displeasing to the malignant goddess, a large majority of all who are attacked by the disease, refuse all prescriptions. Many resort to their temples, throw themselves down, and merely drink the water from the sacred tank or the washings of the idol, or eat the hallowed dust of the shrine. Thus multitudes have died.

January 12, 1846. To-morrow there is to be a great sacrifice and peace-offering to Mari-Ammâl, the goddess of pestilence. It will consist, it is said, in the sacrificing of hundreds of cocks, of rams, and of a buffalo, with other ceremonies, and close with the letting loose of the "scape-goat;" which will carry off the evil sprites in a certain direction, according to the will of the goddess. In that direction the disease will rage with violence for a season; but in all other directions it will at once cease, and will soon disappear entirely from the country. It is stated that two or three hundred pounds sterling have been collected for this purpose.

13. Our movements in the seminary are going on quietly. The students are remarkably calm, which is to us, in this land of error and folly, a matter of thankfulness. The native teachers have generally taken a good stand; and all, I trust, are rising in their Christian views and feelings in reference to such visitations, and as to their relations to God and to each other. The cholera continues its ravages, though it seems to abate in virulence.

Respecting the state of things in the seminary at Batticotta, Mr. Hoisington gives the following information: "The encouraging appearances in the seminary which I mentioned in my last letter, have not disappointed us. There are several students, some in all the classes, of whom I have hope that they have been born again. The native teachers, and a few other church members, have been active and useful."

LETTER FROM MR. WHITTELSEY, JANUARY 12, 1846.

Cholera at Oodooville.

THE station at Oodooville has also been visited by the cholera. The subjoined extract from Mr. Whittelsey's letter, gives a frightful picture of the ravages of this disease in his neighborhood. It should be the earnest prayer of Christians in

the United States, that these trying events may issue in the enlargement of the missionary work in Ceylon.

The cholera, which has been raging in Jaffna for some time, broke out very suddenly in the immediate vicinity of the station, a week after the date of my last letter, and, in three or four days, carried off forty or more persons, in from six to ten houses. The panic among the people was very great; and especially so when Morse, a native assistant, and recently appointed as a teacher in the boarding school, and Peter, his father, a native free school teacher, both church members, were stricken down. It was with difficulty that we could persuade any to assist in burying the dead. Of the friends of the sick, some fled; and those who remained were apparently bewildered and perfectly inefficient. Peter, his wife, his son Morse, and three other promising sons, were swept away from one house; and from another, not five yards off, a mother and three or four children were cut down. And so it was in other dwellings. It seemed as though the fiercest rage of the tempest had suddenly burst, and endeavored to spend itself, in this devoted spot. But the storm continued, and it still continues spreading around us. I cannot describe the pitiable scenes which I witnessed, and have since known by report. I was almost immediately prostrated by the exertion I made, and by the excitement, and obliged to confine myself to the house and yard.

In consequence of the alarm, and in view of our inability to take care of the sick, should any in the school be seized, and as but one week would elapse before our regular vacation, we thought it best to dismiss the school immediately. With the advice of the brethren we have delayed recalling the pupils; and, indeed, we have reason to believe that but a small part would return just now, while the disease is so rife. Two of our girls, Nancy B. Scales and Betsy Pratt, have died at their homes. Both were church members, and among our oldest pupils. The girls, we trust, are doing good by their example and reading of the New Testament at their homes. Some are sorely tried by their friends.

One young girl, a church member, was beset by her mother and other relatives to rub ashes, and perform other heathen ceremonies, for her own personal safety; and she was also appealed to by all her love to her mother and family to do so to save their lives. Some influential persons were called in to add their persuasions; but she stood firm. The same has been the case, I am told, with a boy in the English school, who, for some time before the cholera broke out, had manifested some seriousness. The Lord is trying our faith. There have been deep searchings of heart among us, and I rejoice in the marked exhibitions of piety, confidence in God, and spirituality, which I discover in my Tamil brethren.

Amoy.

LETTER FROM MR. DOTY, FEBRUARY 2, 1846.

Openings for Missons in China—Claims of Fu-chau.

THE letter from which the subjoined extracts are taken, was written by Mr. Doty during his voyage to this country. His return to the United States having become necessary, in consequence of the severe trials which have recently come upon the mission at Amoy, he was requested by his associate, Mr. Pohlman, to submit his views in relation to certain resolutions of the Prudential Committee, the third of which requested an opinion as to the expediency of the commencement of a mission in one of the five ports, as yet unoccupied by missionaries of the Board. The views of Mr. Doty upon this topic will be interesting to all who desire the speedy introduction of the gospel into China.

On the subject of your third resolution it seems to me that there can be but one opinion. It is most expedient, so far as openings for Christian effort are concerned. I only regret that there should be reasons, if such do actually exist, to induce the Board to limit their views to the establishment of only *one* new mission. If there be causes for such a limited plan of proceedings, they must be sought for elsewhere than in China. There they do not exist. The fields are wide, and the opportunities for missionary work are almost boundless. Consult the brethren of the best supplied of the five ports, as to the expediency of the American Board's sending a missionary company to the place in which they live; in their reply, I feel certain, there would not be a dissenting voice. They would say, "There is room enough, without any fear or danger of interference, or of treading upon pre-occupied ground; send

forward your missionaries in the greatest possible numbers."

With men and means, I would say, let there not be one new mission only, but one for each of the five ports, still unoccupied by the Board. And these should not be missions in name merely, with one or two laborers, so feeble as to be able to do little more than feel and acknowledge their weakness, but strong, well-manned missions. In any one of these five ports, including surrounding villages, there are wide and accessible fields of labor, enough to employ the hands, heads and hearts of all the missionaries now in China, or who will go there for years to come, unless the prospects of this empire shall greatly change. How much more is there room, when, instead of one, five fields must have a part of the small missionary force, which the church of Christ is sending to China.

Upon the supposition that the Board will not be able to establish more than one new mission in China, he proceeds to discuss the expediency of occupying Hok-chiu or Fu-chau.

In four of the open ports, missions already exist. Shang-hai, the most northern, is occupied by three brethren of the London Missionary Society and by the American Episcopal mission. At Ning-po there is a mission of the Presbyterian Board, of four members and a printer; and it is reported that the Church Missionary Society is also about to commence its operations in that place.

The next port to the south of Ning-po is Hok-chiu or Fu-chau. It is the capital of the Hok-kian province, and has a population, as is supposed, not far short of half a million of souls. Here there is no mission; nor is there any representative from any portion of the church of Christ. At Hok-chiu, therefore, I would recommend the Board to locate a new mission.

The fact that it is unoccupied ground, should be regarded as a providential indication in its favor. This has not arisen from any thing connected with the place, but from causes altogether external. A mission of two brethren of the London Missionary Society was designated to this place; but the unexpected death of one—the lamented Dyer—thwarted the plan. Again, members of the mission sustained by the Presbyterian Board in China were anxious to locate there. But to effect this it was found that one place already occupied by them must be relinquished; while it was thought that if any change in the location of their missions should be made, it would be better to strengthen others rather than take possession of new ground.

On all hands Hok-chiu is regarded a very eligible and desirable field. Of the recently opened ports it is the most populous. The fact that it is a provincial city points it out as a place for a strong active mission. It is the centre of influence for political and governmental purposes, known and felt by the millions of the province of which it is the capital. Why may it not become, like Rome to the empire, the centre of Christian influences for the salvation of souls to the teeming multitudes of the great city and its dependences?

It is regarded as a healthful place. Those who have enjoyed the best opportunities to form an opinion, so esteem it. The late G. T. Lay, Esquire, British Consul of Amoy, held the same office at Hok-chiu, nearly a year, and regarded the place quite healthy. It seems to be comparatively, if not entirely, free from the fatal fevers so prevalent in some other places. So far as I am informed, not a death has occurred among the Europeans who have resided there, arising from aught attributable to the place. True, the present Consul and one other member of the establishment were, the past season, prostrated with fever. But it is very probable that they carried the germ of the disease from the fatal Kolongsoo, where they had resided, and which has proved the grave of so many Europeans, and where none reside for any length of time with impunity.

Freedom from unchristian commercial influence is greatly to the advantage of Hok-chiu for a new mission. It has not been, and probably will not soon be, a mart of extensive trade. The city is far in the interior, upon the Min River; and, on account of difficulties and dangers of navigation, cannot be easily approached. While such is the case, the people of Hock-chiu are their own carriers. Hence for a foreign trade the very means of commerce must, in a measure, be created. Still there is intercourse enough by means of foreign vessels, to make the missionary feel that he is not entirely cut off from the civilized world; while the progress of commercial intercourse will be so slow, and, in its incipient stage, the unhallowed influence so often connected with it so slight, as to afford an opportunity to the missionary to make and deepen the best impressions.

Duty of immediately occupying Fu-chau.

Mr. Doty next adverts to the obstacles which will tend to embarrass the occupancy of Hok-chiu, some of which seem to be peculiar to that place. 1. The self-sufficiency of the Chinese character will probably be found there in its full strength. The inhabitants have never become acquainted with the prowess which has left such indelible traces in other ports. 2. The difficulty of reaching the place, and its want of frequent intercourse with other cities and other nations, while they are favorable to a mission in some respects, are unfavorable in others. But Mr. Doty regards the embarrassments and trials which the first missionary to Hok-chiu must expect to encounter, as no greater than have often been encountered in other cases. "They surely are not of such a character as should appal the Christian minister, and deter him from making known the riches of Christ to the Gentiles."

And let me urge the importance of an immediate occupancy. Now is the favorable time. Now we have the most encouraging prospects in Hok-chiu, as in each of the other recently opened ports, of making impressions favorable to our holy religion. There are fewer prejudices unfavorable to foreigners and their influence now, than will be found hereafter. Commerce, unrestrained by Christian principles, has hardly begun to produce its unhallowed effects. Its influence is still unknown and unfelt by the mass of the population. Such, at least, is the case at Amoy; and doubtless the same, in a great degree, will be found to be true in the other places.

Thus the missionary will now enter the field, in circumstances peculiarly favorable to his making an impression to his own advantage and to that of the cause he desires to advance. By forestalling commercial influence he will establish a character and influence, separate from and independent of those whose object is trade and gain. He will be regarded in a light different from those seeking only their own interest; and he will be acknowledged and recognized as a teacher, and, as having as such, in a good degree, a sacred character, to be respected and esteemed. Thus missionaries, by an immediate occupancy of the places opened before us, will constitute a separate and influential class, who will find favor and obtain access among the people, such as cannot be expected where a powerful commercial anti-Christian influence has preceded them.

Again, the great enemy of the Bible and evangelical Christianity, Romanism, is fully alive to its interests in the Celestial Empire. Within the last few years, scores of its emissaries have been scattered among the people. It numbers its converts by tens and hundreds of thousands. Thus far its operations have mostly been confined to the interior, carried on in such a Jesuitical manner as the honest Protestant Christian will not feel himself authorized to adopt. The influence of Romanism as yet seems to be but slightly felt in the open ports. Still it can hardly be expected that such will long continue to be the case. Should not the friends of the Bible, and lovers of piety, be as wide awake and as zealously affected for the interests of Christ's kingdom, as are the adherents of the Man of Sin? Let the truth, with its frank and honest features, be generally introduced, and there is little to be feared from the hideous forms of idolatrous Roman errors.

Greece.

LETTER FROM MR. KING, JANUARY 14, 1846.

Personal Assault on Mr. King.

It has been hoped by Mr. King and his friends in this country, that all danger of violence to his person had passed away. The following statement shows that this anticipation has been premature.

Yesterday was the Greek New Year; and in the morning I went with Mr. Pomroy and Miss Wright to the church of St. Irene, to see the King and Queen and officers of government, who came in state to attend the church service. It was the first time that I had ventured into such a crowd as was there assembled, since the excommunication was fulminated against me, August 27, by the Greek Synod.

But in the afternoon, between one and two o'clock, I went out alone on some business and to call on a friend, feeling little or no apprehension of any danger. I had proceeded, however, but a short distance, when suddenly a man rushed upon me in a furious manner, and gave me a blow, crying out, "You have reviled the Panagia (the all-holy, i. e. the Virgin Mary); take that, you rascal," or using language similar to this. He continued repeating his blows on my head, (which was now bare, as the first blow had knocked off my hat,) and I felt that I was

in immediate danger of being killed. One blow on my head seemed very severe, and the effects of it I still feel.

I had my walking cane with me, a heavy stick of hickory, which I suppose fell out of my hands when he gave me the first blow, and which he picked up, and with which he was going to strike me. But I ran a little distance, not knowing what to do, or whither to fly for refuge; when a young man providentially came along, and in a friendly manner interposed and endeavored to prevent my assailant from rushing upon me; and did stop him for a moment, and then other persons came, and among them a soldier, whom I took to be one of the city guards, and who also interposed, and kept the man from rushing upon me, as he once or twice attempted to do. He told them that I had reviled the "Panagia," and called her a ——. To this I replied, "I have not, I have said no such thing," and begged the soldier to take the name of the man who had beaten me. At this he made an effort to rush upon me again, but was prevented by the soldier, who also motioned to me to retire. I returned to my house, feeling that I was not in as much safety here as I had supposed, and that I must be more guarded than I have been for several days past.

Towards evening I heard that the man who attacked me declared to the soldier that he would take away my life. Some say that he has lately come from Smyrna for the express purpose of so doing. I hope to-day to learn something more certain with regard to him; but however that may be, I feel that my life is not altogether in safety, and that my situation here may become very unpleasant.

Mr. King adds in a postscript, "A priest this morning told the man who lives with me, that it was the intention of the one who attacked me yesterday to take away my life; and that a party assembled last evening to flog the young man who came to my relief, and thus saved me. He said, moreover, that there were some students here whom I had led away, so as not to worship the Virgin Mary; and that these students are persecuted by their parents on this account; and that I must take care, or I shall be murdered."

Constantinople.

LETTERS FROM MR. HOMES.

Bull of Excommunication—Persecution.

IT is impossible to read the following pages without feelings of a widely different character. That measures of such recklessness and violence should be resorted to in opposing the truth and providence of God, is matter of profound sorrow and regret. But the conduct of our suffering and persecuted brethren, in this hour of trial, does much to alleviate our grief; and we are reminded of that memorable declaration of Paul, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." And it would not be at all strange if this very persecution, by reason of its extreme violence and wrongfulness, should lead to changes of the most important character, and such as the enemies of spiritual Christianity, would themselves most especially deplore. It is enough for us to know, however, that the eye of the Lord is upon all these movements; and that he will surely cause the wrath of man to praise him.

The date of the first letter is February 5.

The first bull of excision of the universally (except by themselves) called "Protestants," was read on Sunday, January 27, in all the Armenian churches of the city; the temple being darkened by extinguishing the candles, and the great veil being drawn before the altar. Two days before, Der Vertannes, an evangelical priest, was sent for, with the intention probably of bringing him into the church at the time of the excommunication, arrayed in the robes of a priest, and there solemnly deposing him from his station, taking off his garments of office in the presence of all the people. Happily, (though the messengers threatened to tear down the house in which he was, unless the priest was given up to them,) he escaped out of their hands to a safe place of refuge. The Patriarch, in his own church, preceded the reading of the anathema with a denunciatory discourse of his own, and invited many loud "amens" from the astonished crowd. The anathema declares the priest and all who have fellowship with him in sentiment, separated from the Armenian church, and under the curse of God, Christ and the church, unless they confess and sign promises of obedience to all the church's requirements; and, he orders all the faithful, in every form, to suspend all intercourse, domestic, social and commercial, with all and every one, however near of kin, who belong to this new party.

Mr. Homes next proceeds to give a somewhat extended account of the trials and sufferings endured by the evangelical Armenians.

This anathema was understood to be serious and in earnest; and from an

early hour on Monday morning, we began to hear of the persecution of our brethren by their countrymen, because that, in spite of such a fearful anathema, they persisted in not yielding to the demand of implicit obedience to the church. The first cases I heard of, were of two married men, who were living with their wives in the houses of their fathers-in-law. They were obliged to leave their houses, their wives refusing to follow them, and find such houses among strangers as they could. Next I met with a lovely man, a crockery merchant, whose shop was shut up by the orders of the clerk of his guild or trade, his own mother, the owner of the shop, having turned him out of both the shop and her own house, the father also joining in the expulsion. Another person, one of our book distributers, was visited by a priest at his mother's house, and told to come and confess to him. He replied that he confessed to God, and could not go to a man for the pardon of his sins. Whereupon the priest ordered the mother to forbid him all access to the house. She yielded with alacrity, and threatened to call in the police, if he should attempt to come back that night. So he packed up his bed, Bible and books, and brought them over to our room in Constantinople, seemingly as happy as if nothing had happened.

A lime seller in Galata was ordered to quit his shop, which he found means to evade, and then the Patriarch ordered his Armenian workmen to leave him. At first they paid no attention to the order, until the Patriarch told them that they also would incur the church's curse; when they yielded, and our brother was left without laborers. A silk twist merchant had a room in a large khan, where were also many Armenian merchants. At their suggestion, the keeper ordered this man to leave the room, which is his own property, saying that if he had not left in three days, he should be turned out by the armed police. There is one affecting case of an old gray-bearded man, of simple piety, who to secure the inheritance of his house to a married relative, had given a deed of it to this individual. The husband and wife have had the cruelty to expel the old man from his own house; and, having been refused a home among his countrymen, though well able to pay for it, we have been obliged to secure a home for him. I may add the case of a muslin merchant, who had a younger brother for a partner in trade. On account of the orders addressed by the Patriarch to the clerk of every trade, the clerk, with all the members of this branch of business, ordered the elder brother to leave the shop, and give up his permit for carrying on the business to the younger brother. And such are the institutions or customs of the country, that, right or wrong, the persecuted man was obliged to submit to the imposition, and be left without any means of earning his bread.

Other Cases of Suffering.

Just now an interesting young man, eighteen years of age, a member of our seminary at Bebek, has been to see me. At his father's request, he left the seminary to go home for a day or two, when the former told him that he must not go back to the school. The neighbors who came in to join in the entreaties of the father, told him that by order of the Patriarch, if he remained at the school, his father would be obliged to cut him off with a shilling as his heir; but that if he would cry "I have sinned," he should have immediately large presents in money, besides lucrative employment. But the young man was firm, and not to be tempted to violate his conscience; and he is returning to the seminary.

A brother of a former Patriarch, after having, by the grace of God, resisted the most lavish offers of pecuniary aid just made to him by his brother to enable him to pay his numerous debts, became the teacher of Armenian in our female seminary. A few days after the anathema was read, he disappeared, and we heard many rumors of his being imprisoned and chained. After two days we learned that the Patriarch had ordered the men to whom he owed money to seize him for debt; and that his wife, to save him from prison, had hid him in the garret. He was immediately alarmed, however, on his coming out again into the world, by the threats of his creditors, who dunned him to save themselves from the anathemas of the church; and his old bondsman, through the same fear, withdrew his endorsement. Upon this an Armenian brother, himself driven from his home by persecution, became his bondsman for the whole debt, which was large.

This man who became bondsman for his Christian brother, is one of three brothers, all of whom, we hope, are pious. He is willing and rejoices to leave his house and shop for Christ's sake, and offers to share all his property, to the last,

with other distressed brethren, saying, that when he has no more, he can still work or beg, but that he cannot forsake Christ. His other brother was offered a thousand dollars to separate from his partnership with his brother, and conform to the church. His reply was, "If you knew one iota of the value of the gospel, or what it is to have faith in Christ, you would not have thought to influence me, neither by a thousand dollars, nor with a hundred thousand dollars.

There is a faithful brother, a broker in jewels, who has been reduced to the greatest straits by this persecution. Nearly all the jewellers are Armenians, and no one will give him anything to sell, or buy anything of him, or let him come into their shops even. He loves the cause so much that, his business having latterly much diminished owing to his religion, whenever he gained a little more than usual, he would come and pay his subscription to the Bible association for months in advance, lest he should have none to give when the times of monthly payment might come round. And to-day a man came to me to beg a home for him and his children and wife, the latter being in delicate health.

But when should I have done rehearsing the varied calamities of our brethren? Among the silversmiths alone are seven who have been expelled, not only from their shops, but also from their titles to labor in their trade. To-morrow the contest is to come on of turning five silk traders out of their business. Various watchmakers have had to lose their employments, or be turned out of their shops. Apprentices are not allowed to work for evangelical men; and, in one case, a master carried his apprentice to the Patriarch's prison, because he persisted in reading the gospel. One man who has children in our male and female seminaries, was seized even in Pera by the church beadle, and, as a sign of his innocence to the crowds in the streets, he cried out with a loud voice all the way, that he was seized for no crime, but only for his attachment to the gospel. He spoke with such fearlessness to the priests before whom he was called, that they soon discharged him.

Proceedings at the Patriarchate.

At the patriarchate, little business can have been attended to, except to conduct the persecution of "the evangelicals." Priests have been carrying thither reports of the state of their flocks, of the number and names of the recusants; clerks of corporations have gone to receive their instructions as to the way in which they shall oppress their fellow tradesmen of "the evangelicals;" the door keepers of the rooms of the khans, who throughout Constantinople are almost all of them Armenians, have been obliged to receive their orders to turn all evangelicals out of their rooms. And one after another, a considerable portion of our brethren have been called to appear before the Patriarch, either with or without their relations. To each one he has presented a long recantation to sign, which, to the honor of the gospel, has not yet received a single signature from among our acknowledged brethren.

One, a fur trader, had been ordered to quit his business and his shop, which he refused to do. Being sent for by the Patriarch, he said, in flattering tones, "What is this that I hear of you, a man who ought to be both the honor of the nation and to seek its honor; you are, on the other hand, seeking to distract and to divide us;" and then he repeated many complaints against him. To all of them the man answered with such promptness, decision and fearlessness, that the Patriarch sent him away in peace, assuring him that he should not be molested.

Two men from Cesarea were found in a khan, having some of our books in their possession. They had been led to the knowledge of the truth by one of our book distributers. A priest being accidentally in their room, seeing the books, carried them to the Patriarch, and reported his discovery. The men were soon called for, and went and stood before their ecclesiastical head. With the zeal of a man just awakened to the perception of the truth, and to the fact that he had been all his days imposed upon by the clergy, one of them spoke, in bold tones, in answer to the remarks of the Patriarch, nearly in this language: "If you want to have us conform to the church, conform your preaching to the gospel, and we will conform. If you truly desire, as you are saying, that we in Cesarea should have the gospel, why do you not print it for us? Is there not money enough in the Armenian nation? Why do you send such a book in Turkish as the one just printed for us, full only of extracts from the Fathers, when we have never yet had the truth given to us from the fountain head itself, from the Scriptures, in our spoken language, the Turkish? If you are in the exercise of Christian charity, why do you keep me

standing, when you invite the well-clothed and the rich to sit on the same sofa with you?" pointing to some seated by the side of the Patriarch. So he was asked to sit down. And when a vartabed asked him if he was not afraid to talk so, he said that it was for him to fear, who was asking him. "I fear not any anathema from man, only from God." And when he ventured to complain, in strong language, that his books were taken away from him, strange to relate, the Patriarch gave him back the whole package, and no longer persisted in asking such a rude mountaineer to sign the recantation.

Another respectable brother was called to the Patriarch, and the first thing that the Patriarch proposed, was that he should sign this document. The man, as if fearing to enter into a disputation against the honied and beguiling words of the Patriarch, said, "If that is all you have called me for, be it known unto you that I am a servant of the gospel, and cannot and shall not sign;" and, without listening for another word, made his salutation and withdrew.

Devices of the Patriarch—Friendship of a Mussulman.

On the following day, February 6, Mr. Homes wrote again, giving a further account of this remarkable persecution.

Yesterday the Patriarch called several, supposed by him to be our leading men, to his presence, and tried to reason and argue the matter with them, telling them what a grief of heart it would be to him to have to read their names next Sabbath, as among the number of those particularly anathematized; but at last, as if wearied and hopeless of any favorable results to his cause from farther conversation with men who answered with such firmness, he said, "What is the use of your talking? I only called you to sign this paper. If you cannot do it, you may go." He, however, retained one brother for a separate talk, and, at the particular request of this brother, all strangers were ordered out of the room. The Patriarch, as usual, tried by flattery and by worldly reasonings to detach him from his brethren, when this individual took upon himself the part of an admonisher, warning the Patriarch of the fruitlessness of his efforts, and of the danger that it would yet recoil on his own head, if the persecution was followed up. After entering into the discussion of particular doctrines, the Patriarch became so much interested as himself to request another interview in three days.

As you well know, the Patriarch, in all these dissensions, shows himself a thoroughly worldly man, making confessions one after another to our brethren that he himself does not believe in these superstitions, but that for policy they must be tolerated, as the mass are so extremely attached to them. Some persons among the Armenians have reported these charges to the Patriarch, as coming to them from the mouths of the evangelicals, and he has anxiously denied them, and called for the evangelical brethren, to warn them to be careful not to make such statements. In a great measure, we believe, he persecutes for the sake of holding his office, being so indifferent to the truth, like Pilate, that he personally would not care which side should triumph. But such persons, as in a previous letter we expressed the anticipation, often manifest themselves the most reckless and unconscientious of the persecutors of the church.

Among the vexatious attempts of these days, an effort was made to turn us out of one of our rooms in a khan, with the story that it was immediately wanted for the Generalissimo of the Turkish army. I quietly took possession of the key in my own name, and have heard no more about any such demands. The Mussulman door-keeper of our principal room in the khans, has been twice, yea, thrice, summoned to the Patriarch, to be coaxed and bribed to turn us out of our room. But he has each time, as yet, sternly refused to go, saying that if he should be offered a thousand dollars, he would do no such thing. We regard it as remarkable that God should dispose this man, amid so many reproaches and temptations, not only to resist, as he has in this case, but during the whole year to keep off riotously disposed persons from coming in upon us. Yesterday, while a crowd of brethren were assembled in that room to talk with Mr. Dwight, who exchanged places with me for that day, the Turkish superintendent of all the khans in the city came to see the room, telling the keeper of our khan that he had been apprised that some Franks had opened a sort of church or idol temple, where they had inscribed the sign of the cross, and made pictures on the walls for worship. He was informed that these were just the men who do not do such things, but who oppose pictures, with all their might. The superintendent remained

till the last two were going out, and sent them to the Patriarch, saying that he had been ordered to do so. But it turned out that it was a device of some of the people, and that probably the Patriarch knew nothing in particular about it.

It is a melancholy fact, that the most active persecutors are found among persons who were formerly acquainted with the truth, and, apparently, almost embraced it; but who, for various reasons, have gone back to their delusions.

Demeanor of the Persecuted Brethren.

One measure of defence which the brethren have taken, has been to write a letter to the Patriarch, signed by the "persecuted Armenian brethren." In this document, of which we may send you a copy, they say that they extremely love their nation, but that, loving Christ more than their nation, they follow his gospel supremely. They then make a brief confession of the fundamental points of doctrine which they hold, and add that they receive nothing contrary to the gospel, or which cannot be established from the gospel; and that it must not be expected that they will disobey the voice of their consciences, and, therefore, they beg of him to "let them alone." A committee of three carried this letter, and copies were sent to the principal men in the nation. Whether it will ultimately have an effect to soften their minds, we do not know. However, well assured that opposition will not cease, they are preparing a long declaration of their faith, both positive and negative in its form, which they propose to circulate widely, as evidence that they do not deserve the reproaches that are cast upon them. Much of the persecution which they experience, though hard to bear, is still of a kind which is not an offence against the laws. Much of it also, owing to the corruption and intrigues of the powerful, is of such a kind that redress from the law and from courts of justice can with difficulty be obtained; as, for example, all those cases of the persecution of a small minority in a trade by the majority.

The firmness with which the native brethren have met this storm of persecution, is most gratifying. And should some of their number hereafter yield to the fierce onset, we ought not to be disappointed. Even in this land, where there is so much intelligent and mature piety, it is to be feared that many real Christians would not stand a trial of such severity.

I cannot describe to you our joy and thankfulness to God, and perhaps to some extent our surprise, at the stand which our brethren have taken for the truth. Few as they are in number, they seem to feel strong in the Lord. Here are perhaps a hundred persons, who, without any concert, are in such a state of mind as to witness joyfully the spoiling of their goods, and who count it an honor to suffer for Christ. In the case of many, perhaps, the subject had not been agitated before, as to whether they could or could not conform. And yet they are led by God's Spirit, with one accord, to declare that they will have no fellowship with the works of unrighteousness. Driven from the houses of their parents and relations and acquaintances; driven from their trades, or having none to buy from or sell to; set afloat in this vast and unbefriending city; expecting every day to encounter persecution in more violent forms; they seem to be preparing to suffer like men who have counted the cost.

One dear brother said to me, "My daily prayer to God is, that even if there should not be left a single person, except myself, to witness for the truth, that he would still give me faith to stand up for salvation by grace in Christ alone. For I know that all the resistance we make now, we are making for succeeding generations. We may never reap the fruits ourselves, but our exercise of firmness and faith will enable thousands and perhaps millions, in after days, to enjoy the rights of conscience in pure and holy worship." And I have reason to believe that this brother spends many hours each day in prayer for himself, his brethren and his nation. He is one of our pious book distributers; and among those who have boldly witnessed in behalf of the truth in these days, are some who have been led to the truth through his instrumentality, and whom we have not yet seen, and concerning whom perhaps had not heard.

And it has been to us a fact of much encouragement, to find so many persons who have occasionally attended preaching, or visited at our rooms in the city, and whom we had never become acquainted with particularly, or had forgotten, who now in this crisis come out on the side of the truth. And though ignorant in many things, they show that their feet are standing on the rock Christ Jesus. In families also, where individuals who are pious, are called to suffer persecution, it often happens that expul-

sion from the house is accompanied with tears on both sides. The sympathies of the members of the family are called forth, and their hearts are strangely moved by the unexpected courage and fervor manifested in favor of these spiritual, saving truths.

Our brethren have naturally much present care and solicitude in respect to those who are so unexpectedly deprived of their homes, and perhaps of the means of subsistence. In this connection the following extract from Mr. Homes's letter will be read with peculiar satisfaction: "Rev. Mr. Allan, missionary of the Scotch Free Church to the Jews, has generously provided rooms in his house already for seven of our brethren, who, even if they have money, still have no home. He has known so much in his own land of the sufferings of Christ's people for the truth, that his heart was easily moved to render the church of Christ in Turkey this service."

LETTER FROM MR. DWIGHT, FEBRUARY 7, 1846.

Further notice of the Persecution.

As every thing which relates to the recent proceedings at Constantinople, has a special interest at the present time, this letter of Mr. Dwight is published without abridgment.

Mr. Homes has written you a full account of the persecution that is now going forward in this city, and for the present you need nothing more. Nothing like it has ever occurred in the history of our mission; and it strikes me that its results will be most important.

In the midst of all these scenes of trial and of danger, our houses and khans are frequented by more than the usual number of Armenians. On the last Sabbath we had a very full attendance at our preaching service; and on Tuesday and Thursday of this week, (on both of which days I went over to the khan in the city, Mr. Homes being unwell,) they came to me in crowds. And such happy faces you perhaps never saw, as our anathematized and out cast brethren carry about with them! The Lord grant them grace that they may persevere, even to the end. If by God's help they shall remain firm, all will end well.

It is stated in the letter of Mr. Homes, that hitherto not one of our brethren has yielded to the Patriarch's demands. I believe that this statement must now be qualified. There are two truly pious men, I believe, but weak minded and fearful, who have made, as I understand, a sort of compromise with the Patriarch; though in one of the cases, at least, it was not by the denial of any truth or the profession of any error. The individual told the Patriarch that he should live and die in the belief of the evangelical doctrines, and that his heart would always be with us; but at the same time he promised to keep aloof from us, and on this condition the Patriarch permitted him to remain in his business.

It would be exceedingly interesting to our Christian friends in America to read an account of the conversations that are now passing every day between our persecuted brethren and their priests who are calling upon them, or the Patriarch before whom they are carried. Such a history we may yet furnish; though some time must elapse before it can be prepared.

I will here insert one case as a sample of what is continually occurring. A priest called one of our most quiet and modest brethren to the church, and addressed him in this way.

Priest. I wish to know what sect is this that you are following?

Armenian. Is reading the Scriptures and believing in Christ following a sect?

P. Do we not read the Scriptures and believe in Christ?

A. If it is so, then you and I are brethren; and why then do you speak of my following a sect?

P. But why do you go to others and learn from them, while they are anathematized? If you wish to learn, come with me, and I will carry you to the Patriarch, and you can learn of him.

A. We know that God blesses, and, therefore, we have no fear of the curse of man; and we do not learn the truth from any man, but from the gospel.

P. I have been commanded to ask you if you are coming to confession, and to partake of the communion, and if you receive the church; if not, I am to report you to the patriarchate.

A. I worship only the Trinity, and I receive the mediation of Christ, and I hope to be saved only through him. This is my confession. Will the church receive me on this condition?

P. Are you not a man? Have you no sins that you should confess to a priest?

A. Yes, I am a great sinner, and I commit sins every day; but I confess to God, and seek forgiveness from him through Christ.

P. You are bound also to confess to us, and to keep the rules of the church. We are instruments; and can any thing be done without instruments? Now you are a man of family, and it will be sin, (to be cut off from them.) Come and confess and be reconciled, and return to your place, and live at ease. Why are such troubles necessary?

A. God did not create us that we should seek our own ease in this world; but he made us for his own glory, that we should know his will and do it. In old times, when men sought their own ease, and they ate and drank and regarded not the will of God, did not God punish them with the flood and with fire? Did they remain at ease? Now also if we do not seek to do the will of God, his punishment is ready to descend upon us. I fear the wrath of God which is eternal; but the wrath of man quickly passes away.

P. Well, what do you say? Are you going to confess and partake of the holy communion? Go and think about it, and after three days come and tell me; and if you do not, I shall report to the Patriarch, and it will be very bad for you.

A. Do whatever you like. Whatever comes upon me for the sake of Christ, will give me no anxiety.

And thus the brother went away, rejoicing to leave all for the gospel. He was immediately separated from his wife and turned out into the street. He found refuge in his own father's house; but, by the Patriarch's order, he was soon driven from thence; and now he is one of eight or ten brethren who are occupying rooms in the house of Rev. Mr. Allan, in Galata, where they pray daily for their persecutors, and are happier than any king ever was on his throne.

Broosa.

MR. LADD'S TOUR AMONG ARMENIAN VILLAGES.

Customs among Females—Friendly Priests.

In September and October of last year, Mr. Ladd made an excursion to a number of places lying in a south easterly direction from Broosa, and inhabited in whole or in part by Armenians. He was accompanied by one of the native brethren of Broosa. A few extracts from his journal will show what kind of reception he met with during his tour. The names of persons and places are omitted for prudential considerations.

At the close of their first day's journey they came to an Armenian village, having a population of more than two thousand. From the following description it will be seen that, in their manners and character, the people differ materially from the inhabitants of many parts of the Turkish empire.

September 22. As we entered the village, we saw large companies of females of all ages, sitting on the ground in front of their houses, some spinning with their hand spindles, some knitting, others sewing their coarse garments, while others were washing clothes at a public fountain; and all, in the meanwhile, enjoying both the privilege of society and of observing whatever occurred in the street, of which eastern females of all ranks seem exceedingly fond. Of course we, in passing along, drew the attention of all; forgetting their employments for a moment, they gazed at us, as if they had never before seen a Frank in their village.

We were hospitably received by a respectable family, and treated with much attention. Soon after our arrival, some of the relatives of the family and others called to see us, with whom we read the Scriptures and had much religious conversation. They seemed interested in hearing the word of God in a language which they understood.

As it was now evening, supper was brought and placed on a round low table, around which we, with the family and some of their friends, sat on rugs and sheep-skins spread on the floor, and ate in true oriental style. A singular custom prevails here, both among Turks and Christians. It is that of making a daughter-in-law who is brought into a family, a kind of servant of the whole. She is not permitted to speak aloud in the presence of her mother-in-law or other members of the family older than herself, without formal permission. On the present occasion the only females belonging to the family were the mother and her daughter-in-law. The former sat with us at the table; while the latter acted as waiter, and, after we had risen, removed the low native table to another part of the room, near the fire-place, where she sat down alone and partook of what remained after we had eaten. A mother-in-law always exercises the same authority over her daughter-in-law, that she would over one of her own children; and is usually much more rigorous and authoritative in her conduct. Perhaps one reason of this is, that females are usually married here very young, and with

scarcely any mental cultivation; and, therefore, they often really need to be governed by some one who has more judgment and experience.

Mr. Ladd found two of the three priests in this village friendly to himself and his work; others appeared to be more or less interested in the doctrines which he taught. On the following day he made a short visit to an Armenian village, containing about seven hundred and fifty inhabitants.

23. We were politely received by the priest, who spread a rug in the shade of a large tree, and invited us to sit with him. We had much religious conversation, accompanied with reading from the New Testament and other books which we had with us. He appeared to be considerably enlightened and open to the convictions of truth. He received some of our books which he did not already possess, with much apparent joy. He reads the gospel himself; and he informed us that occasionally some four or five others in the village met at his house to hear him read it. There is no regular school here, but this priest teaches a few pupils. The open manner in which he received us before the villagers, and the interest which he manifested in the Scriptures and other religious books, are certainly very favorable indications.

Sojourn in an important City.

After riding nearly two days through a mountainous and almost uninhabited country, Mr. Ladd reached a city having a population, according to Kinneir, of more than fifty thousand, three thousand of whom are Armenians.

25. As we approached the city, its numerous minarets but too plainly told us that far the greater part of its inhabitants are followers of the false prophet; and the old dilapidated castle, built by the Genoese on the brow of a hill above the city, seemed to be a fit emblem of the decay and weakness of the once formidable Turkish power. The high range of hills on the south supplying an abundance of good water; the large and fertile plain which is overlooked by them below; and the salubrity of the climate, seem to be the natural causes which have given rise to a city so far in the interior.

26. In the morning, the native brother who accompanied me, visited the school. He was very kindly received by the teacher, with whom he had much religious conversation, and whom he found very much enlightened. We would not say that we think him pious; but we hope that he is not far from the kingdom of heaven. He observed that their vartabeds and bishops bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. He was so much interested in one of our printed sermons that he, with our native brother, read it through before he was willing to lay it down; and he immediately bought a copy of the different kinds which we had with us.

We soon became acquainted with several respectable Armenians, and found them very ready to converse, and free from prejudice towards us and our missionary operations. From the interest in religious things which we know to exist in many places in the vicinity of Broosa, we had hoped to find here also some few who give good evidence of piety; but so much advancement in evangelical religion seems not yet to have been made here, though we trust it is not far distant. The Armenians here seem to be very little engaged in commercial pursuits abroad, and to have learned little respecting the character of the reformation in progress at Constantinople and other places. Scarcely any of our books seem to have reached them till the present summer, when an English missionary from Smyrna, who passed through the place, distributed several of them. These, we found, were eagerly read, and had awakened a desire for more. We could have disposed of all we had at once; but as we wanted a part of them to distribute in the villages through which we intended to pass on our return, we disposed of only a part, and made arrangements with one of the principal men for sending as many more as should be needed. We hope that this arrangement for selling our books will be attended with very favorable results.

28. We had much religious conversation with different persons yesterday; and in the evening, two of our friends, intelligent men, came to our room and spent the whole evening in reading the New Testament and some other books with us, and conversing on the great fundamental doctrines of the gospel.

We have spent a part of this day, by invitation, at the house of an Armenian. We were very kindly entertained, and had much conversation on the doctrines of the Bible with different persons. Among others a priest called who ap-

peared friendly; and we alternately conversed with him and read from the Bible and other books, nearly all the time he was with us. He listened with attention to what we said, and we hope he is seeking after the truth. We were told that he once commenced reading the New Testament in Turkish in the church, and a great many came to hear him; but he was soon stopped by his superiors in office, and the Scriptures still continue to be read in an unknown tongue.

Mr. Ladd's impressions respecting the prospects of spiritual religion in this city, may be inferred from the following paragraph:

29. Having now spent four days in the city, we took leave of our friends and made preparations for departing at a very early hour in the morning on our return to Broosa. We are much gratified with the reception which we have met with on the part of the people; and from all that we learned, we trust that a beginning of a better state of things has been made. There are six or seven, perhaps, who already read the gospel. There seems to be more or less of inquiry among the people, and a readiness to listen to the truth from us, which was truly gratifying.

Return—Encouraging Incidents.

Mr. Ladd set out on his return to Broosa, taking a different route, September 30. On the following day he arrived at a village having an Armenian population of one thousand inhabitants.

October 1. We were conducted to the house of one of the chief men of the village, who received us very kindly. Some of the neighbors came in and spent the evening; to whom we read, as usual, from the New Testament, with conversation and explanatory remarks. They listened to us with attention, and seemed to be entirely free from prejudice and suspicion.

2. We learned that one man in the village, a barber, was accustomed to read the New Testament in ancient Armenian, and we called at his shop to make his acquaintance. He received us gladly, and we immediately entered into religious conversation with him, and found him to be in an interesting state of mind. He seemed to be desirous of learning the truth; but his ancient Armenian Testament afforded him but very partial means of doing so; for he was able to understand only a part of what he read. As he was poor, we gave him a copy of the gospels in his own vernacular tongue, and his heart seemed to be full of gratitude and joy as he received the treasure.

Our conversation with the barber attracted some fifteen or twenty persons, who stopped to listen as they were passing by; and we endeavored to improve the opportunity to speak to them all a word in season, which they heard with much apparent interest. On leaving the shop the pious native with me remarked, that the people here are not like many in Broosa; but are all ready to receive religious instruction. The first priest came and spent the evening with us in reading and religious conversation, in the presence of the family and others who called. He very gratefully received a copy of the New Testament and several other books. Our host, though one of the principal men of the village, is unable to read; but his son, about fifteen years of age, reads very well. We, therefore, gave the son a present of the New Testament in Turkish; and he was so pleased with it that he read it all the evening; and, after we had retired to rest, I still heard his voice in an adjoining room, as he was for the first time reading these sacred pages in a language which he understood.

The next village to which Mr. Ladd came was four hours from the former; it contained two thousand inhabitants.

3. Here is a large church with five priests, and also a school of about a hundred pupils, taught by two of them. We were very cordially received, and lodged in a room on the church premises, which is occupied by the vartabed whenever he comes to the village. Four of the priests, one being sick, and some others also, immediately came to see us. Our conversation soon turned on our books; and at their request, the native brother with me read the greater part of one of our printed sermons to them, with which they all seemed pleased.

One of the priests, however, addressed some captious questions to Mr. Ladd.

4. Before it was light in our room this morning, a person knocked at the door and came in. He was a well-dressed, fine-looking man, apparently about thirty-five years of age; and he immediately seemed, by his conversation, to

be a true Christian brother. He told us that he came at that time to escape observation; as the people were then going to the church for morning prayers. He expressed much joy in having an interview with us, wished to obtain several of our books, and requested the pious native with me, at least three times during the conversation, to correspond with him after our return to Broosa. He has a New Testament in modern Armenian, which is the spiritual nourishment of his soul. He told us that there was another man of the village who agreed with him in his religious views and feelings; and that they encouraged and strengthened each other. But he happened to be out of the village at the time, and we did not see him. Besides these two brethren, there are a few others who read the gospel.

We now understood that, the truth having already made some progress here, we have both a few warm friends, and also some opposers; the principal of the latter being the priest who asked me the captious questions yesterday. Not long after our new brother had left us, this priest came and told my companion that we must leave the village; for the people did not wish us to go about preaching to them. We knew he was not the first priest in office, and thought it not advisable to hasten our departure because only one man required it; nor did a repetition of his peremptory orders change our purpose.

The other three priests soon called and saluted us very kindly, and entered into friendly conversation, and wished to purchase several of our books, which they did. Others also came in and bought books, seeing their priests doing so, and the pious native also, with whom we had just become acquainted, now returned with them. Nothing more was heard from the priest who wished us to leave; and we had a very friendly interview with these three before they departed, and found them in an interesting state of mind, in reference to seeking after the true gospel. They observed, when selecting their books, "We want them because they contain the truth." After they had purchased some, we made each of them a present of others, which they received very gratefully. We were delighted with their enlightened views and the interest which they manifested in seeking after the truth; and though we have not sufficient evidence that either of them is truly pious, there is encouragement to hope and pray that, with God's blessing on the truth which they read, they may become so.

For want of room, notices of the other places visited by Mr. Ladd will be omitted. He arrived at Broosa, October 10, having been absent nineteen days.

An Unexpected Visit.

About two weeks later, Mr. Ladd unexpectedly received a visit from the pious Armenian, mentioned under date of October 4, who happened to be away from the village where he then was.

He said that, having returned home after our departure from his village, and learning that we had been there, he felt exceedingly sorry that he had lost the opportunity of seeing us. He had never enjoyed the privilege of intercourse with a missionary. Having some silk to dispose of at a place one day's journey on the road to Broosa, he determined to go there and sell his silk, and then come to this city, two day's journey farther, expressly to see us and the native brethren here, and enjoy with us a season of Christian intercourse and communion; and this he has done, travelling all the distance on foot. He appears to be a truly pious man; and I trust his visit will be beneficial to us all.

He gave some encouraging information respecting a village which we were unable to visit on our tour. He says there are four readers of the gospel there, including the two priests, two other persons in an inquiring state of mind, and one pious man who endeavors to let his light shine before others.

This individual is one of those inquirers whom Mr. Schneider saw last year at Balikkessar. In the Herald for April, 1845, p. 116, he is represented as saying that "it should be his object in future to communicate" his new views to others. To this declaration he appears to have been faithful. An extract from a letter which he wrote to a pious Armenian, whom he saw at Balikkessar with Mr. Schneider, will exhibit something of his spirit. "What strange love it was that by our once having had intercourse together, everlasting love has been graven on my heart! I have, indeed, suffered much persecution for the love of the gospel, still I am joyful. I have sometimes desired to make known what I have suffered to my beloved; but being at a great distence from you, I was unable. If the Lord will, at a convenient time we shall see each other; but in the mean time I desire a comforting letter from you." He subscribes himself, "Hohannes, the unworthy servant of the Lord whom you saw

at Balikkessar." Under date of October 27, Mr. Ladd makes the following record:

To-day the pious native mentioned under date of October 4, called to take his leave. He has seemed to enjoy very much the society of the brethren and all our religious meetings since he has been here; and he remarked, as he was going away, that it had been a very profitable season to him. He appears to be well grounded in the truth, and has his heart much fixed on bringing others to know and embrace it. We have all been much pleased with the Christian spirit which he manifests. He told us that it is now about a year and a half since he came to a knowledge of the truth. At that time he went to Ada Bazar on business which required him to remain there some time. He met with some of the native brethren, who interested themselves in him and instructed him in the way of righteousness, in which he has since endeavored to walk, having only his New Testament, which he obtained there, for his guide.

He informed us that he and the brother whom Mr. Schneider saw at Balikkessar, have it in contemplation to leave their present employment, and purchase a few goods, such as are in demand in the villages; and then go from one place to another, selling them; in order that, in this way, they may have an opportunity to persuade men to embrace the gospel and circulate the Scriptures, without exciting opposition. It is entirely a plan of their own, which they have been some time considering. They will receive the necessary books of us. He has conversed with the native brethren here on the subject; and they all encourage him in it. Many persons now sell goods among the villages in this manner, for the sake of gain. Should they be persecuted in one village, so as to be obliged to flee to another, they would then only be going on their way.

Sioux.

LETTER FROM DOCT. WILLIAMSON, JANUARY 1, 1846.

Defection of Church Members.

DOCT. Williamson is still prosecuting his labors at Lac Qui Parle. From the following extracts, however, it will be seen that the discouragements have been unusually numerous and trying of late.

Of the seven full-blooded Dakota men who have been admitted to the communion of this church, three were suspended more than a year ago; and a fourth committed crimes for which he has since been suspended. Another, who formerly endured with meekness much persecution on account of his embracing the gospel, and for several years appeared well, apostatized the past summer, first neglecting the means of grace, and then selling and drinking whiskey, and finally deliberately taking part in idolatrous ceremonies. Another, a few weeks since, after having several times violated his promise to abstain entirely from strong drink, ran away with his brother's wife. The remaining one was younger when received than any of the others. He accompanied Mr. Riggs to Ohio, and was there thought by all his acquaintances to give pleasing evidence of piety; and he continued to appear well till about a year ago, but has now ceased to read his Bible, and, for six months, has seldom attended public worship. Great efforts have doubtless been made to turn back these persons to sin, by those who knew best what means were likely to succeed. We still hope that some of them may be the children of God; though at present they bear no good fruit.

Several of our female members also appear as if about to apostatize. Some, in respect to whose piety we have always had the highest hopes, left this place several months since, expecting, as they said, to be back in a few weeks; but they have not returned, and it is now reported that they do not expect to return. Their husbands and themselves agreed, it is said, to remove to the Mississippi, below Fort Snelling, for the sake of obtaining a share in the annuities, amounting to about twenty dollars for each person, to which in that event they will be entitled.

In September last Abel Itewawinihan, who once wrote you a letter and received one from you in return, but who had been suspended from the church for about a year, having received some insult from some of his wife's relatives, and also having been drinking whiskey, but not to intoxication, determined, it is said, to show his grief by killing a man who had not molested him, and shot him in the back with an arrow having a barbed iron point; and, thinking that he had accomplished the deed, he fled some distance and concealed himself, when, seeing two relatives of the man whom he had shot approaching, and supposing that

they were coming to kill him, he shot one of them with a ball, grazing his side, and inflicting a terrible wound on his arm. Most of our church members are more or less related to Abel; and as it was supposed that the men would both die, and vengeance would be taken on some of his relatives, he and many of his nearest kindred, including several members of the church, and many who were in the habit of attending preaching, fled and are afraid to return.

This murderous deed has done great injury to the cause of Christianity in various ways; especially, as the evil deeds of the man are attributed to his having forsaken the religion of his ancestors. The person who was wounded in the arm, is likely to recover. The other still carries the arrow point; and though able to walk about, and apparently in no immediate danger of dying, he is not likely ever to be well. My native audience which, for some years, had averaged about thirty on the Sabbath, had begun to diminish before this affair; and it has since scarcely averaged twenty, nearly half of whom come from Mr. Renville's; and more than half of our native members, now in this neighborhood, who are in good standing, are in some sense members of his family.

Doct. Williamson gives a brief account of the efforts which have been recently made at his station to impart instruction to the children. Here also the discouragements have been very great.

New Form of Opposition.

The number of tents increased to upwards of thirty; and, from the singing and noise day and night, we knew that they were serving the devil with great diligence, and we expected that he would suggest to them some way of annoying us. Anxious to preach to them, and, knowing that the only way to bring them together for that purpose was to feast them, which pleases them more than anything else, we boiled, on Christmas day, about two bushels of potatoes and a large quantity of turnips, seasoning the latter with ten pounds of pork, and sent an invitation to all the men to come and eat; and, as there was no room in our dwellings large enough to receive them, we took the food into our school-room, where I had suspended the large map which you sent us some years since. After some explanations of the map, I informed them that this was the day observed in remembrance of the birth of the Son of God. I then showed them, on the map, where he was born, told them the design of his coming into the world, and how he had accomplished it. I pointed out to them, on the map, how his religion had spread from country to country, told them that God had promised in the Bible, which we know to be true, that it shall overspead the whole earth, and that the people and nation who refuse to worship his Son shall perish; and this has already proved true in respect to many countries, and will assuredly prove true in regard to all. I earnestly urged them to embrace this Savior, as the only way of safety for themselves and their nation. They listened attentively to what I said, but did not express their assent, as they usually do at feasts. I believe many of them were convinced and rather alarmed at what I said. Only one of them made any remark. He observed that they liked the food, but were in doubt about what I said to them, as their ancestors had told them that there were two *wakans*, one male and the other female, going about from east to west; and they always directed that worship should be paid to them.

The next day six or eight of the principal Dakotas came again, and told us that they had had three meetings in the night and one that morning, for deliberation on important matters, and had come to tell us the result. After praising themselves for their gentleness and kindness, and repeating the old charges about our coming here uninvited, taking their wood, making houses, &c., &c., they said that they had determined to stop all these things, as also our school and religious meetings, charging us with causing the trouble last fall, because the man who had shot two others, had been a member of the church, but informing us that, in their kindness, they would allow us to bring home and use the hay which we have already cut for our cattle, and would also grant us a small portion of land, from which all the best of the wood has already been taken, where we might procure wood for cooking our food, that if we obtain any wood without the limits specified, we must pay for it.

After consultation, having made some explanations and informed them that for several years we have confined ourselves, when procuring wood, to the trunks of trees which they had cut down and would never have used, we told them that we were glad that they had spoken kindly and mildly; and thanked them for the

wood which they had given us, and said that we would abide by what they had said in this matter, as the country belonged to them and not to us. We also stated that the great *Wakan* had sent us here to preach and teach; and while we were able to do so, we could not cease from our work, reminding them of what Mr. Nicollet had told them, namely, that no chief, not even the great chief of the French, could stop missionaries.

The next morning they built a large fire in full view of our doors, between our houses and their tents; and several of them remained by it as a guard, to prevent any from coming to school or meeting; and they have since done this almost every morning; they threaten to cut up the petticoats of the women, and the blankets of all, who should dare to come. The guard also visit our houses, mornings and evenings, to drive away any who may have slipped round them, unperceived, and they have cut the blankets of three women who were found in my house, though they have not offered to molest us. They have intimated to us that we might easily hire them to desist, which we have believed all along; but we have not yet concluded to do so, because, if done once, it must be repeated; and we suppose that they will soon tire of their present course. When they come to our houses, I endeavor to preach to them, as also to all others who visit us since the veto; and, notwithstanding all their watchfulness, several venture to come every day or night. Some of the children also find their way to us daily, giving us an opportunity of teaching them. One of our members, who lives on this side of the river and washes for us, they have not offered to molest. Last Sabbath my congregation was as large as usual.

Miscellanies.

COLTON'S MISSIONARY MAP.

MR. COLTON'S missionary map, announced in the December Herald as in preparation, has at length appeared. In justice to the publisher it should be stated, that the delay was both unforeseen and unavoidable; unless, indeed, the original plan had been somewhat modified. But it seemed better to occasion a little disappointment, by postponing the completion of the work to a later day than was at first contemplated, than to diminish the value of the map itself.

The design of the map is to represent the moral condition of each portion of the earth's surface, by means of appropriate colors; so that the bare inspection of a country or continent will show what form or forms of religion prevail, whether paganism, Mohammedanism, Romanism, &c. Those who have seen Campbell's map, will at once understand how this result is attained. The missions sustained by the different denominations in the United States are indicated by distinctive marks; while those connected with European societies are represented in a more general way. Each hemisphere is six feet in diameter; the whole map, therefore, is twelve feet by six. The material of the map is cloth, made expressly for this purpose, so as to be durable, and, at the same time, easily folded into a portable form. It may be obtained by applying to the publisher, 86 Cedar Street, New York City, or to Rev. C. G. Lee, at the book store of B. Perkins & Co., 100 Washington street, Boston. It will also be extensively offered for sale by agents. The price is ten dollars.

It can be hardly necessary to add, that this map will be an important auxiliary in the communication of missionary intelligence. At the monthly concert, and, indeed, on all occasions where the moral condition of the world is to pass in review, it will perform a service which nothing else can supply. Its speedy introduction into our churches, therefore, is very desirable. If it shall be found, in any case, too large for favorable exhibition, Tracy's Map of the World will prove an excellent substitute.

And here it may be well to recur to that singular chain of providential occurrences which has terminated in this enterprise of Mr. Colton. The review will be instructive to the Christian; and it will also serve as an appropriate memorial of one who seemed to possess, in an unusual degree, the spirit of his Master.

In 1822, Denham and Clapperton, accompanied by Doct. Oudney, landed at Tripoli, for the purpose of making an exploring tour to that part of Central Africa which lies around Lake Tchad. They reached Kouka, in the Kingdom of Bornou, February 17, 1823. After making several excursions from Kouka in different directions, during one of which Denham went as far south as the ninth degree of north latitude, Denham and Clapperton returned to England. Doct. Oudney died in Africa. A full account of this tour

was published by the survivers in 1826; and the book was re-printed in Boston during the same year. An extract from this book, by means of a Philadelphia paper, found its way, some time afterwards, into the hands of a young man who was then upon a farm in Kentucky, and who happened to be considering the question, "Lord, what wilt thou have me to do?" The subject of devoting himself to the missionary work had been before his mind; but he had come to no definite result. After reading the extract referred to above, his purpose was formed. "With the blessing of God," he resolved, "I will be a missionary; and if Providence shall favor the enterprise, I will go to this very kingdom of Bornou, and preach the gospel." But what was the character of this extract?

All that part of Africa which these English travellers visited, it is well known, is cursed by an extensive and cruel traffic in slaves. While on their way to Bornou, they frequently passed the skeletons of those who had fallen and perished, during their exodus from their native country. "The number that lay about the wells at El-Hammar," says Denham, "was countless." During their stay at Kouka, they conversed with the Sheikh, and urged him to suppress the traffic, as far as might be in his power. He replied as follows: "You say true. We are all sons of one father! You say also that the sons of Adam should not sell one another, and you know every thing! God has given you all great talents; but what are we to do? The Arabs who come here will have nothing else but slaves. Why don't you send us your merchants? You know us now; and let them bring their women with them, and live amongst us, and teach us what you talk to me about so often, to build houses and boats, and make rockets." Denham adds: "The reader will conceive with what exulting hearts we heard these words from the lips of a ruler in the centre of Africa!" It was this address of the Sheikh of Bornou which determined the course of the young Kentuckian.

In execution of his purpose he prepared for college, went through his academical and theological course, graduating at Lane Seminary in 1843. He offered himself to the American Board, to become one of its missionaries, was accepted, and, at his particular request, was designated to the West Africa mission, the nearest point to Bornou, it will be seen, which is occupied by any missionary society. It was his wish, if Providence had smiled upon the enterprise, to penetrate to the Pangwe people, lying back from the Atlantic coast; and, in this event, he would have come still nearer to Bornou. But such was not the purpose of his heavenly Father. He sailed from Boston, January 1, 1844, reached Cape Palmas in safety; but while he was there waiting for a passage to the Gaboon, he was seized with the African fever, and, at the end of nine days, he rested from his earthly labors. He just lived to see that dark land, which had so long floated before his mind as the scene of his future efforts; and then his Master called him away!

This young man, whose name was John M. Campbell, frequently delivered addresses, while pursuing his theological studies, on the subject of missions. But he found it very difficult to bring before the minds of his hearers a distinct and impressive picture of the actual condition of his fellow men. He resolved, therefore, to construct a large map, which, by means of suitable colors, &c., should embody the leading facts, bearing upon the world's evangelization. When he was about to embark for Africa, he left his map at the Missionary House in Boston. Several copies were made from it; and these, with the original, have been extensively used in connection with missionary addresses. Mr. Colton has now given permanency to the conception of Mr. Campbell; and wherever these maps shall be exhibited, they will awaken thoughts of one, who, "being dead, yet speaketh."

MORRISON EDUCATION SOCIETY.

The readers of the Herald, it is presumed, are already acquainted with the plan and objects of this society. It was instituted at Canton in 1835, in honor of Dr. Morrison, who died, August 2, 1834. Its main design was to establish a school in which Chinese boys should receive instruction in the English language, as well as in their own, and thus be fitted "to discharge well the duties which they owed to themselves, their kindred and their God." The expectations of the founders, it would seem, have not been disappointed. The school is under the care of Rev. S. R. Brown, well known to many in this country; and he is assisted by Mr. Bonney, who recently went from the United States to China. It is particularly gratifying to perceive that the Chinese are beginning to appreciate the principles and aims of those who are laboring for their good. Few parents offered their sons as pupils at first, and even they did it with many misgivings. The removal of scholars, against the wishes of the instructors, and generally through the interference of the parents, was formerly quite common; but it has now ceased altogether. The present number of pupils is thirty, the two lower classes having ten each. Their proficiency in their studies has been such as to gratify and encourage the friends of the institution; some of them, it is hoped, will become valuable assistants in the missionary work.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—Under date of February 10, Mr. King says, "I had at my Greek service, last Sabbath, between twenty and thirty hearers. This number, in the midst of so many excommunications, is encouraging."

SMYRNA.—Mr. Adger says, January 23, "Our Armenian services have been attended, as when I last wrote, by from ten to sixteen persons, and the Bible class by about the same number. The attention paid to the truth is such as to encourage the hope that some interest has been awakened in their breasts."

SYRIA.—Schools have been re-opened at 'Abeih, Aramôn, &c. The one at 'Abeih has forty scholars, and the one at Aramôn has fifty. The intelligence from Hasbeiya is encouraging. The Protestants are very anxious to receive further instruction.

AHMEDNUGGUR.—Mr. Ballantine writes, December 29, "On the first Sabbath in October, three persons were admitted to the church; and on the twenty-first instant, seven were baptized. One of the ten is a koonbee (cultivator); the others are mahars."

SANDWICH ISLANDS.—Mr. Hitchcock writes from Molokai, October 13, "Though we have had no revival during the current year thus far, in all other respects the affairs of the station have been in a very encouraging state."

DONATIONS,

RECEIVED IN MARCH.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr.
(Of wh. fr. R. D. ch. Williamsburgh, wh. cons. Rev. WILLIAM GORDON of Flushing, an H. M. 50; chil. miss. so. to cir. the Bible at Madras, 30; s. s. of R. D. ch. Shenectady, for *Jacob Van Vechten*, Ceylon, 20; R. D. ch. West Troy, for *Lewis Rousseau* and *Eliza Ann Fay*, Ceylon, 40;) 2,088 30

Board of Foreign Missions in German Ref. Ch. Rev. E. Heiner, Baltimore, Tr. 400 00

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Auburn, 1st pres. ch. m. c. 76,66;
Theolog. sem. so. of inq. 10; 86 66
Cayuga, W. Whittelsey, 3 00
East Genoa, La. 15 00
Sennett, Pres. ch. 13 75
Skaneateles, 1st do. 42 00
Weedsport, 9 00—169 41

Belknap Co. N. H. Aux. So.
Gilmanton, Rev. H. Wood, 3 00

Boston, Ms. S. A. Danforth, Agent,
(Of wh. fr. juv. miss. so. of Salem-st. ch. for *Philip S. Page* and *Edward Beecher*, Ceylon, 40; for Mr. Osunkhirhine, Abenaquis miss. 15; Miss M. B. Herring, 10;) 1,241 97

Brookfield Asso. Ms. W. Hyde, Tr.
Charlton, L. W. Voorhies, 4 00

Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.
Lower Waterford, Mrs. A. C. 5; a friend, 3; chil. 3c. 8 03

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Sheridan, A. N. H. 10; Mrs. A. N. H. 5; 15 00
Westfield, 1st pres. ch. 17 00—32 00

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, Cong. ch. m. c. 2 75
Milton, s. s. 80
Underhill, Cong. ch. 11 00—14 55

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Brunswick, m. c. 86; juv. miss. so. for Dr. Scudder, 20; s. s. 12; 118 00
Cumberland, Gent. 3,93; la. 20,74; 24 67
Monson, Cong. ch. 14 00
Portland, High-st. ch. and so. m. c. 40,25; a friend, 5; 45 25—201 92

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Belleville, m. c. 9 42
Georgetown, Gent. 52,12; la. 49,06; wh. cons. Rev. ISAAC BRAMAN and Rev. ENOCH POND, Jr. H. M. 101 18
Haverhill, Centre cong. so. 83 00
Linebrook, m. c. 18 00
Salisbury, m. c. 16,17; Rocky Hill, m. c. 6; 22 17
West Newbury, m. c. 10 42—244 19

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Beverly, Dane-st. ch. and so. m. c. 37,86; gent. 66,56; la. 25; 129 42
Gloucester, Annisquam par. cong. so. 11 25
Lynn, 1st ch. and cong. 16 00
Manchester, Evan. cong. ch. and so. 109,89; m. c. 26,32; wh. cons. Mrs. MARTHA LEE an H. M. 136 21
Salem, Howard-st. m. c. 8,19; Tab. m. c. 19,94; South ch. m. c. 8,78; Crombie-st. m. c. 11,26; 48 17
Wenham, Mr. Mansfield's ch. and so. 143 00—484 05

Geneva & Vic. N. Y. C. A. Cook, Agent.
Albion, Pres. ch. 13 00
Batavia, I. F. Conklin, 20 00
Elmira, Misses Cleaves, 5 00
Geneva, H. H. Seelye, 400 00
Hurds Corners, Ch. 16 21
Phelps, do. 4 00
Medina, Pres. ch. 77 00—535 21

Grafton Co. N. H. Aux. So.
Bethlehem, A. Woodbury and fam. 3 05
Lebanon, m. c. 60 00
Orford, W. cong. so. 25; Rev. D. Campbell, 12; 37 00—100 05

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
E. of N. to cons. Rev. E. Y. SWIFT, of Northampton, an H. M. 50 00

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
East Windsor, Theol. Ins. m. c. 55 00
Hartford, Centre so. m. c. 5,95; W. H. 10; N. so. 5; 20 95
Newington, 13 00—88 95

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Brookline, Cong. ch. 30 00
Hancock, Rev. A. Burgess, 17—30 17

Kennebec Co Me. Conf. of Chs. B. Nason, Tr.
Winslow, m. c. 10 00

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, 3d ch. and cong. 106; F. Clark, for *Frances L. Clark*, Ceylon, 20; 126 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Norfolk, Coll. 170 00
Salisbury, Chil. for ed. of chil. in Ceylon, 2 00—172 00

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. ch. and so. (of wh. to cons. Rev. HIRAM FREEMAN an H. M. 50; for Ojibwa miss. 10; Mrs. H. Dana, to cons. Rev. DANIEL C. BLOOD of Strongsville, O. an H. M. 50;) 147; W. par. ch. 38; 185 00

Epsom, Ch. m. c. 20 62
Warner, J. B. Hoyt, wh. and prev. dona. cons. JOHN HOYT an H. M. 50 00
West Boscawen, Ch. 38 85—294 47

Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Framingham, Hollis evan. ch. m. c. 36 00
Marlboro', Union ch. and so. 80,10; m. c. 11; 91 10—127 10

Middlesex Asso. Ct. H. C. Sanford, Tr.
Lyme, 1st so. m. c. 23 22
Millington, Gent and la. benev. so. 39 00
North Lyme, Gent. 14,56; la. 12,77; 27 33
Saybrook, Cong. ch. m. c. 19 50
Westchester, Coll. 3 72—112 77

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. 50; Yale coll. m. c. 20,20; union m. c. 31,76; Chapel-st. ch. m. c. 11,22; Church-st. ch. m. c. 7,75; 120 93

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
North Guilford, Cong. ch. and so. 35,73; ack. in Mar. as fr. North Branford.

New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
Hamden Farms, m. c. 5 96
Milford, 2d so. 60 50
Orange, La. 25,30; s. s. 1,22; 26 52
Prospect, 25 29—118 27

New London & Vic. Ct. Aux. So. C. Chew, Tr.
Mystic Bridge, 1st cong. ch. m. c. 10 00

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Scudder miss. asso. of W. pres. ch. for Rev. H. M. Scudder, 20; Sarah Meems, of the Houston-st. pres. ch. for *Sarah Meems*, Ceylon, 20; D. Leavitt, wh. cons. SHELDON LEAVITT of Brooklyn an H. M. 100;) 1,498 86

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Franklin, Cong. ch. and so. 54 00
Roxbury, Eliot ch. and so. gent. 30; la. 86,60; m. c. 14,85; 131 45—185 45

Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.
Bozrah, 1st so. 20; Bozrahville, 37; 57 00
Colchester, Rev. L. Strong, 50 00
Franklin, Coll. 8,82; la. 15,75; 24 57
Griswold, 1st so. coll. 129,23; m. c. 25,34; Miss ELIZABETH COIT wh. cons her an H. M. 100; 254 57
Jewett City, Gent. 39,10; la. 17,85; m. c. 26,17; 83 12
Lebanon, 1st so. gent. 42,37; la. 48, 77; m. c. 8,16; Exeter so. 16,50; Goshen so. 84,34; 200 14
Lisbon, Coll. 27,16; Hanover so. 42, 60; 69 76
Montville, La. 28 56
Norwich, 1st so. gent 43,61; la. 30; m. c. 42,03; 2d so. la. 144,97; 5th so. m. c. 46,51; la. 99,95; s. s. for Mr. Tracy, Madura, 15,30; coll. in 2d and 5th so. 220,89; 643 26-1,410 98

Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Bridgewater, Cong. ch. m c. 6 40
Deerfield, C. Preston, 10 00
Holland Patent, Pres. ch. wh. cons. Rev. CHAUNCEY E. GOODRICH and Rev. JOSEPH ROSINKRANS, H. M. 100 00
Oneida Castle, Rev. W. B. Tompkins, 15 00
Utica, 1st pres. ch. m. c. 12 83; for Mr. Ayres, Ojibwa miss. 20; 32 83
Vernon, A friend, 2 09
Waterville, Cong. ch. m. c. 52 00
Whitesboro', La. miss. sew. so. 13 00—231 23

Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Albany, m. c. 1 25
Charlestown, P. H. 1; Mrs. B. 50c. 1 50
Craftsbury, m. c. 12 50
Derby, A friend, 1 00
Greensboro', Mrs. E. Cook, dec'd, 12 50
Holland, Cong. ch. 90c.; Rev. I. T. Howard, 5; 5 90
Salem, A fem. friend, 1 00
South Torrey, m. c. 3 75
Stanstead and Derby Line, United cong. 16 00—55 40

Penobscot Co. Me. Aux. So. J. S. Wheelwright, Agt.
Cherryfield, J. T. Moulton, 10 00

Pilgrim Asso. Ms. J. Robbins, Tr.
North Marshfield, Coll. 6 64

Plattsburgh & Vic. N. Y. Aux. So. L. Myers, Tr. 300 00

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Kingston, Mrs. A. A. Vernon, 10 00
Providence, Benef. cong. ch. and so. (of wh. for *James Wilson, Mary Wilson, Mark Tucker, Harriet S. Tucker*, and *W. J. King*, Ceylon, 100; W. J. King, for *Sophia Hall* and *Elizabeth King*, 40; H. S. Dyer, for *Benjamin Dyer*, do. 20; E. D. Rathbone, for *Emily Manton Jones*, do. 20;) 591,87; High-st. fem. miss. so (of wh. for *Olive Chapin*, Ceylon, 20;) 123,89; gent. 6,50; Richmond-st. cong. ch. 259; 981 26—991 26

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Atkinson, Cong. ch. m. c. 20 00
Deerfield, Cong. ch. and so. wh. and prev. dona. cons. JOHN EASTMAN an H. M. 50 00
Derby, 1st cong. ch. and so. m. c. 29 00
Exeter, 1st par. to cons. Rev. ROSWELL D. HITCHCOCK an H. M. 81 25
Greenland, Cong. ch. and so. 31; Rev. S. W. Clark, 10; 41 00—221 25

Rutland Co. Vt. Aux. So. W. Page, Tr.
Castleton, Gent. and la. and chil. 185 00
East Rutland, Gent. 18,50; m. c. 6, 65; la. 50c. 25 65
Tinmouth, Rev. C. Clapp, 11 60—222 25

St. Lawrence Co. N. Y. Aux. So. H. D. Smith, Tr.
Helena, Pres. ch. m. c. 7 00
East Stockholm, La. 4 50
Ogdensburgh, Pres. ch. 25 00
Pierpont, Cong. ch. 3 00
Potsdam, Pres. ch. 59; Rev. A. Brainard, 10; 69 00
South Canton, Cong. ch. 3 00
West Potsdam, do. 1 27
112 77
Ded. paid by aux. so. for printing, 3 00—109 77

Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Sandwich, 10 59

Taunton & Vic. Ms. Aux. So.
Fall River, Central ch. (of wh. to cons. BENJAMIN EARL an H. M. 100; JOSEPH DURFEE 100; Mrs. DELANO B. DURFEE 100; wh. cons. them H. M.) 400,07; juv. sew. cir. 5; 405 07
Pawtucket, m. c. 151; la. (of wh. for *Constantine Blodgett* and *Hannah M. Blodgett*, Ceylon, 40;) 85; 236 00
Seekonk, Miss Huldah Hunt, dec'd, 100 00
South Attleboro', Cong. ch. and so. 32,84; m. c. 19,66; 52 50
Taunton, Trin. cong. ch. and so. to cons. BENJAMIN C. HATCH an H. M. 100 00—893 57

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Somers, Anna Chapin, dec'd, by Oliver Chapin, 200 00
Union, Cong. ch. 5 00—205 00

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 1,129 00

Washington Co. N. Y. Aux. So. M. Freeman, Tr.
Whitehall, Ann. coll. 171,53; m. c. 100; s. s. for s. s. in Oroomiah, 6,11; 277 64

Watertown & Vic. N. Y. Aux. So. A. Ely, Tr.
Rutland, Ch. 8 00
Watertown, 1st ch. coll. 119,70; m. c. 80; Miss Bailey, 2; 2d ch. 65; 266 70—274 70

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Brownhelm, 6,31; E. L. Goodrich, 10; chil. 15c; Charleston, 3; Cuyahoga Falls, 13, 90; Elyria, 43,66; Euclid, 1,25; Freedom, 12,11; Hudson, Wes. Res. college, 11,08; Huntington, Two col'd lads, 70c.; L. M. S. 2; la. sew. so. 2,63; Kingsville, 9; Medina, 5,21; H. G. B. 10; H. K. 5; Mrs. A. L. K. 5; Streetsboro', 5; Vienna, 9,10; Wellington, 4,63; 159 73

Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
Brooklyn, Gent. 65,73; la. 78,09; m. c. 35,62; s. s. 12; ded. exps. 1,25; 190 19

North Woodstock, Cong. ch. and so. 121,85; A Penuiman, 50; 171 85
South Woodstock, Gent. 23,75; m. c. 10,68; 34 43—396 47
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Canterbury, 1st evan. so. m. c. and coll. 65 00
Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.
Chester, Cong. so. 12 81
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Lebanon, Cong. so. to cons. Rev. Morris Holman of York an H. M. 50 00
Sanford, Fem. miss. so. for *John Storer*, Ceylon, 20 00—70 00

Total from the above sources, $15,524 85

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 30 00
Albany, N. Y. 4th pres. ch. 50 00
Andover, Ms. Mrs. S. Farrar, 5 00
Avon, Mich. Cong. ch. m. c. 3 00
Babylon, N. Y. Pres. ch. m. c. 18 58
Batavia, Ill. Cong. ch. 18 00
Bazetta, O. P. Meek, 12
Bennington, Vt. N. Swift, wh. cons. Rev. J. J. Abbott an H. M. 50 00
Brighton, Ms. Evan. cong. ch. and so. wh. cons. George Holbrook of Watertown, an H. M. 152 62
Brooklyn, Mich. L. Bennett, 20 00
Caldwell, N. J. Pres. ch. 37 00
Cambridgeport, Ms. 1st evan. cong. ch. to cons. Benjamin Bigelow an H. M. 100 00
Carlisle, Ms. Evan. so. 25 43
Chelsea, Ms. Winnisimmet ch. and so. m. c. 34 55
Chicago, Ill. 1st pres. ch. 50 00
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Concord, Vt. C. J. 5 00
Dalton, N. H. Cong. ch. 7 62
Demopolis, Ala. Mrs. H. Cook, 2 00
Doaksville, Choc. na. m. c. 25 81
Dover, N. J. Pres. ch. wh. cons. Sidney Breese an H. M. 105 00
E. Cambridge, Ms. Evan. cong. ch. m. c. 5 00
Elizabethtown, N. J. 2d pres. ch. wh. cons. Rev. David H. Pierson of Elizabethtown, and Rev. Charles M. Oakley of Millville, H. M. 500 00
Elkton, Md. Pres. ch. s. s. for J. J. Lawrence, 5 66
Fort Towson, Choc. na. m. c. 56,50; G. Loomis, U. S. A. 66; a friend, 5; 127 50
Harrisburg, Pa. Pres. ch. 170; m. c. 30; 200 00
Henry, Ill. Rev. H. G. Pendleton, 2 50
Hillton, Va. E. H. Thurston, 2 00
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Kingsboro', N. Y. S. G. Hildreth, to cons. Miss Electa A. Hildreth an H. M. 100; W. J. Heacock, 10; Miss C. P. 2; 112 00
Lewis, N. Y. Cong. ch. 5 00
Madison, N. Y. Cong. ch. m. c. 7 18
Madison, N. J. Pres. ch. m. c. 72,04; juv. miss. so. 5; 77 04
Malden, Ms. La. benev. so. for ed. Nestorian chil. 20 00
Manchester, N. Y. A friend, 5 00
Marshall, Mich. Pres. ch. to cons. Rev. John D. Pierce an H. M. 50 00
Mount Joy, Pa. 1st pres. ch. 6 00
Newark, N. J. 1st pres. ch. young people's miss. so. wh. cons. Miss Julia H. Nichols an H. M. 100; 3d do. J. C. 1; 101 00
Norristown, Pa. 1st pres. ch. 31 22
Park Hill, Ark. m. c. 3,37; A. N. C. 5,25; 8 62
Philadelphia, Pa. 1st pres. ch. T. Fleming, 100; I. M. M. 10; cash, 3; J. Kerr, to cons. Mrs. Elizabeth Kerr an H. M. 100; Clinton-st. pres. ch. L. W. G. 10; Dr. Harris, 5; C. S. 25c. 228 25
Philadelphos, 50 00
Platteville, W. T. Pres. s. s. for sup. of Mr. Fletcher, Ceylon, 3 25
Rahway, N. J. 1st pres. ch. 30 00
Saratoga Springs, N. Y. Pres. ch. R. H. Walworth, to cons. Clarence Jenkins of New York an H. M. 150; W. L. F. Warren wh. cons. Mrs. Caroline S. Carpenter of Newburgh an H. M. 100; G. W. Davison, 50; Mrs. Miles Beach, 25; N. B. Doe, 25; M. L. North, 20; Rev. A. F. Chester, 10; N. E. Y. 10; J. S. 10; S. E. B. 10; coll. 67,06; m. c. 89,89; juv. miss. so. for *Albert T. Chester*, Ceylon, 20; (of wh. to cons. Nicholas B. Doe, Nicholas E. Young and Benjamin Bacon H. M. 300;) 586 95
Savannah, Ga. La. African sew. so (of wh. for ed. of *William Freeman*, W. Africa, 20;) 82 00
St. Thomas, U. C. Mrs. E. D. Johnston, 22 00
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Sparta, N. J. Pres. ch. 40 00
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Troy, Pa. S. W. Paine, 7 00
Turner, Me. Cong. ch. 12 50
Umlazi, S. Africa, G. A. Durnford, 60,84; a soldier, 48c. 61 32
Vermontville, Mich. Cong ch. 19 41
Washington City, D. C. 1st pres. ch. miss. so. 138,27; Potomac s. s. 2,35; 4th pres. ch. 29,04; 169 66
Wells, Pa. Pres. ch. 3 31
Whitefield, N. H. 7 58
White Water, W. T. m. c. 5 00
Worcester Co. Ms. A friend, 100 00

$19,246 30

LEGACIES.

Andover, Ms Elizabeth Foster, by J. H. Barker, Ex'r, 560 00
Caldwell, N. J. Caleb Crane, by M. P. Crane, Ex'r, 50 00
West Hartford, Ct. Mrs. Hannah Gridley, by S. Terry, (prev. rec'd, 946,06;) 108 00

$718 00

Amount of donations and legacies acknowledged in the preceding lists, $19,964 30. *Total from August 1st to March 31st,* $185,347 65.

DONATIONS IN CLOTHING, &c.

Boston, Ms. Doct. Sewall's plates, fr. C. Wright, for Sandw. Isl. miss. 45 00
Freedom, O. Clothing, &c. fr. ladies, 3 75
Huntington, O. Shoes, fr. M. L. Sage, 1,87; clothing, &c. fr. la. sew. so. 16,25; 18 12
Ipswich, Ms. 25 cop. "Young Christian directed," fr. Rev. E. Kimball.
Lebanon, Me. A bundle, fr. sew. cir. 21 00
Lee, Ms. A cask, fr. ladies, for Good Water, Choc. miss 39 00
Lowell, Ms. A barrel and half barrel, for Miss Tilton, Choc. miss.
Middleboro' Ms. A box, for Mrs. Scudder, Madras.
Newport, N. H. A box, fr. la. char. sew. so. for Mr Rowell, Sandw. Isl.
New York City, A box, fr. la. of Dr. Hutton's ch. for Mrs. Poor, Ceylon.
Wellington, O. Boots and shoes, fr. J. S. Case and wife, 7 00
West Bath, N. H. A box, fr. fem. benev. so. for Mr. Willey, Cher. miss.
Whitesboro', N. Y. 24 shirts, fr. la. miss. sew. so.

Individuals in Constantinople have given $161,70, for repairing the chapel, and $148,87 to supply clothing, &c. to charity students in the two boarding schools.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. BALDWIN, OCTOBER 6, 1845.

The Church at Lahaina—Increase.

THE station at Lahaina is becoming a post of very great importance, in consequence of its being so frequently visited by vessels of different nations, engaged in the commerce or the fisheries of the Pacific. While this circumstance operates favorably, in some respects, upon the interests of the natives, it multiplies their temptations and their perils, and increases the toil and solicitude of the missionary. The ordinary labors of the station, as at present performed, are two preaching services on the Sabbath, two Sabbath Schools, one for children and one for adults, and a Bible class for both. On Wednesday afternoon there is a lecture; on Monday afternoon, a general prayer meeting; on Saturday afternoon, a church prayer meeting; on Thursday afternoon, several female prayer meetings; and on Friday afternoon, a singing school. The remaining afternoon is generally devoted to occasional or sectional meetings. The attendance upon the exercises of the Sabbath, Mr. Baldwin thinks, has been rather larger during the past year than in previous years; and for the six months prior to the date of this letter, the place of worship was decidedly better filled, although the King and Chiefs, with their trains, had gone to Oahu.

It will be seen from the following pages, that the Lord has not withholden his blessing from the appointed means of publishing his truth. When we take into consideration the difficulties of such a station, we cannot but feel grateful to the great Head of the church for his marked and most gracious interposition.

The church connected with this station has about eight hundred members; about six hundred of this number belong to the village of Lahaina, and two hundred are connected with the out-stations. There have been very few cases of discipline; a few, long under censure, have been excommunicated. So far as I know, none of these absent themselves from public worship; some, in fact, are more regular than they were before their excommunication.

A goodly number of our communicants appear to have been always engaged in religion. Many of them have urged me, for two or three years past, to hold a protracted meeting. Until this year, however, I have not yielded to their wishes, partly because of the confusion occasioned by the visit of three or four hundred ships, every year; partly because of the pressure of medical duties, which frequently oblige me to go to other stations, but most of all because, being alone, I could not sustain more than the ordinary labors.

That these labors have been blessed, and that the gospel has been taking a stronger and stronger hold on the people, we have abundant evidence in the pretty universal estimation in which religious

institutions are held. The sentiment also seems general among our people, that the nation can never prosper except as far as the principles of the gospel prevail. In view of the innumerable difficulties which have lately pressed upon the government, it is a common remark of those in the church and those out of it, that none except the pious can so govern as to keep the nation out of trouble. We also see the evidence that a blessing has attended our labors in the reformation of individuals. The work of conversion has, I trust, gradually advanced, for some years past, in this part of the field. Many whom I knew, two or three years since, as worse than doubtful characters, are now regular in their attendance on religious worship; and many of them, I would fain hope, are truly pious. I see much on every side to cheer us in our work; but I always wait to see what is the fruit of hopeful conversions. For one I am never captivated with promising appearances in a heathen land; but I always take it for granted that fair promises are more easily blasted here than in a land of greater knowledge and more settled habits. I do not think that we should ever be hasty in gathering into the church.

In the year 1844 I admitted none to the church under my care; not because I had not my eye on many who, I hoped, were pious; but because I was often absent from the station, and did not feel sufficiently acquainted with them. Last spring I received twenty-seven who belonged to Lahaina; last week I admitted one hundred and twelve, also belonging to this place. Some of these, I trust, have been pious for three, four or more years. But I have waited until their characters have become developed and known. I have little fear of their relapsing again into wicked courses. I have lately visited all our out-stations. At Lahaina and the out-stations, there still remain about a hundred and fifty condidates for the church, whom I expect to admit the present year.

Day of Fasting and Prayer—Protracted Meeting.

The interest of the congregation in the truth has apparently been on the increase for a number of months. Last summer, however, there were more visible and encouraging indications of the divine favor.

The tenth of June was designated as a day of fasting and prayer, on account of troubles in the Islands and from abroad, which seemed to threaten the very existence of this little nation. Great interest was taken in the occasion by the church and by others. We spent most of the day in prayer and exhortation at the meeting-house, (which was filled,) except that two hours were devoted to a sermon. Many attended the service whom we have not often seen in a place of prayer. At the close of the day, a person of this description, a man of some talents and distinction, one who had lived far from religion, went home, called all his household together, a great company, and told them, "The teacher says we must pray. So we must, for the nation and for our own souls; for we are all in the road to death." He then prayed with them; and it was so strange a work for such a man, that his acquaintances at first thought him crazy. He has been long addicted to such vices as are still common in the land, such as awa drinking, tobacco smoking, card playing, gambling, licentiousness, &c.; but since that time he has been serious, and frequents only the society of the pious. Whether he is really converted or not, I do not know. He evinces a strong determination to forsake evil and turn to the Lord. I did not become acquainted with his feelings till some weeks after the day of our fast. In the mean time other cases of seriousness were coming to light. In fact it was a common saying that all the *hoomalokas* (stupid unbelievers) were turning to the *pono*.

As Mr. Forbes happened to be at Lahaina, Mr. Baldwin considered it a favorable opportunity for holding a protracted meeting One of four days' duration was held, therefore, commencing on the nineteenth of August. Mr. Forbes assisted in the services of the occasion.

During this meeting our house of worship was filled, three or four times each day. The congregation was attentive and solemn. There was nothing, however, to distinguish it from our ordinary congregations, except that the exercises were regularly attended by an unusually large number of the most hardened individuals, such as excommunicated persons, native sailors who have been on foreign ships, and who, as a class, have always been the most inveterate card players, gamblers, drinkers, and panders in licentiousness. Others also who had been notorious for iniquity, were always present; many of them sought opportunities for private conversation. Their

general story was that they had had property, but it was all wasted on tobacco, awa, rum, women, and to pay the fines of the land; the way of transgressors was hard, and they were convinced that there was no such thing as having even the comforts of this life except by turning to the Lord.

This protracted meeting was evidently the means of much good. We could easily perceive, during its progress, that the feeling among the people was becoming deeper and more general. Since its close, besides the ordinary meetings, we have kept up frequent sectional meetings, and obviously with good effect. Such meetings, being more familiar, allow us to deal more directly with individual cases, to descend to personal conversation, which, though addressed to one, is often the most effectual preaching to all.

I think the religious interest has increased, both among church members and others. Not a few of the church and others, I think, spend many whole nights in prayer. When I found lately that some were in the habit of assembling for this purpose at all hours of the night, I gave my advice against such assemblies; but requested them, if they had a spirit of prayer, to pray at their own homes.

This excitement has taken a powerful hold on some whom we had considered the most hopeless persons, and who, we hardly had faith to hope, would ever be brought into the fold of Christ. Many such seem now zealous in serving God. Whether they are already converted, or whether they will eventually prove Christians or not, they seem now to be doing good to others. Some of the very dregs of society have been brought out, such as the people often say they had known only as beasts. One such I requested, in one of our meetings, to state what he had known of the benefits of sinning. He was soon on his feet, and said, "Here am I in a religious meeting, where I have not often been before. I gambled away all my property and all my clothes. I then staked my wife and children and lost them." Such a fact, one would think, would make gamblers in more enlightened countries blush.

Remarkable Changes—Influence of Sailors.

In several of the worst neighborhoods of Lahaina we have been requested to hold religious meetings; and the leaders in such requests are the very men who have been, in those places, leaders in wickedness. To our people who have known them only as afraid of the light, they seem to be objects of wonder and astonishment; and they are a wonder and astonishment to themselves. Their voices have never been heard on the subject of religion; but now they can speak boldly for Christ. God grant that they may not return, like the dog to his vomit, and that their mouths may always be open to plead the cause of truth and righteousness!

In one of the meetings mentioned above, in a part of the town which is the resort of sailors and full of licentiousness, Mr. Forbes and myself called on all who had led licentious lives, and were now determined to seek the Savior, to rise. About fifty females, mostly young, arose and pledged themselves to follow pollution no more. A few seemed serious; but the most seemed hardly aware that the wrath of God was abiding on them. We fear that few of them will withstand the snares of the sailors. How many dismal agents the devil has to do his work!

Notwithstanding the encouragement which Mr. Baldwin has lately received in his work, his hopes are mingled with trembling and many apprehensions. After perusing the following statement we can readily understand why he should indulge in such apprehensions.

Deep as is the stain of heathenism, our greatest fears are not occasioned by the temptations which these semi-heathen will present. They arise rather from the darker doings of whiter faces. When the Spirit appeared among us, and when we held our protracted meeting, there was scarcely a ship in port; but now we have between fifty and sixty ships at anchor before our doors. Our streets are full of sailors; our whole village, I might rather say, is full of them. The place is full of noise; and sailors in these ends of the earth are not always ashamed of that which is abominable; nor are they always detected when guilty of that which is abominable.

Rum is sold, with some secrecy, in probably more than fifty places. This makes all the wicked who drink it raving mad. It fills the streets with profaneness; it breeds confusion and every evil work. One whaling captain is said to have sold, a few weeks since, twenty barrels of liquid fire at this port; but he is a consistent man, for he is fast poisoning him-

self to death as well as his fellow-men. Another captain had eight barrels of New England rum for sale, neatly marked, in legible characters, "Paint oil;" and he, strange to tell, is from that blessed land of steady habits, and is a member of a respectable Christian church; and, moreover, he passed one long evening with us, and all of it was spent in religious conversation. When the would-be godly do thus, what may be expected from those who openly profess wickedness? But this is far from being the lowest or most degrading tale that is known or told of this unfortunate man in this place. Still we must not charge upon sailors all the evil that is practised by foreigners in these islands. Some who reside here have evidently come without their consciences. It is a common saying among such that they have hung up their consciences on Cape Horn.

More might be added on this head; but this is quite sufficient to show how many and what formidable difficulties we have to contend with. What effect all this noise and business and confusion and iniquity will have on the feeling that still exists among the people, is yet to be disclosed. It would almost seem as if even a genuine work of the Lord could not go forward, where there were such powerful means of diverting the minds of a simple hearted people. Certainly there can be no hope except in the power of prayer.

Education—Civilization.

The cause of education in this portion of the Islands is onward. All the children are gathered into schools. But the regularity of their attendance, the government of the schools, and the efficiency of the teachers, are never what we could wish. All the teachers have been assembled at the station for four months past. They were superintended by myself, and taught mainly by a native, a graduate of the seminary. For the past month Mr. Forbes has instructed them. We have now large maps of the world for all our schools; and we expect that hereafter geography will make a larger part of the children's education.

Some idea of the progress of the natives in civilization may be obtained from the following statements.

For two or three years past, including spring and fall, we have had nearly four hundred whale ships here annually to recruit. These are to be supplied with water, hogs, goats, bananas, melons, pumpkins, onions, squashes, sweet potatoes, yams, turkies, ducks, fowls and beef, all which can be had in abundance; but the greatest article for which they come is Irish potatoes, which grow plentifully in the interior of this island. This demand for the produce of the Islands encourages industry; and it brings in clothing and other necessaries for the people, and makes money more abundant on this than on other islands. Most of the wealth, however, gained from all this traffic, goes into the hands of foreigners. Still enough is received by natives to enable them to improve their mode of living. Such improvements are constantly going on among us. Among our three thousand people, there is already a considerable number of comfortable stone houses; there are also one hundred or more built of adobies (dirt bricks dried in the sun). About one hundred and fifty families eat at the table in our style; this is a great change from the native mode of eating on mats. Many sleep on foreign bedsteads, or rather bedsteads made in foreign style; and many have a pretty good supply of chairs, of cooking utensils, and table furniture. Some of them have also clocks in their houses, or other time-pieces.

Last spring, at the dedication of a sectional meeting-house in this place, myself and family attended a feast, at which two hundred common natives sat down and ate at the table. Lately they renewed the feast, and there were, I judged, about three hundred and fifty natives who all ate in the same style. This is an unheard of thing among common natives at the Sandwich Islands. We hope it is a token for improvement in many things.

LETTER FROM MR. HITCHCOCK.

Liberality of the Natives on Molokai.

THE reports from Molokai have been more favorable of late, than from most other parts of the Hawaiian Islands. Its proximity to Lahaina gives it all the advantages of a good market, while its secluded position preserves it from many of the temptations and dangers which beset the natives living in or near the sea ports. Thus Mr. Gulick, in a recent letter, represents the progress of civilization on this island as very perceptible. "The increase of temporal comforts among our neighbors," he says "is very obvious and cheering. This is most apparent in the public as-

sembly on the Sabbath. There are very few men or boys who have not a decent shirt and trowsers, and still fewer women who have not a comfortable gown or frock of foreign cloth; and many of both sexes are well dressed. The change in their houses is less conspicuous; but here also there is a manifest improvement. They are beginning to own bedsteads, tables, chairs and clocks. Horses are quite common, and some own cattle." Mr. Gulick also thinks the schools in Molokai the best which he has known in the kingdom.

The extracts which follow, accord with the previous accounts from this field. The letter of Mr. Hitchcock, from which the first of these extracts is taken, is dated October 13.

I herewith forward you a contribution of one hundred dollars from the Molokai church to the Board. The donors wish it to be appropriated to the education of a girl in the female seminary at Ceylon. If the scholars are named by the donors, let her be called Rebecca Howard. Our people are poor. Whatever they do for the cause of religion, either at home or abroad, they do out of their extreme penury. But they have already made sufficient proof of active benevolence to satisfy them that nothing is lost by giving to the Lord. Heretofore their donations have not been very systematic, and of course they have been of no great amount. The hundred dollars which they now send you, is the fruit of the monthly concert for about one year. They are adopting a system of contributing which will I hope insure more. It is to be hoped that by extending their charities to distant lands their views will expand, and that they will be the more ready to help themselves.

In addition to this contribution,—which has been mainly the result of braiding mats and bringing wood on their backs from the mountain, a stick at a time,—our people have subscribed more than four hundred dollars for our support the present year. Half, or nearly half, of it is already paid. Besides which they have to pay for the schooling of their children, together with exorbitant taxes to government; so that it is a fact that they are ready to do above their ability. This is not because they are any more disposed to be charitable than Christians in other parts of the world; but because they have been taught that the giving of their property to the cause of benevolence is as indispensable to their Christian character, as to pray or to comply with any other demand of the gospel.

In addition to the above contributions, the people are engaged in erecting a permanent house of worship, one hour and a quarter's ride from the station, sixty feet by thirty. The inhabitants of that district are now obliged to come to meeting a distance of from nine to twelve miles, over a bad road. When their new house shall be finished, they will no longer be under the necessity of going so far to hear the gospel. But the promptitude and cheerfulness with which, for many years, they have attended the house of God, notwithstanding the distance, would surprise you.

I am not without the hope that the time is not far distant, when the funds of the Board will cease to be needed for my support and for that of Mr. Andrews. We shall hasten that time as fast as possible.

I am happy to say that though we have had no general revival during the current year thus far, in all other respects the affairs of the mission have been in a very encouraging state. The house of God has been well filled on the Sabbath. Sabbath schools, both for adults and children, have been prosperous. Common schools throughout the island were never so prosperous or efficient as at the present time. We have no cause for despondency but in our own unfitness for the great work.

Increase of the Church.

The following extract is from a letter which has no date. It was probably written soon after the foregoing communication.

Our new meeting-house, one of the finest and most pleasant at the Islands, is well filled every Sabbath. Our average number of hearers is about eight hundred. Nearly the same number hear the Wednesday sermon, in three different places. We have a weekly meeting at the station for those who are seriously disposed, which is at present attended by from sixty to seventy persons. Some of these give evidence of a change of heart; and all of them possess peculiar advantages for making progress in the knowledge of the truth. On the first Sabbath of the present month, forty-eight members of both sexes were added to the church. Most of these became hopefully pious in connection with a protracted meeting, held at an out-station last December.

Including those just mentioned, one hundred have been admitted to the communion of God's people since the commencement of the present year. The church now consists of between seven and eight hundred members in regular

standing. It may be said of them, in general, that they yield a willing obedience to the requisitions of the gospel, so far as they are enlightened with regard to them; but their ignorance, and what remains of the effect of a heathen education, are sources of many evils, which are not to be found in more favored churches. Were you on the ground, however, to witness the power which the gospel has over the general mind of the people, you would doubtless be more surprised at its amount than at the evils which it has hitherto failed to overcome.

The time has been when the great desire of the people to profess religion might be imputed to superstition or to mere curiosity. But that season has passed by. Those who now enter the church, have had abundant experience of the nature of the requirements which the gospel makes upon all those who believe it; and they are most distinctly told that, by entering the church, they will expose themselves to sacrifices from which the wicked think themselves exempt. They see that those who make no pretensions to religion, are free to seek their own welfare, without being called upon to contribute to charitable objects or to the support of teachers, while they escape all the other burdens involved in making a religious profession. Still they not only incur these responsibilities voluntarily, but they actually bear the burdens to which I have referred. Part of our congregation live twelve miles from the station. But, notwithstanding the road is extremely hilly and obstructed by ravines, they meet with us statedly once a month, and a part of the congregation, only three miles nearer, come twice each month. The amount of their contributions to public and charitable objects, when viewed in contrast with their more than abject poverty, would hardly be believed were it known. Within a little more than three years, this church has built a place of worship, worth more than four thousand five hundred dollars, purchased a bell worth nearly two hundred, subscribed more than four hundred for the support of a missionary, of which they have paid, within the last seven months, nearly two hundred dollars. Besides doing considerable for the poor in the midst of us, they have raised, as I have already informed you, in a little more than a year, one hundred dollars in cash for the support of a scholar in the Ceylon female seminary. If the widow and the blind, the aged and infirm, are destitute of houses, the portion of the church in which they are found, erect dwellings for them gratuitously. All the assistance received from abroad for their meeting-house does not exceed four hundred dollars. I mention these things as a proof that the gospel has had a remarkable effect upon this poor and ignorant people.

But the demand upon their property and labor is not the most trying thing to which members of the church are obliged to submit. All the communicants are required to attend the Sabbath school; and all who can read, are expected to commit to memory verses in the Bible that they may recite them in the school. This, together with the fact that all the members are expected to attend divine worship and prayer meetings, constitutes an amount of sacrifice too great for any to make who are governed only by worldly motives.

LETTER FROM MR. LYMAN, OCTOBER 20, 1845.

Boys' School at Hilo.

A CONSIDERABLE portion of Mr. Lyman's time is devoted to a boarding school for boys, which appears to be in a flourishing condition. "Though its progress may be slow," he says, "it is certainly and steadily onward. In various ways it elevates, in a small degree, the character of many families and schools; and they, in turn, continue to elevate the character of the institution."

During the year thirty of our former pupils have been dismissed, seventeen of them to enter the mission seminary, and most of the others to engage in teaching. Those who entered the seminary had been members of this school from two to four years; the others had been with us from two to six years. All were better acquainted with the branches taught in the Hawaiian schools than the average of native teachers.

Of our present pupils, twenty-three entered with those who are now at the seminary, and were prepared to join that institution last June, if more could have been received. They have been instructed in some branches seldom taught except in the seminary. Nineteen of them have advanced more than half through the translation of Bailey's Algebra, and are going on well. In July we

received, from different parts of the island, thirty-four new scholars. The whole number in the school at the present time is fifty-nine, of whom thirty-five are church members. Their general conduct has been the same as in former years.

Two graduates of the seminary are employed as assistant teachers. One of them was a pupil in this school before entering the seminary; and he was then a member of the theological class, till it was broken up by the decease of Mr. Dibble. He renders very valuable aid. The other is from another island; he sustains a fair character as a professor of religion, and does as well as we could expect.

My connection with this school places me in a central post of observation, in reference to the progress of education on Hawaii. The advance made within the last five years is very considerable. The efforts of the government to promote education have been a great benefit to the cause. Though the schools may not have been so well managed in some respects, as they were when under missionary direction, they have been kept in existence, and knowledge, among both teachers and pupils, has increased. It should be remembered too that the government took them under its patronage and direction just at the time when it had become impossible to sustain them as had been done previously, or by any means which the mission could command. It is nevertheless true that, as a general fact, the schools have made little or no progress during the last year. Should the present session of the Legislature close without adopting some new measure to revive them, a large number will at once become extinct. At the same time the present school law, if promptly executed, would resuscitate and place them in vigorous operation. The great obstacle to the execution of the law here, is the course pursued by the tax gatherers. By a note from Mr. Wylie to General Miller, it appears that Mr. Richards has been appointed Minister of Public Instruction. If the schools come under his direction, and the government furnish all the facilities allowed by the present law for sustaining them, I see nothing to prevent their slow, but steady and certain progress.

After remarking that Hilo had been visited, since July, by two English and three American ships of war, and also by one French and thirty-one American whale ships, he proceeds as follows:

We have had considerable intercourse with the commanders, officers and men of all these vessels; and I am happy to say that most of it has been of a very pleasant character. From Commodore Sloat and Commander Montgomery and their officers, we received many evidences of their interest and regard. By the other naval officers we have uniformly been treated with polite attention. Sir Thomas Thompson called upon us every day while he was here, and Admiral Seymour, though but a few minutes on shore, with the exception of the time occupied in his excursion to the volcano, sent a doubloon to each of the two boarding schools. In the whaling fleet are many who delight in doing the missionary a favor.

The day for the open and unblushing encouragement of iniquity by captains and officers in these ports has, we trust, gone by. There are also, as there always have been, many estimable men among the foremast hands. On board of the whale ships, however, I fear the number does not increase. How can it, when the main object of the year is pursued on the Sabbath, just as on any other day? It ought to be known in the United States, that something like ninety-nine in a hundred of all whale ships, when at sea, attend to the great business of their voyage on all days alike. It ought to be known too that there is no more necessity for violating the Sabbath in this employment than there is in that of the merchant, the mechanic or the farmer. Whatever pretences there may be of honoring the Sabbath, (for, excepting a few whose consciences were troubled, I do not recollect a single captain or officer, with whom I have conversed on the subject, that has not told me that they were very particular to do no unnecessary labor on this day, except the taking of whales,) there are few of these ships on which a conscientious man, brought up in a Sabbath keeping community, can take his first voyage without feeling that the day of sacred rest is almost unknown.

I need not say that religious and moral principle is not likely to be strengthened in such circumstances. Piety, if there be any, usually becomes sickly. This is true even of those ships which have for their captains and officers religious men, and on board which revivals are enjoyed and several hopefully converted on the passage out. Even on such ships, after one year's Sabbath whaling, religion sometimes comes to be a thing that was, but

appears no longer to exist. Perhaps it is not too much to say, that this recklessness in regard to the Sabbath which is shown by most of our ocean visitors, more than anything else in their character, makes us dread their influence upon this people.

Must this evil remain? Will ship owners, members and officers of churches in New England and New York, continue to send out their ships, requiring or even allowing them to pursue the great work of their voyage on the Lord's day? Shall captains and officers, brought up in the business, who deem the practice wrong and in no sense necessary to the success of a voyage, feel compelled to pursue it or retire from the business? Shall conscientious young men, who ship expecting that the Sabbath will go with them, be compelled to appear to disregard it, or be charged with aiming to excite disorder and insubordination?

LETTERS FROM MR. CLARK.

The Church at Wailuku.

THE first of the letters from which the subjoined extracts have been taken, is dated October 24, 1845. The facts which it reports, furnish conclusive evidence that God has blessed the labors of his servants in that portion of the missionary field.

Since my last letter, one year ago, fifty-five persons have been admitted to this church on profession, and eighteen by letter. Thirty-two have been suspended, and twelve previously suspended have been restored to Christian fellowship. Fifty-one children have been baptized, and eighteen now stand propounded for reception into the church. These statistics show a smaller number admitted to the ordinances of religion than during some previous years. The progress of the gospel, however, is not to be measured merely by the number who join our churches.

The effort making by this people to support their pastor, is a proof that the Word has not been preached in vain. Out of their deep poverty they have done all and more than I expected. It is now one year and a half since the effort commenced. At the close of 1844, two hundred and seventy-five dollars were reported to the Treasurer of the Board, as raised by this church for the support of their pastor. Since the first of January, three hundred dollars more have been contributed for this object, mostly in money. In addition to this, about fifty dollars have been raised as monthly concert contributions, which have been appropriated in various ways for the advancement of the kingdom of Christ; making in all, during the year and a half, six hundred and twenty-five dollars. Much the greater part of this has been in money. When the poverty of the people and the small amount of money in circulation are considered, this must be regarded as a large sum. There are very few individuals in the church whose whole property would amount to five hundred dollars. Persons who are not possessed of half this sum, pay five dollars a year for the support of their pastor. This is no small portion of the money which passes though their hands during the whole year. Will not the friends of missions take courage, in view of these facts, to give more liberally of their abundance to the missionary cause? What better proof that their contributions to this object have not been in vain? But this is not the only proof, as the lives of Bartimeus and Hawaii and many others abundantly testify. Since commencing this letter, we have been called to part with two more good men, who have done what they could. Others still remain, who, we have no doubt, will adorn the Savior's crown.

It is an encouraging circumstance that the number of useful native assistants at the Islands is gradually increasing. The work of preparing them for all the duties of the ministry, however, will require time and patience.

In regard to our native helpers, I may say that we greatly value even such as can now be obtained. My whole field is divided among some ten or fifteen of our best church members, several of them having been instructed in the mission seminary. They act as under-shepherds in their own small field, and render invaluable help to their pastor, with little or no compensation. The important outpost formerly occupied by Bartimeus, is now assigned to a younger man trained in the seminary. He has not been formally inducted into the ministry, but he acts as a licensed preacher in the particular field allotted to him. He has not the depth of piety and holy fervor of Bartimeus, but he has more knowledge, and a better disciplined mind, and perhaps equal facility in expressing his thoughts. I greatly value his labors.

Others both in the seminary and out of it, are becoming better qualified to act as helpers in the missionary work.

Under date of October 30, Mr. Clark wrote again, in answer to some suggestions contained in a letter which he had just received, in relation to the efforts made by some of the native churches to support their pastors. It is doubtful whether the time has come for urging this point, very strenuously, upon the attention of Hawaiian Christians. There is so much to be done for their intellectual and moral improvement, in various ways, that their slender resources are unequal to the entire burden.

I have avoided pressing the subject of my own support upon this people. The effort which they have been making, has been entirely spontaneous on their part. I have, indeed, instructed them in the duty of supporting religious institutions, and of giving for the extension of the Savior's kingdom in the world. And since they commenced their present effort, I have encouraged them to go on. I could not indeed well have done otherwise, if I had been disposed, without seeming to put a damper on the good work.

We have many native helpers who spend more or less of their time as evangelists; but we have not appropriated anything from the funds of the Board for their support. They are sustained, so far as is necessary at present, by the people; and when more is needed for this object, I have no doubt it can be obtained from the same source. It is well to allow them to aid our cause in the way which is most agreeable to themselves. They value the labors of their foreign teachers, and take an interest in contributing for their support. I think it best, therefore, to allow them to regard what they raise as doing so much towards the maintenance of their pastor. They are led, in this way, to see and feel their obligations to sustain the teachers of religion, whether foreign or native. They have heard the general truth on this subject, but the obligation has not come home to themselves; for their teachers have, in some way, been supported without any effort on their part. They have not been called to put in practice this requirement of the gospel; and this is one reason why they have been so slow to sustain their own native teachers. They are already beginning to feel a self-respect and independence which promises much good.

LETTER FROM MR. ARMSTRONG, NOVEMBER 11, 1845.

Church at Honolulu—King and Queen.

Mr. Armstrong first adverts to the mercies and the judgments which the Lord has sent upon the Sandwich Islands, since his last communication. Among the latter he mentions "an influenza which swept over all the islands, prostrating almost the entire population at once, and carrying off many to the grave and the judgment." Some of his most consistent church members fell victims to this disease. He also refers to the death of the late Premier, who was a member of his church. For a time she had dishonored the Christian profession; but during the last six months of her life, she professed deep repentance; and she died affirming her faith in the Redeemer. While she was on her death bed, nearly twenty thousand dollars came into her hands from the estate of the late Governor Adams. One tenth of this sum she immediately consecrated to the service of the Lord.

My congregation is much as it has been for years past; the house being well filled in the morning, and in the afternoon the congregation is divided, for the sake of exerting a wider influence, into three parts, which assemble in the three most populous parts of my field. This diminishes the congregation in the village; but, on the whole, it brings many more persons under the sound of the gospel. I am assisted in the afternoon by some of my best native helpers, and also by Mr. Richards, who has taken charge of the meeting at Waikiki, some three or four miles distant, which I hope he will continue to sustain. Both he and the people seem to be pleased with the arrangement.

The King and his court constitute a part of my congregation. His Majesty is not so constant in his attendance in the house of God as we could wish; and yet when he is there, he is one of the most attentive and circumspect hearers I ever knew among the natives, and always seems to be interested. Thus far, however, the truth seems to have made no saving impression on his heart; but he is, so far as I know, temperate in his habits and externally moral.

His Queen has been lately elevated to more consequence than formerly. She is now a member of my church in regular standing, and is in some respects an interesting woman. She has had but little education, and does not possess that commanding air that some of the female chiefs have had; yet her disposition is

amiable and obliging, and she is improving in a knowledge of men and things.

But high places are seldom favorable to the growth of the Christian character, and scarcely more so here than elsewhere. Not many mighty, not many noble, are called. The pomp and glitter and parade of royalty here, as in other countries, are too apt to bewitch the hearts of those who mingle in them, especially weak-minded persons, who have not yet learned that they are all vanity and vexation of spirit. Yet we have seen here persons of the highest rank as eminent for their piety as for the elevation of their station. By the grace of God, we may see such again.

"The chiefs as a class," says Mr. Armstrong, "were never more respectable in their general behavior than now; but they are low in point of piety." He thinks that this is owing in part to the example of foreigners.

Ministerial Support.

Mr. Armstrong next alludes to a topic which has been briefly considered in the previous letter of Mr. Clark.

This is a work which calls for immediate and constant attention among our people, and must be carried on with the greatest wisdom and patience in order to be successful. Our native professors, as a general thing, see spiritual things as yet through a glass darkly. Many of them are fickle, light-minded, and not well rooted and grounded in the faith of the gospel, although we hope that they have the root of the matter in them. Nine tenths of them are extremely poor, so much so as not to be able to live comfortably as to food, raiment, houses, &c. Their resources are not only very limited, but their taxes are heavy, considering their means; and what is worse than all, they lack economy, in the highest degree, in the use of the little money or property which they acquire. There is also, of necessity, such a disparity between their style of living and that of their spiritual teacher, as to render it difficult to make them see his need of any support. To call upon the congregation of Park-street church to support their pastor in the style of an English nobleman, would hardly appear more unreasonable, than for me, who live in a two-story, comfortable cottage, however plainly furnished, to call upon my people for a support, while most of them live in mere grass huts, with no furniture at all, save a few mats, calabashes, and here and there a sprinkling of tables, chairs and dishes.

But with all obstacles and dangers in view, I keep the subject of supporting the gospel constantly before the minds of my people, because I regard this as one means of elevating their temporal condition, to say nothing of the spiritual benefits to be derived from it. The effort to give something systematically for the support of their minister, will create a feeling of deeper interest and attachment to him, induce them to appreciate his labors more, and promote industry, economy, thrift, self-respect and independence among themslves.

The subject is profitable in another point of view. There is a strong tendency among my people to indulge in extravagance in dress, and to purchase things which minister more to their love of display or pleasure, than to their health, morals or real prosperity. In many cases this feeling rises to a complete passion. They will neglect their children, leave them without suitable food or clothing, refuse to purchase books, slates or stationery for them, and live in the meanest hovels, while their little income is expended in purchasing riding horses, costly apparel to adorn their persons, or some artificial ornament.

Neither is this counter current confined to those who are without. It prevails too much in the church; and, in order to counteract it, I find it profitable often to instruct them in regard to the proper use of money, and to plead the Lord's claim to a portion of what he bestows. This wakes up the conscience on the subject, and operates as a powerful check to the extravagance of those who profess to be the Lord's.

Much has been said in favor of increasing the artificial wants of this people, by way of promoting industry among them; but it should be borne in mind that such a people are very apt to attend to their artificial wants first. The American Indian will expend on tobacco, rum and beads, every thing he has; and a Hawaiian will first think of a fine broadcloth coat, a silk dress, shawl or showy bonnet, while he or she has not a decent bed to lie upon, is often destitute of food, and lives in the most wretched hovel. Hence the laws of nature are violated, ill health is engendered, and the progress of civilization only proves to be the progress of depopulation. I have carefully observed the operations of the unnumbered temptations thrown in the way of this people to neglect their real and

attend first to their artificial wants; (and barbarous and semi-barbarous nations are always inclined to do this;) and I have thought that this is one of the reasons why they decrease, and why other nations similarly situated have vanished away.

Progress in Civilization—Liberality.

But I would not have you understand that our people are making no advance in substantial improvements. This would be far from the truth. Good houses, with some suitable furniture, are becoming more numerous every year; better care is taken of property by many; children are provided for in the way of education; teachers are paid, and the morals of children are guarded with more care, in many cases, than in former years.

From October 1, 1844 to October 1, 1845, my people raised in cash for my support five hundred and seventy dollars, besides some few perquisites. The plan of obtaining contributions is very simple, and is as follows. At each quarterly communion, as the church members come forward to partake of the ordinance, they bring the amount which they intend to devote to the support of their pastor folded in a piece of paper, on which is written the name and district of the individual donor, and the amount of his contribution, and deposit it on the table where the elements are placed. (By the way this is the same table that was sent out by one of the churches in New Haven; it is a very plain, though elegant, mahogany oval table, and venerable for the associations connected with it. It is said that Dr. Dwight often stood by it, while distributing the sacred emblems of the Lord's supper.) By opening the pieces of paper on the table, I can transcribe the names, together with the amount contributed, into a book, and thus keep an exact account of all that is given and by whom. This record is occasionally read, and it has a good effect.

South Africa.

LETTER FROM DOCT. ADAMS, NOVEMBER 3, 1845.

Tour among the Zulus.

During last autumn Doct. Adams made an excursion among certain Zulus, who reside at a distance from the sea, and whom he had never before visited. The results of this tour are communicated in a letter from which the following extracts are made.

After visiting several settlements between the Umlazi and Ilovu rivers, I took a northwesterly direction, and, on the sixth day after I left home, reached a tribe called Amacunu, of which Upakade is the Chief. He was formerly subject to the Zulu King; but on the revolt of Umpandi, he crossed the boundary of the Zulu country, resolving to be independent. There are one hundred and twenty towns or villages in this tribe, and probably not less than six thousand people. The country occupied by them is rugged and mountainous, but very fertile in the valleys; and it lies upon a branch of the Tugela river, distant about seven days' travel with a wagon from Natal.

I arrived at Ukuvuka, the town where the Chief resides, on Saturday, and spent the Sabbath there. He was very friendly and hospitable; he presented a bullock for slaughter, and seemed desirous to make me as comfortable as possible. The people assembled on the Sabbath, and I addressed a large congregation, who listened, for the first time, and with much attention and apparent interest, to the truths of God's word. When I concluded, the Chief and several others came to me, wishing to have more particular explanations on some topics upon which I had remarked. They expressed a determination to keep the Sabbath, and wished to know how the day should be observed. One inquired if it would be right to go out of the gate of the town for any purpose; or whether they might be permitted to cook their food as usual on that day. When I intimated to the Chief that a missionary might come to live with his people, he eagerly inquired, "When will he come?"

On the following day Doct. Adams continued his tour, crossing the Tugela, and reached the first village of the Abatembu tribe after sunset. Having addressed the people in that part of the country, he rode to Inhlakanhlaka, the residence of Jobe, Chief of the tribe.

He is an aged man, and was the friend and companion of Senzangakona, the father of Tyaka. He was also a tributary of the Zulu kingdom until about the time of Dingaan's death, when he left the Zulu country with his people, and fixed himself in his present location. He is a man of large stature, well formed, and has a fine physiognomy. A long white

beard gives him quite a venerable appearance.

He expressed much pleasure at seeing me, also some surprise that I should have taken the trouble to visit him. After sending for a bullock for slaughter, and making other arrangements for my accommodation, he wished me to tell him the "news," and was very attentive while I spoke to him of the things of the kingdom of God. He once interrupted me to inquire if a missionary would not come and live with him, remarking to his attendants that it would be well to have a missionary, as they would obtain many fine things from him.

The population of this tribe I judge to be five thousand, inhabiting one hundred villages. The country is less broken and more fertile than that occupied by the Amacunu. On the next day, after addressing the people, I left on my return, accompanied for some distance by many of the inhabitants of the town, old and young, with the Chief at their head. The last words he said to me on parting were, "Come and build with me."

After a ride of three hours, Doct. Adams came to a considerable town, the residence of Joboza, the son of Jobe, who has nearly as much authority and influence in the tribe as his father.

I intended to proceed farther, but Joboza insisted upon my lodging in his town; and, without waiting for my assent, ordered a house to be prepared for me and my baggage put into it. I, therefore, felt constrained to remain, and improved the opportunity to converse freely with him and the people of the town upon the great theme of salvation. In the course of the evening, Joboza and several of his chief men entered my hut for the purpose, as they said, of speaking to me upon the subject of having a missionary come to live in their country. They urged the point with much earnestness, and promised, in case one should come, to turn out and make a good road for his wagon, and to assist him in building, &c.

This tribe furnishes a good field for a missionary, the Amacunu another, and the Amanguana, living higher on the Tugela, another. The latter tribe has also a population of about five thousand, and is distant from Port Natal about eight days' travel with a wagon. I passed through the Amacunu in returning, and spent another Sabbath with that tribe, and reached home in safety, having been absent seventeen days.

Vices of the Zulus.

In deciding upon the character and promise of this field of labor, the following statements should not be overlooked.

I have now visited the most important settlements in the Natal territory, and I imagine that the native population, embraced in the colonial limits, is between sixty and seventy thousand. We have probably said enough hitherto to convince you of the readiness of these people to receive missionaries, and of their willingness to hear their message; but perhaps we may not have said enough about their vices to give you a correct understanding of the difficulties with which we have to contend in endeavoring to evangelize them. In my last I mentioned briefly, and in general terms, some of their bad qualities, I will now give you a few more statements upon this subject.

1. This people are much addicted to intoxication. From the time of corn harvest until food becomes scarce, or from March until December, three-fourths of the year, *utywala* (native beer) is made in abundance, and the people are excessively fond of it. It contains a good proportion of the nutritive properties of the grain (Indian and Caffre corn) from which it is manufactured, and is about as intoxicating as strong beer. During the season of plenty, it is to be found in almost every house, and constitutes a part of the food of the household. The people of a neighborhood often meet together for beer drinking, and use the article to excess. The quantity they gulp down on these convivial occasions is enormous; and men and women become more or less intoxicated, not unfrequently so as to stagger and fall in going home, and sometimes so as to be entirely helpless. Their habits of beer drinking, and the excessive use of tobacco in the form of snuff, and of wild hemp, a more powerful narcotic which they smoke, have a besotting effect upon their minds, and, of course, render them less susceptible to the influence of divine truth.

2. This people are very licentious. I shall be excused from going into detail upon this subject. Perhaps it will give you a tolerable idea of their character in this respect, to state that the usages and opinions of Zulu society require chastity only in married women.

3. Lying and deception are very prominent vices of the Zulus. From their

infancy they are trained to these habits, which, consequently, grow with their growth and strengthen with their strength. Their intellects are more exercised in the various arts of deception than in any other way; and it is not surprising that many of them become adepts in it. They are, moreover, close observers of men and manners, quick in discovering weak points in those with whom they have intercourse, and they glory in being able to circumvent or cajole them. This habit of lying we find more difficult to be overcome in the children whom we receive into our family, than any other of their evil habits, and it causes us more anxiety and vexation.

Doct. Adams adds, however, "It must be said, in justice to this people, that they are less addicted to theft than many other savages; yet it is evident that they know how to steal, and some will do it very adroitly." Another remark which he makes in conclusion, is worthy of being kept in mind: "Bad as they are, they are not worse than other heathen; and not so bad as many tribes in South Africa once were, among whom the gospel has triumphed in a signal manner."

Constantinople.

LETTER FROM MR. HOMES, FEBRUARY 16, 1845.

Persecution at Nicomedia.

THE readers of the Herald will not have forgotten the deeply interesting communications from this station, which were published in the May number. The letters which have been since received, are of the same general character. In the midst of all the violence and injury which the native brethren have suffered, it is exceedingly gratifying to record their continued fidelity to their convictions and to their Master. The communications from our brethren which follow, will put the reader in possession of all the important facts in the case.

We have good news from Nicomedia. The persecution has broke out there also, but this is not the good news. It is the remarkable example of faith in time of trial, manifested by priest Haritoon. You will remember having seen him in Constantinople. After his return to Nicomedia, the temptation to conform to the customs of the church was too strong for him; he resisted the appeals of his conscience, and fulfilled all the duties of a priest, not sustaining, however, as he did two years before, a certain relation to the mission as a teacher in a female school in that city. He continued thus secretly a friend of the truth, his practices doubtless at war with his convictions of duty, till this new persecution began. Printed copies of the Patriarch's anathema, and his excommunication of priest Vertannes, were sent to Nicomedia, as well as to all other parts of Turkey, and read in the churches.

As the first result of the anathema in Nicomedia, a young mechanic was excommunicated. He is a person of much energy, but one who, a year since, during persecution, yielded to the persuasions and threats of his friends and the clergy, and confessed and joined in the mass at Easter; but he subsequently joined the friends of truth anew. After the excommunication he was turned out of his shop; and, not daring to attempt formally to exile him, they sent him up to the Patriarch at Constantinople. The captain who brought him, was required to carry him back again, the Patriarch merely saying, "Tell the Bishop that I have heaped upon him one excommunication more."

This young man,—who has contrived to leave his captain and find out his evangelical brethren here,—tells me that the next Sabbath after his own excommunication, priest Haritoon received the same blow. During the week, the Bishop, a former Patriarch, prepared for the priest a model of such a confession and retraction of his errors and departures from the Armenian faith, as it was supposed he had secretly been guilty of. This demand seems to have awakened deep thought in the priest, and God did not forsake him, but in a wonderful manner had mercy upon him. Although naturally one of the most timid men in the world, by the effect of divine grace on his heart, he was led to take, just at this crisis, that bold and open stand for the truth, which his conscience had told him to take years ago. As if he was performing penance for his past time-serving and weakness of faith, he took the roughest, hardest way of avowing his evangelical convictions and his trust in the one and only Mediator and Savior. Instead of signing a retractation, he drew up a document which was much more like a proclamation of his faith. It was conceived somewhat in this wonderful style: "Whereas I have been practising, up to this present time, the ceremonies of religion after the precepts and doctrines

of men, as found in the Armenian church, I confess my sin and am sorry for it. Hereafter I take, as the only foundation of my faith, the teachings of Christ and his apostles; and whatever cannot be established from the Bible, or is contrary to it, I reject." It is this triumph of the truth that has rejoiced our hearts.

As a consequence of his declaration of evangelical views, he was brought to the church on the Sabbath; the Bishop read his confession, and immediately pronounced him excommunicated and accursed. Then two priests, one on each side, violently tore from his shoulders his clerical garments, and the bishops and clergy with shouts cried out, "Drive the accursed from the church." And so he was driven from the midst of them, having his beard shaven, to be received, as we trust, forever in the arms of Christ, and to be a burning and a shining light among both the people of Christ in that city and also to his countrymen.

You must not be surprised if we speedily find ourselves obliged to call upon Christians at home, to aid the persecuted Christians who are not able to find shelter or bread amid their multiplied sufferings. And this, not only for Constantinople, but also for Nicomedia, Ada Bazar, and other places. Three families are living in the house we have taken in Pera, and twenty brethren find a home in the basement of Mr. Allan's. Three or four of those whom we regarded as brethren in Christ have made up with the Patriarch. But one, at least has returned, after yielding to the insidious demands made upon his conscience. After he had gone through the agonizing hypocrisy of promising with an oath, in the name of the Trinity, to conform to all the customs of the church, he was so overwhelmed on his return to his house, that he fainted and fell prostrate on the floor. And yesterday he was present at my preaching in Galata.

The evangelical brethren presented their petition yesterday to the Sublime Porte, which has been referred to the Grand Divan. And we feel assured that they will not dare to pass over it contemptuously, whatever other result may follow. We and our Armenian brethren feel happy and calm amid all this commotion; and they feel that they are called upon to act a high part for Christ.

In connection with the foregoing letter, it may be proper to refer to a "statement relative to the persecution of evangelical Armenians in Turkey," which has been sent by our brethren at Constantinople to various parts of Protestant Europe and America, and which has appeared in several of the newspapers. The object of this appeal is to procure temporary relief for their destitute and suffering brethren in Christ, who are the victims of this persecution; and some persons may wish to know what is their duty in such a case.

It is not desirable to furnish *permanent* support to these brethren; nor, indeed, do the missionaries ask such relief. They merely request temporary aid, till the storm shall have abated, or till their friends can devise some new methods of gaining their daily bread. Such assistance, where Christians are disposed to render it, has the apostolic sanction. Our native brethren at Constantinople are in circumstances similar to those of the "poor saints at Jerusalem," for whom Paul so earnestly solicited contributions in Macedonia, Galatia and Corinth. (1 Cor. xvi. 1, 4. 2 Cor. viii. and ix. Rom xv. 25—27.) In one respect, the cases are not parallel. One of the grounds on which the Apostle pleads for the Jewish converts is, that the Gentiles had been made partakers of their "spiritual things," thus giving them a claim in return for "carnal things." But he evidently regarded such contributions as proper in themselves, well pleasing to God, and beneficial both to givers and receivers. Had the relation of the parties been reversed; had the Christians of Judea retained their property, and had their converts in Galatia, Macedonia and Greece been impoverished by persecution; then the Apostle would doubtless have called on the churches of Judea to contribute relief to such as had received the gospel from them, and, in consequence thereof, had been reduced to poverty and starvation.

There are obvious and weighty reasons why the persecuted converts should not look to the missionary society, through which they received the gospel, for the relief of their *temporal* wants. It is far better that the appeal should be made by the missionaries directly to the churches; and that the native brethren should regard this form of benevolence as another proof of the holy fellowship which they have with their elder brethren in Christian lands. The missionary society thus goes steadily forward in its appropriate work, and is better able to stir up the evangelical community to rise from its prostration and depend again on its own resources.

It does not now seem probable that just such exigencies will often arise in the prosecution of the missionary work. In pagan countries, society is very differently constituted from what we find it in the cities of Turkey, and especially among the Armenians. It may be, when numerous churches shall have been established among the heathen, and there shall have been considerable progress in civilization, and when desolating onsets shall be made on them by the surrounding

heathen, as lately in one of the districts of Southern India, that a strong claim will arise for temporary relief in "carnal things." But this we may safely leave among the future developments of Providence.

Are there not *churches*, are there not *individuals*, who will take pleasure in sending a small gift to their missionary brethren in Turkey, for the present relief of the poor saints in that country, deprived of house, employment and food, made outcasts and the "offscouring of all things?" Such gifts can be sent through the Treasurer of the Board, through any of the local receiving agents. Whatever is done in this way, should obviously be done with as little delay as possible.

LETTERS FROM MR. DWIGHT.

Progress of the Persecution at Constantinople.

THESE letters will continue the narative, commenced in the May number of the Herald, of the most remarkable persecution which the friends of a spiritual Christianity have yet been called to endure at Constantinople. The first of these communications is dated February 18.

For four Sabbaths past the Armenian churches have rung with anathemas against all the followers of the new sect, as the disciples of Christ are here called; and, up to the last Sabbath, the greatest activity prevailed on the part of the Patriarch and his ecclesiastics, in endeavoring to vex, in every possible way, the innocent victims of their wrath. They cannot now resort to imprisonment, flogging and banishment, as in former times; but they go in their infliction of penalties, just so far as the law allows, for the crime of seeking to obey God rather than man. I think, however, they will ere long ascertain that they have, in many instances, gone beyond their bounds. The matter has now been carried before the Turkish government; and we do not cease to pray that the Lord will incline the hearts of the rulers here, so as to secure to his people the sacred rights of conscience, "that they may lead quiet and peaceable lives, in all godliness and honesty."

Both the English and Prussian Ambassadors are interested in these events; and Mr. Brown, our own Chargé, is ready to join them in any proper measure for the suppression of these cruelties. It is understood that they have made a communication to Reshid Pasha on the subject. I think I can say with truth, however, that the hope of our Armenian brethren is not placed upon men. They appear exceedingly well in the midst of these trials; and if we should judge from the cheerful, happy faces, which they carry about with them, we should say that they were in circumstances of the most perfect contentment. Many of them are in poverty, and have no means of procuring their daily bread; but they seem to "take joyfully the spoiling of their goods, knowing that they have in heaven a better and an enduring substance."

You well remember our khan in the city. The Patriarch made several attempts to get us turned out of it, by trying to bribe the keeper, and also the owner, who are Turks. In these efforts he was unsuccessful; and he then endeavored to prevail upon a Turkish officer, who has the superintendence of all the khans in the city, to drive us away; but in this he also failed. As a last resort, on the last Sabbath, he publicly anathematized the khan and all who might enter it. I went over yesterday, as usual, and instead of being left alone, as would have been the case in former days, I had a crowd of Armenians to visit me, in spite of the anathema.

They are adding another story to the building, and a number of Armenian workmen, fearing the curses of the Patriarch, left their employment, saying that they could not enter an anathematized khan. The owner, a very good natured old Turk, came laughing, and related the story to me; and, in the same playful manner, asked the Armenians around me, if they did not know that their Patriarch had anathematized all who entered that khan? He then sent a complaint to the Porte against the Patriarch, for thus interfering with his work; but what answer he received, I do not know.

One effect of these violent measures of the Patriarch is to make evangelical Protestantism known to the Turks. I have heard of many cases, in which Turks, high in office, have expressed their sympathy with our brethren, saying that their way was the way of the truth. Very little effect is produced on the number who attend our preaching services on the Sabbath; and I confidently anticipate that our room will soon be quite too strait for those who attend.

Although we do not know what turn affairs may take, I cannot think that God, after commencing the work, and carrying it forward so far, will give to his enemies even an apparent triumph over it. I hope we shall leave all quietly to him,

however; and, performing the duty of every day, as his Providence guides us, have no anxiety as to what shall be on the morrow.

The Patriarch declared to one of our brethren, the day before yesterday, that he had firmly resolved to labor until he should die for the extermination of Protestantism in his nation. Poor, feeble man! He little knows against whom he is contending. May the Lord turn his heart!

The Patriarch's First Anathema.

IN connection with the foregoing statements, Mr. Dwight has forwarded several documents, which will be read with interest, as forming a part of the history of this extraordinary occurrence. The first is a translation of the anathema which was read on the last Sabbath of January, 1846.

From Matteos, the Lord Archbishop and Patriarch of the great metropolitan city of Constantinople, to all our spiritual ecclesiastical officers, and to our Armenian laity, salutation in Jesus Christ.

The holy apostle Paul, the chosen vessel of the grace of the Holy Spirit, has well counselled the servants of the church of God, of every rank and grade, how the clergy, especially, should stand firm in faith and conversation with holiness and purity; how the elders and priests, who are ministers of the divine and holy sacrament, should be nourished by the holy faith, and become examples to the faithful, in doctrine, life, charity, faith and holiness; not to neglect the grace of God which was given them by the laying on of the hands of the presbytery, and to take heed to themselves and their doctrine, so as to both save themselves and those that hear them. All this has the Apostle transmitted in writing to Timothy saying, (i. 6,) "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. That good thing which was committed to thee, keep by the Holy Ghost which dwelleth in us. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called."

But, now in these latter times, according to the inspired prophecy of the Apostle, some have departed from the holy faith, and turned aside to the impiety and seductions of devils, speaking falsehood in hypocrisy, deceived by their own consciences, and following their sinful lusts, they finally arrive at perdition, in new fangled oppositions and errors.

Of these there is one in our nation, a contemptible wretch, the unworthy priest Vertannes of Nicomedia. He was sometime since ordained over the church in Nicomedia, by the spiritually illuminated Archbishop Bogos of that city. This fellow, following his carnal lusts, leaves the church and his sacred office, and, like a vagabond, going about through the metropolis and Nicomedia, babbles out errors, unworthy of his sacred office and dignity, and becomes an occasion of stumbling to many. And altogether throwing aside the holiness of faith, which he had received in the holy and Catholic Armenian church, he follows the erroneous doctrines of modern sectarists, and begins to preach their error in Nicomedia, Cesarea, Anatolia, and in Constantinople, and in every place wherever he sets his impious foot, and to overwhelm the simple people in spiritual destruction. After all this, on his return to Constantinople, we called him to us kindly, conversed with him many times beseechingly and mildly, and gave him spiritual counsel necessary and useful to disrobe him of the impiety of his wayward course, and to clothe him again in the glorious vestments of the holy and Catholic doctrine of the Armenian church. But he remained obstinately bent upon his wickedness, after the example of Judas, who regarded not the divine command of our Savior Jesus, when in the presence of the other apostles, he said of Judas, "But wo to that man by whom the Son of man is betrayed; good were it for that man if he had never been born." To this Judas did not listen, and did not wish even to think of it; for he did not wish to forsake his wickedness which he was prepared to do. In like manner this fellow, not wishing to expel the Satanic spirit from himself, and in order to accomplish his desires, he has neglected the holy grace of God, which he received in ordination. He has despised the holy covenant which he covenanted with God, on receiving the holy order of the priesthood. He has denied the church of Christ which begot him, he has denied the holy laver which received him into sonship to his heavenly Father. And this his impiety he has shown, not only by word and deed; but his own manuscript which we have by us, has vomited out the gall of bitterness which was in his heart.

And since this deceiver endeavors to creep into houses and to travel here and there, in order to deceive our simple minded people to the perdition of the soul, therefore, hastening to warn my beloved in the faith, I remind you of the apostolical counsel, "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself." Tit. iii. 10. For if he that despised Moses' law, perished without mercy, of how much sorer punishment do you think him worthy who has despised the immaculate bride of Christ, the holy church. Behold, this man deliberately and wilfully has wandered from the unity of the church of Christ, an enemy to the holy church, a divider of her members, a cause of scandal and a seducer of the people, a traitor and

murderer of Christ, a child of the devil and offspring of Antichrist, worse than an infidel or a heathen, since, under the semblance of faith, he teaches the impieties and seductions of modern sectarists.

Therefore, according to the declaration of our Lord, "Beware of false prophets, who come to you in sheep's clothing; but inwardly they are ravening wolves, who will not spare the flock. Matt. vii. 15. Behold this is a ravening and rending wolf, who in sheep's clothing, that is, under the appearance of priestly virtue, comes to you to rend and devour you and to lacerate the innocent lambs, the children of our holy church, with the wicked and hellish teeth of his filthy mouth.

Wherefore, we expel him, and forbid him as a devil, and a child of the devil, to enter into the company of our believers; we cut him off from the priesthood as an amputated member of the spiritual body of Christ, and as a branch cut off from the vine, which is good for nothing, but to be cast into the fire. By this admonitory bull I, therefore, command and warn my beloved in every city, far and near, not to look upon his face, regarding it as the face of Belial; not to receive him into your holy dwellings, for he is a house-destroying and ravening wolf; not to receive his salutation, but as a soul-destroying and deadly poison; and to beware, with all your households, of the seducing and impious followers of the false doctrine of modern sectarists, and to pray for them, to the God who remembereth not iniquity, if, perchance, they may repent, and turn from their wicked paths, and secure the salvation of their souls, through the grace of our Lord and Savior Jesus Christ, who is blessed forever and ever. Amen.

This bull was written under the shadow of the cathedral church of the holy Mother of God, at the patriarchate of all the Armenians, this twelfth of January, in the year of our Lord, 1846. Constantinople.

Appeal to the Patriarch.

Two days later the persecuted brethren addressed the following communication to the Patriarch. In this appeal, it will be seen, they reject the appellation of "Protestant." This is because the term, as Mr. Dwight says, "is indistinctive, embracing Unitarians, Neologists, &c.; because it is entirely misunderstood in the East, being associated with every thing bad; and because it would suggest the idea of a political movement, which would be altogether false."

Venerable Sir. The persecutions, insults, calumnies and injuries which we are suffering at the present time, oblige us to appeal to your authority. For to whom shall we go if not to our beloved nation which now, esteeming us as enemies, rejects us from the church, and deprives us of the privileges that appertain to its members. And since we are accused of being infidels and heretics, and it is deemed right to anathematize and excommunicate us, it becomes our duty to testify that we are true believers, and truly members of the church of Christ, by making an exhibition of our faith.

We believe and confess the holy Trinity, one God, the Father, Son and Holy Ghost, one in authority, will and power.

We believe in our Lord Jesus Christ, that he is perfect God and perfect man; and we confess him as the only Savior of the world, and true High Priest, Mediator and Intercessor for believers; and, as Head of his church, that he will come to judge the living and the dead, and to recompense to the just eternal life and to the wicked everlasting punishment.

We believe in the Holy Ghost who is uncreated and perfect God, the fountain of truth, who spake by the law and the prophets and the gospel, who is the guide and Comforter of Christians.

We believe in the holy Scriptures of the Old and New Testaments, that they are the perfect rule of the church; and we receive, with the whole heart, all the doctrines, precepts and counsels which they contain. And we continually endeavor, with all fidelity, to perform the duties which are commanded therein, that we may have conscience void of offence before God and before man, according to the declaration of the apostle Paul. Acts xxi. 16.

We confess, in regard to ourselves and all Christians, that baptism is to be received in the name of the holy Trinity. As also that it is a duty frequently to partake of the communion in commemoration of the death of our Lord, according to the institution of Christ.

And if you would inquire more particularly concerning our faith, we avow our faith to be the faith of that holy gospel which our church receives, and that, receiving the Nicean creed as accordant with the gospel, we by it proclaim the orthodoxy of our faith, according to the confession of the whole Christian church.

And now we acknowledge plainly that our faith is what the holy Scriptures teach, as it is fit and right it should be. How can we receive those requirements which are contrary to the rule of the holy Scriptures, and expressly forbidden with anathema.

And thus, for our not receiving things not plainly taught in the holy Scriptures, esteeming it obstinacy and rebellion, will you call us enemies of our nation and destroyers of our church? We have no such design; but, in accordance with what Paul wrote to the Romans, (Rom. ix. 3,) we love our nation to such a degree that we glory in being called Armenians; and we by no means acknowledge any other appellation, although we are commonly called Protestants. But we again declare that we are Armenians by nation, Christians by faith, and obedient subjects of the Ottoman government. Nevertheless, if in religious or civil matters we be in error, for we do not claim to be infallible, we will gladly receive it, if

you will deign to point out our error to us. You well know that the conviction of the human mind is effected only by the presentation of truth, not by the exercise of force; and in the fear of God we can do nothing against our conscience.

And now we pray that this declaration may be found acceptable to your Reverence, and that you will show us kindness and compassion in delivering us from the persecutions that we suffer. And we remain your Reverence's suppliant servants,

THE PERSECUTED CHRISTIANS.

The Second Anathema.

On the Sabbath following, however, a second anathema appeared, in the following language:

Be it known to the pious flock of our church in the metropolis: That on the last Sabbath the decree of anathema was read for the information of the pious; but some of the people understood it as referring only to the cursed nonentity Vertannes, falsely called priest, and not also to the others. Wherefore we have considered it necessary to-day to repeat it, and to inform you that not only that cursed one (Vertannes), but also all that are of his sentiments, deceived and blasphemers against the church, and followers of the corrupt new sect, are accursed and excommunicated and anathematized by God and by all his saints and by us.

Wherefore, whoever has a son that is such a one, or a brother or a partner (in business), and gives him bread, or assists him in making money, or has intercourse with him as a friend, or does business with him, let such persons know that they are nourishing a venomous serpent in their houses, which will one day injure them with its deadly poison, and they will lose their souls. Such persons give bread to Judas. Such persons are enemies of the holy faith of Christianity, and destroyers of the holy orthodox church of the Armenians, and a disgrace to the whole nation. Wherefore, their houses and shops also are accursed; and whoever goes to visit them, we shall learn and make them public in the holy church by terrible anathema. For in these days there are some of the poisoned individuals who have become acquainted with their awful error, and having undertaken the necessary penance, and with repentance they confess their sin; whom God forgives through the intercession of the holy church and our holy church also receives. On which account we now wait that we may receive all who will return; and at last as many souls as remain wicked and hardened, who, receiving bodily support or monthly wages, deny their church, and, like Judas, betray Christ through love of money; these also by their names and places, we shall publish to all our church, far and near, with terrible anathema.

Wherefore, by this my letter of notification, I again command and warn the pious to keep aloof from these wicked deceivers; for the love of the holy faith of Jesus Christ, the glory of the holy church; and the interest and advantage of your own souls.

Farewell. And the grace of our Lord Jesus Christ be with you all. Amen

Petition to Reshid Pasha.

On the fifteenth of February, the evangelical Armenians presented the following petition to Reshid Pasha, Turkish Minister of Foreign Affairs.

Your servants belong to the community of the Armenians, profess the Christian faith, and are true and faithful subjects of the Sublime Porte. And, conformably to the rules of our faith, and the precepts of our Book, we do not cease, day nor night, as our sacred duty, to offer continued prayers for the person of his Majesty, our Lord the King, as well as for his Imperial Government; being quietly occupied, under his august protection, in our various arts and trades and commerce, for the maintenance of our poor families.

Studying the sacred gospel, with fervent desire, we fear the wrath of the most high God, if we should act contrary to its precepts; which forbid, with curses, to adore any other being than God, and forbid the worshipping of pictures, the doing away of sin by priests and similar ceremonies.

And not being able to disobey the commandments of the holy gospel, while, however, in every other respect, we render to our Patriarch perfect honor and obedience, your servant, the Patriarch, not satisfied with simply excommunicating and cursing with anathema your servants, and, without any ground, accusing them with the names of Protestants, atheists and infidels, still further ordered all his flock, and the chiefs of the trades and the quarters of the city, and also the priests, under penalty of excommunication and anathema, to oppress and injure these your servants in various ways; such as by taking away from them their permission to trade, and expelling them from the trading corporations; turning them out of their shops, and causing them to quit rooms which are their own property; preventing those who are their debtors from paying them, and forcing, at the same time, those to whom they owe money, to demand it before the expiration of the term of payment; driving them by force away from their homes, and separating them from their wives and children.

The above mentioned persons have executed all these measures upon your petitioners, and your servants, with their families, are now in an utterly destitute and oppressed condition, and they are in need of your high mercy and favor.

In making this known to your Excellency, we beseech that your Excellency would order the Patriarch to withdraw his oppressive hand from your servants, and thus secure for us deliverance. This is the petition of your

servants, which we resign to your Excellency's behest.

Your helpless Servants,
THE ARMENIAN READERS
OF THE HOLY GOSPEL.

Two days later, Mr. Dwight wrote again as follows:

There must have been from twenty-five to thirty of our evangelical brethren and sisters among the Armenians, anathematized by name up to the present date. The influence of the foreign ambassadors seems, at present, to be barely sufficient to prevent the exile of these brethren. Every species of oppression is resorted to by the Patriarch and his party without the least scruple or pity; and it is evidently the want of power only that prevents them from cutting off heads. Our brethren have never been so sorely tried before. They cannot pass through the streets without being abused by all kinds of filthy language, spit upon, and stoned. Three of them are now in prison, and unless the Lord checks the rage of the enemies in some way, others will shortly be confined. Whatever trade a man has, if he is found to be evangelical, he is at once ordered either to submit unconditionally to the Patriarch, or leave his business.

It so happens that almost every trade in the city is so in the hands of Armenians, that it is exceedingly easy for the Patriarch to carry his oppressive and unrighteous schemes into execution. The three brethren in prison are an example of what he can do. They are all of the watchmaker's trade. The heads of this trade (as of almost every other) being Armenians and the Patriarch's men, refuse to stand as surety for anathematized Armenians before the Turkish government. But the law requires that every person shall have a surety from among his fellow tradesmen. Our evangelical Armenians might, according to law, be surety for each other; but the Patriarch has got the Turkish head of the department so into his hands, that he will not accept one evangelical man as surety for another. The consequence is that three of our brethren, as I have said, have been thrown into prison for want of sureties. If it can be made out that this is according to law, or if no one interferes to shield these persecuted men from this injustice, I see not why we are not to expect that, within a few days or weeks at most, all who remain firm to their evangelical principles, will be thrown into prison for a similar reason; and, in fact, for a similar reason they may be sent into banishment.

Several of our leading brethren have been repeatedly to the Porte, to Reshid Pasha, the Secretary of Foreign Affairs, to solicit his interference in the matter; and he always promises very fairly, and appears to be disposed to see that justice is done; but up to this date nothing has actually been effected. The English and Prussian Ambassadors, and the United States Chargé d' Affaires, have also addressed the same high officer, remonstrating against this injustice, and he has promised them to put a check upon the Patriarch; but still the work of persecution goes steadily forward from bad to worse. It is as clear as possible that a hidden and powerful influence is at work on the Turks from some quarter; and even Reshid Pasha, whose policy is entirely hostile to such persecution, cannot overcome it.

Will the enemy be permitted to succeed? I do not believe that he will. If you ask for the ground of my confidence, I answer, it is the word and providence of God. I cannot, with the Bible in my hands, believe that God, after having carried his work forward so far in this land, will leave it to be overcome and destroyed by his enemies. They are many and powerful and cunning; but they cannot prevail against God.

With this also the providences of God in this land agree. Reform is the order of the day in every department of the government. The Sultan and his present ministers are laboring to do away with old abuses, and secure to every man his rights. The power of inflicting capital punishment for apostasy from Mohammedanism has been taken away from the Turk; and the Sultan has given a solemn pledge to the English Ambassador that there shall be no more religious persecution in his empire. Sir Strafford Canning is disposed to stand firmly upon this ground, and insist upon it as a conceded right, that men shall not be persecuted for religious opinions. I regard all these things as from God, and I believe that they have all reference to that great work which he is about to carry forward in this land.

In the mean time, our brethren here must see days and months, and perhaps years of trial. It will do them good, I hope. The gold will be separated from the dross, and the true church of Christ here will receive more strength than before. Up to the present moment, I know

of but two individuals in Constantinople, in whose piety we had confidence, who have submitted to the Patriarch, and these are still with us in heart. There are many, I understand, who have subscribed their names to a paper renouncing evangelical doctrines, or rather renouncing us; but they are nearly all either former apostates or persons about whom we know nothing.

LETTERS FROM MR. GOODELL.

Contrast between the Friends and Opposers of the Gospel.

THE following letter, bears date February 27, 1846.

You will have heard of the wrath of the enemy, and of the desperate efforts made to "swallow up the inheritance of the Lord." The aspect of the two parties was, and is still, one of great moral sublimity. On the one side were all the power, influence, wealth and numbers of a great nation; on the other, fewness, feebleness and poverty. On the one side were age, wisdom, experience, cunning, craft and dissimulation; on the other, youth, inexperience and utter simplicity. On the one side stood up the whole Armenian hierarchy, excited to the utmost pitch of hate and fury, and arrayed with all the sacredness of antiquity, with all the authority of the entire nation, and with the panoply of civil and ecclesiastical despotism; on the other, was neither Urim nor Thummim, neither tabernacle nor ark, neither priesthood nor church, nothing sacred, nothing venerable, nothing to inspire terror, nothing to attract notice, nothing outward to encourage the least hope of success. On the one side were cursing and falsehood and blasphemy, the thunders of anathemas, the threatenings of annihilation, the cutting off of bread and water, the driving out of families and individuals from their inheritance and their homes, from their shops and their business, the forcible wresting from them of their necessary protective papers, and thus exposing them, without the possibility of redress, to all the insults and frauds of the most unprincipled and villainous "of the baser sort," and to a Turkish filthy prison, where some of them are now lying. On the other side sat patience and meekness, peace and truth. There was serenity of countenance, and there was joy in tribulation. There was the voice of prayer and praise. The New Testament was in their hands, and all its blessed promises were in their hearts. There was no haste, no perturbation. They wrote a very appropriate and manly letter to their Patriarch, making fully known their faith; and, when their letter was not received by him, they sent copies of it to all "the mighty men," and they have since lithographed it, and scattered it through the nation. They sent to the Sublime Porte, to give notice of their situation, a document drawn up with so much care and judgment, as to secure the immediate attention of the whole Turkish Divan, and to command the admiration of some of the very ablest diplomatists in the political world. To individuals known to be friendly, to this and that priest or vartabed, they wrote long letters, calling upon them, either to stand up in their own church and protest against the superstitions and wickedness of the times, or else to leave at once and take their open stand with the persecuted friends of truth, choosing rather to suffer affliction with them, than enjoy all the pleasures of sin and the honors of the world, with the divine indignation resting upon them. They had days of public fasting and prayer, and the spectacle was an affecting one. Their songs of praise, from the whole congregation, went up like the sound of many waters; and reminded me of the singing of the ancient Bohemian brethren amidst the raging fires of persecution. And, indeed, to see them stand, from day to day, with such firmness on the Rock of eternal ages, unmoved and undismayed; to see them manifest such unshaken confidence in the power and wisdom and faithfulness of Christ; to see them take joyfully the spoiling of their goods, knowing that they have in heaven a better and an enduring substance; to see them called up, one after another, from time to time, even women and children, and going alone and single handed, cheerfully and fearlessly, into the presence of the greatest and craftiest of their enemies, and there witnessing a good confession to the utter confusion of their inquisitors, was a sight worth looking at. It was, indeed, a spectacle for angels and for men.

Thus far I have used the imperfect tense and said *was;* but I now use the present and say *is;* for the end is not yet. On the contrary, the night is every moment growing darker and darker; and the storm is raging more and more furiously; and there is not a single gleam

of hope to be seen from any quarter of the horizon. Every outward ray is now entirely extinguished; and those who have not eyes to see far enough to discern the "rainbow round about the throne," must remain in utter darkness. In short, the combinations of all kindreds and nations and tongues against the truth is so formidable, that nothing now remains for its friends, but the power and faithfulness of Christ. With him all is light, all is plain, "all things are possible." Here may our persecuted brethren continue to cling with both hands. And will not all the beloved churches at home, if they have never done it before, for once try the full efficacy of prayer in their behalf? I have myself, for several days, been clinging to Judges xiii. 23. For, surely, "if the Lord were pleased to kill us," would he have sent here his word, his Spirit, and his converting grace, and shown us so much of his love and mercy in quickening the dead in sin?

Female Boarding School.

The subjoined communication is dated March 4. The statements which it contains, are very hopeful for the cause of female education and illumination among the Armenians in Turkey. Miss Lovell, who is mentioned in the last paragraph, accompanied the last reinforcement to the Armenian mission.

You will be gratified to hear that our female boarding school, instead of being scattered to the winds by this tempest, has been increased. The parents of two of the girls were so hardly pressed by the Patriarch, that they were obliged to take them from the school; but they left their beds and books as a pledge for their return, as soon as the indignation should be past. In the mean time, four new pupils have joined the seminary; so that instead of eight, which was as large a number as we thought we could possibly take, we now have ten; and when the two absent ones return, we shall have twelve; and we have been constrained to refuse some earnest applications. At the commencement of the storm, the little girls manifested much fear, and some of them wept, lest their parents should not remain firm. But as they heard, from time to time of the excommunication of their parents and guardians, their fears were hushed, and they "shouted aloud for joy." It was exceedingly interesting to see how all the sympathies of their little hearts were enlisted on the side of "grace and truth." Many, I doubt not, have been the prayers that have gone up from day to day "out of the mouths of these babes and sucklings;" and "prayer," by whomsoever offered, "moves the hand that moves the world."

One of the eldest went home, with our advice, to console and assist her pious mother, upon whose head all the vials of ecclesiastical wrath were about to be poured out without mixture. She was there immediately beset with all the sophistry, commination, terrors and insults of the high church party, and we, at one time, entertained fears for her personal safety; still we advised her to remain a few days for the comfort of her mother. She remained a fortnight in tears and sorrow, and then returned, on her own responsibility, and with the perfect understanding that the priests would make this step a renunication forever of her own people and church and family. She can return no more to her mother's house.

Another of the eldest girls was publicly excommunicated, and cursed by name, last Sabbath. On my informing her of it, she remarked, in her own quiet way, "I have not been of that church for a long time. Let them curse, if God do but bless." One of those in prison is her brother.

There is no special religious attention in the school; but still, as the two eldest ones are pious and faithful, and as the general impression of all the pupils is, that the school is closely connected with Christ's kingdom, they seem to feel that putting off the works of darkness and putting on the armor of light, constitute an important part of their education. The following incident is a good illustration of this.

A thermometer had been broken by some one; but as all seemed disposed to deny any knowledge of it, the subject was not pressed. On hearing of it, however, I thought it a good opportunity to make some remarks on the general subject of always speaking the truth, and of being children of truth and righteousness. But one of the little girls, aged eleven, had strong suspicions of another little girl of about the same age. She, therefore, took her into a room alone, and read to her from the New Testament the awful story of Ananias and Sapphira, prayed with her, warned her, exhorted her, &c., and the consequence was a frank confession to her faithful monitor, that same evening, and an equally frank one to Miss Lovell, early the next morning.

LETTERS FROM MR. DWIGHT.

New Cases of Persecution.

THE subjoined extract is from a letter of Mr. Dwight, dated March 4, 1846.

Up to this date there has been no apparent mitigation of the spirit of persecution, but rather an increase. An article (editorial) in one of the French papers published at this capital, which may be considered as semi-official, states that on Monday before last the Armenian Patriarch sent the names of thirteen of his people who have embraced Protestant sentiments to the Porte, with a request that they might be banished; but that the Porte, having adopted the rule that there shall be freedom of conscience, has not acted upon the recommendation of the Patriarch. That the Patriarch has actually taken such a step, I consider sufficiently established by this paragraph, which would never have been printed in such a paper, if it were not true. He positively denies to the English Ambassador, however, that he has persecuted any body, and declares that he is utterly opposed to religious persecution! He professes to do nothing more than excommunicate, with anathema, which he claims as his spiritual right. We have the most abundant testimony, however, that the driving of so many people from their houses and shops; excluding them forcibly from the right to trade; stopping their supplies of bread and water; and casting four innocent persons into prison, is all from him. These things are all done by his authority; and if he had the ability,—which fortunately he has not at present,—of sending into banishment and even cutting off heads, I believe he would not hesitate a moment. He feels constrained so to inflict his temporal penalties upon those whom he regards as spiritual offenders, that the foreign ambassadors may, if possible, not have an opportunity to interfere.

To show you how he proceeds, I will give a few examples. An evangelical watchmaker was, the other day, called up by the heads of his trade, and peremptorily urged to go to the Patriarch and confess his errors, and submit to all the dogmas and practices of the church. This he declared he could not do and maintain a pure conscience. They then had him seized by a Turkish constable and thrown into prison. Efforts were immediately made for his release, but without success. The heads of the trade replied to those who were sent to them from the Porte to examine the matter, that it had no connection with business, but it was an affair of the Patriarch. The Patriarch who was next questioned on the subject, said that he had nothing at all to do with it, but that it was altogether an affair of the trade. But still, although nobody is willing to take the responsibility of the matter, the poor man remains in prison.

Nor is this all. The Turk who has charge of this prison declared repeatedly that he would liberate this man as soon as a suitable surety could be found for him. Two of our brethren went and offered themselves as sureties, when they too were seized and thrust into the same prison. There they remain, day after day, and night after night,—three men innocent of all crime, and with not even a charge against them except that of being Protestants,—in a miserable prison, filled almost to overflowing with wretched and filthy creatures; while their families are left to suffer for want of their presence and assistance; and the one and only condition of their deliverance, which has been repeatedly proposed to them, is that of entire submission to the Patriarch. And yet this same Patriarch solemnly declares himself to be an enemy of persecution!

The day before yesterday, another brother went to the Turkish officer who has charge of this department, and offered himself as surety for these men; but when the officer ascertained that he also was one of the so called Protestants, he required the brother to show him his written permit to trade, which he did. The officer immediately tore the paper in pieces and drove him away from his presence! Thus this poor man, who has a wife and children depending upon him for support, is absolutely shut out from the possibility of working at his trade for a livelihood, merely because his religious convictions do not correspond with those of the Patriarch!

The other day an old man, who was living entirely alone in a house owned by himself and two brothers who resided elsewhere, was visited by his priest and a police officer of his quarter. They told him that it was the order of the Patriarch that he should immediately leave his house. He was at the time ill in bed, and he begged for a few days of grace that he might be in a condition to remove. They refused to give him even an hour, and drove him out of his own house into the street, without bed or

clothing, except what he carried upon his back!

The Persecution Unchecked.

The intelligence contained in the following extract is the latest which has been received. Its date is March 11.

I am sure you will wait, with the deepest interest, for tidings by every post from the Armenian mission; and, therefore, I write so soon again to communicate to you the latest intelligence. At the beginning of the present persecution, both our native brethren and ourselves had much confidence in the new order of things in Turkey, and especially in the promise made by the Sultan to the English Ambassador, that there should henceforward be no religious persecution in his dominions. And it seemed to us that the Patriarch would soon run to the end of his string, and find that he had no other instrument of terror to wield, except the spiritual one of excommunication and anathema. But we find that we were mistaken. For, while there is, both on the part of the Armenian and Turkish powers, a tacit acknowledgement of the principle that persecution for religious opinion is not to be tolerated, it is also a fact that persecution is constantly going on, and there seems to be no power both able and willing to prevent it. The English Ambassador seemed at first quite determined to do all in his power; but, to all appearance, he has now withdrawn from the contest. The Prussian minister, who was also deeply interested, will do nothing without Sir Stratford Canning. Our own Chargé d' Affaires, though perfectly well disposed, cannot be supposed to have much weight at the Porte, and alone he can do nothing. Reshid Pasha, though the most enlightened and liberal Turk now living, perhaps, seems to have no influence in the government. Shall we bless God for all this? I feel as though it is a condition of things that has not come by accident. God will not have his people put confidence in the princes and great men of this world. I can already see that it is going to prove a great blessing to our persecuted brethren, and I trust to ourselves, to be cut off from all human hopes at this time of trial, and thrown upon God alone.

The presence of the ambassadors here, and their efforts, have been of great use, notwithstanding what I have said, and we ought to bless God for it. We know, however, that God can as easily work without them as with them, if he so pleases. The prosperity of his word, and the establishment of his kingdom, do not hang upon their will or influence; and even though they were all to join the enemy, we should still have the greatest reason to trust that God would carry forward his own work.

The four prisoners are still in prison, and every thing else remains as when I last wrote. The brethren have presented a petition to the Sultan, but have not yet received an answer. The preaching service was well attended last Sabbath; eight persons were present for the first time, and there were several females. The Ada Bazar brethren remain firm.

Ahmednuggur.

ANNUAL REPORT.

Schools—Preaching.

As this document appears to present a faithful account of whatthe Lord is doing, in a very interesting field of missionary labor, it will be published almost entire. The first subject which comes under review, is the condition of the schools. At the commencement of 1845, the year embraced in this report, there were seven schools for boys in Ahmednuggur and its vicinity. These have continued to prosper.

Two new schools have been commenced near Ahmednuggur, one of which is for mahar boys. The teacher of this school is an intelligent young man of the mahar caste, who has for some time been asking for baptism. He appears to be much engaged in instructing his scholars in the truths of Christianity, and the result is very encouraging. The boys not only refuse to worship idols themselves, but laugh at their parents for their folly in bowing down to wood and stone; and they have actually gone so far as to pull up and throw away the idol gods in their part of the village, much to the astonishment and confusion of their elders. Probably none of the boys belonging to the higher classes would be allowed to exhibit so much opposition to long established customs, without being removed from the school. But here, so far from this being the case, the parents appear more friendly to the truth than ever. Formerly our native assistants who were originally of the same caste, whenever they passed by that village, were treated with rudeness and opposition. Now the parents of these mahar boys receive them

with kindness and respect, acknowledge the great favor conferred upon them by the establishment of the school for their children, and listen to their instructions with attention, acknowledging that the word of God is indeed the truth. They have also shown their desire for the continuance of the school by building a school-house themselves, with a little assistance from the mission. We purpose establishing other schools for mahar boys in the villages, as soon as we can raise up or procure suitable teachers for them.

A much larger proportion of the pupils in the boarding schools at Ahmednuggur are the children of native Christians than heretofore; and their number is expected to increase from year to year. Within the last few months several of this description have exhibited deep solicitude for their spiritual interests, and have desired to be admitted to the church.

Of the schools at Seroor, a favorable account is given. A new girls' school has been in operation a part of the year; and a small school has been commenced at the out-station.

The regular preaching of the gospel has been continued in Ahmednuggur as in former years; and our congregation has gradually increased, so that we shall probably be under the necessity soon of enlarging our chapel. We frequently have large numbers of hearers from distant villages, who, when they come to Ahmednuggur on business, frequently remain over the Sabbath and attend the chapel to hear the truths of the gospel. Preaching in the jail and in different parts of the town on Sabbath afternoons, has been continued as in previous years, and with equal if not greater encouragement.

The preaching services at Seroor are becoming more and more interesting.

Tours.

The statements heretofore made by this mission respecting the tours made by them and their native assistants, are doubtless remembered by the reader. The following remarks on the same topic will be perused with interest.

Our tours to the villages have been continued as in former years; and as much of our strength has been laid out in this department of labor, as we could devote to it. Our native assistants have also made frequent tours among the villages. Ramkrishna, accompanied by his family, made a tour last hot season in the northern villages, of which an interesting account, prepared by himself, was published in the Dnyanodaya. Both Ramkrishna and Harripunt, however, have been chiefly occupied at Ahmednuggur, in pursuing their studies and in the charge of duties connected with the church and seminary. We do not often send them out on tours alone; but when we go ourselves, we generally take them with us, and then they afford us most valuable assistance, being well prepared to exhibit to their countrymen the truths of the gospel in a clear and effective manner. When sent out alone, they very often meet with much opposition from the higher classes, who look upon them as apostates and unclean; and when they attempt to maintain intercourse with persons of lower caste, as they generally do in all the villages which they visit, the feeling of bitterness towards the truth, on the part of the higher classes, is very greatly increased; and feelings of rage are excited towards the people of lower caste who listen to their instructions.

This is not the case, however, with our other native assistants who were originally of the mahar caste, when they visit the villages for the purpose of preaching the gospel. They are received into the houses of the mahars and treated with respect; and their instructions are listened to with attention. Indeed, they are regarded by a great proportion of the mahars as possessed of an extraordinary degree of divine knowledge, before which all the Hindoo religious teachers tremble and bow. They sometimes find opposers among those who are interested in the maintenance of Hindooism; but most generally they find large numbers who love to hear them. These native assistants are very seldom opposed by the people of the higher castes. They are not objects of sufficient regard, in their view, to call down opposition; and so they escape unmolested. On the contrary, individuals of the higher castes, (koonbees and brahmins,) who desire to learn more about Christianity, frequently take them apart and ask them numerous questions on the subject of religion, exhibiting an earnest desire to become acquainted with the truth.

These very persons who would oppose a missionary or one of our higher class native assistants, and would be afraid to be seen conversing with such a person, and, consequently, avoid all intercourse with him, feel no hesitation in taking one of our other native assistants, originally of the mahar caste, and talking with him for hours on this one subject, telling him all their feelings, their dissatisfaction with Hindooism, their confidence in

Christianity, and their desire to embrace it, with the obstacles in their way. These native assistants frequently tell us of such conversations held with brahmins and others; and we have ourselves seen the proof of it in the knowledge of the truth which those persons whom they mentioned, have exhibited on visiting the same places ourselves. We have also, when touring with them, heard such conversations between two or three higher caste villagers and these native assistants, kept up outside of our tent, till a very late hour at night, the questions of the villagers showing a disposition to learn the truth entirely unexpected, and the answers given by our native assistants exhibiting an intelligence and a knowledge of the word of God, as well as a humble and devoted spirit, highly encouraging.

With such encouragements to carry on this kind of labor, we have kept four native assistants of this class constantly touring the past year in the villages in this vicinity. We have sent them out two by two; and they have generally been absent a week or two weeks at a time, and, on their return, they have given an account of the villages which they have visited, and the interesting circumstances which they have met with during the excursion. There is now such a large number of inquirers, scattered about in villages from ten to forty miles distant, that we find enough for these native assistants to do to keep up a constant communication with these ignorant souls who are thirsting after the truth; and we are also able, in general, on every tour which they make, to direct their attention to some one object, as to go to a specified village or villages for the purpose of giving instruction to particular individuals in the things of God. Both by such inquirers and by our native Christians in the villages, these visits are highly prized; and they often beg us to send out our native assistants more frequently to instruct them and to learn their state. By these efforts we believe the knowledge of the word of God to be extensively spreading. The truth is gradually making its way, not only among the mahars, but it is becoming better known among the higher classes also; and we cannot but hope that it will thus make its way upward, more and more, through the preaching of even the despised mahar converts. That considerable progress has been made in the knowledge of the gospel in the country round, we have ourselves been permitted to see during our recent tours. In many villages where the truth has been longest known, we have been assured that many persons of the mahar caste who have exhibited no disposition to embrace Christianity, have given up the worship of idols and forsaken their temples; and in very many places the Hindoo religious mendicants receive from the mahars no support whatever, the people being now thoroughly aware of their worthless character. The influence of this class of persons is gone, and they know that Christianity is the cause. Hence the hatred of some such to the truth. But in general they know its power, and are afraid to oppose it.

A new Out-Station.

The report passes to another topic of some interest, namely, the commencement of a new out-station, in circumstances which are apparently very favorable. In this way the influence of the mission, there is little reason to doubt, will be gradually extended in every direction.

During the past year measures have been taken to establish an out-station at Wudáley, a small village about forty miles to the north of Ahmednuggur. Mr. Ballantine visited the place in February of last year, and found all the mahars favorably disposed towards Christianity. Two of the most influential and intelligent of their number had already been admitted to the Christian church; and from these an urgent request was received that we should build a chapel or place of worship. One of these, being in very good circumstances, offered a piece of ground to the mission for the purpose of erecting the chapel; and he also offered to give a writing to guaranty the possession of it to the mission, so long as it might be required for that object. Mr. Ballantine was at that place on the Sabbath, and had religious services at the house of this convert, and baptized two of his children and several other children of Christians residing in the vicinity.

Besides the two Christians at that place, four other Christians reside at villages within a distance of four or five miles, in different directions; and another Christian family, now in Ahmednuggur, belongs to a village within two miles of the same place. Besides these there are fifteen or twenty heads of families living within three or four miles, who have long expressed an interest in Christianity and a desire to be instructed in its truths; and they have also repeatedly requested to be received into the church.

Under these circumstances, and follow-

ing what we conceived to be the leadings of divine Providence, we accepted the offer of the Christians at Wudáley; and we commenced, last November, the building of a house there, which is to be used as a chapel and school-room, with accommodations for a native asssistant; and it is now almost completed. The favorable disposition of the higher classes of people in the village is an encouraging circumstance; and we hope that they will share in the benefits resulting from this effort. They have frequently expressed a strong desire for a mission school, and we hope we shall be able to gratify them. We intend to place one of our native assistants there permanently, that he may feed these poor ignorant babes in Christ, who desire the sincere milk of the word; and, if possible, we shall also establish a school in which the children of the Christians residing near, and others, may be taught the first rudiments of knowledge.

In this village there lived an old man of the *chambhar* caste, (a caste somewhat higher than the mahar,) who seemed to be much interested in the truth; and we hoped that he was not far from the kingdom of heaven. He was a good reader, and frequently met with our Christian converts in that village, who were unable to read, for the purpose of reading the Scriptures to them. As the chapel was building, we are told, he would come out every day with his book in hand, sit down near the chapel or within its rising walls, and read a portion of the word of God; at the same time expressing his joy that he was permitted to see a house in the process of erection for the worship of Jehovah, and his hope that he should soon hear the truth proclaimed in it. The poor old man, however, was not allowed to see the accomplishment of his wishes on earth. He failed more rapidly than he expected; and, a few days ago, we heard that he was numbered with the dead. We have some hope that the desire which he manifested for the light of the knowledge of the glory of God here below, may now be fully satisfied above.

In the erection of this chapel we have, as we think, followed the guidance of divine Providence. There are other villages in different directions from Ahmednuggur, where a single Christian resides, or but one or two Christians in the same vicinity, and we have, therefore, not thought that there was sufficient reason for erecting a chapel as yet in any place except Wudáley. But if the gospel spreads as it has done for two or three years past, (and we see no reason why its onward progress should now be checked,) we cannot but hope that in a short time, in many places, a company of Christians, living sufficiently near together to meet in one place of worship, will require a chapel to be built for their use, and a native assistant to be stationed permanently among them to minister to them the bread of life. God has greatly favored us by raising up native assistants, just such as are needed for gathering together such churches and instructing them when gathered; and we doubt not that he will raise up others as necessity shall require.

The out-sation established near Seroor, as heretofore mentioned, has recently been abandoned, for want of the requisite civil protection. The influence of the native assistant who was located there, seems to have been salutary. Another out-station has been since commenced about three miles east of Seroor, near the great road to Ahmednuggur.

Additions to the Church—Happy Deaths.

The following statements will show that the Lord has continued to honor and bless the instrumentality of the mission, as in previous years. When we consider the small number of our representatives in this field, we have great reason for thankfulness.

At the commencement of last year, the whole number of native members connected with the church at Ahmednuggur was fifty-four; and there were also four members at Seroor. During the year twenty-two persons have been received into the church at Ahmednuggur and two at Seroor. Within the same period two members of the church at Ahmednuggur have died; three have been excommunicated for continued gross immorality; four have been suspended, besides one who remained suspended from the previous year; so that, at the close of the year, there remained seventy-three members in the mission church, sixty-seven at Ahmednuggur, and six at Seroor, five of these being at present suspended from the church. During the year twenty children of native Christians were baptized in connection with the church at Ahmednuggur and three in Seroor, making fifty-nine baptized children in the mission church at the close of the year. Out of this number not one was removed by death during the year. This fact which has had great influence on the minds of many of the heathen, who fear to give up the worship of idols, lest

the wrath of their gods should be manifested in the infliction of diseases and death upon their children; and who make frequent vows to their gods and goddesses, not only for the blessing of children, but also for their recovery from sickness. Seeing that Christians are greatly favored in respect to their offspring, they are led to feel that the Christian's God is the only God whom they should fear and honor.

The two deaths of church members, mentioned above, occurred at Ahmednuggur. One was an old man who had been baptized in March, and was then in a very feeble state of health. He came in from his village, about twenty miles distant, the previous year; and being a relation of Bhagooba, one of our native assistants, he staid with him and learned from him the gospel; and, before his death, bequeathed to him the little property which he possessed. He died in a few weeks after receiving baptism, rejoicing that he had heard of the Savior.

The other member of the church who died last year, was a poor, diseased man, who had long been an inmate of the poor house. His name was Suttooba. He was baptized in 1836, by Rev. D. O. Allen. He was a very consistent and humble Christian; and his influence was felt by many around him for good. Within the last two years of his life he learned to read, and was much employed in reading the Scriptures, and conversing on religious subjects, with a few who loved to meet with him for this purpose. His consistent Christian character and repeated instructions were not without their effect. Since his death four inmates of the poor-house have received baptism; and most of them owe much of their knowledge of the truth to his endeavors. One of them in particular ascribes his first impressions to Suttooba's faithful warnings. During the last year of his life he was often afflicted with pain from the virulence of his disease (the black leprosy); but he appeared to be always satisfied and happy in the allotments of God's providence, and joyful in the hope of future blessedness. He was delirious for two or three days before his death, and was unable, in consequence, to tell those around him his feelings in view of the glorious prospect before him; but he had often said before that he had no desire to remain on earth. His only hope of happiness was above. Having finished his work here, he was taken to the house of his Father in heaven, to the presence of that Savior, who can give him a glorious body like to his own. Better to live and die like Lazarus, the victim of disease and pain and poverty, and then be taken by angels to Abraham's bosom, than to live like the rich man, and wake up after death in torment. Suttooba, although poor and supported by the poor-house funds, had laid by a little money, probably the results of former savings; and this sum, amounting to nine rupees, he sent to Mr. Ballantine, a few months before his death, requesting him to take charge of it, and, in the event of his death, to give it to the cause of Christian benevolence.

An Interesting Convert.

Of the twenty-two persons admitted to the Ahmednuggur church during the year, thirteen were men and nine were women. Of the former, seven belong to villages from fifteen to forty miles distant from Ahmednuggur; and most of them are "substantial men of most respectable character," though mahars originally, and capable of exerting an extensive influence. It is apparent also that the good seed is springing up in new fields. About twenty four miles north-east of Ahmednuggur, there are three heads of families, residing near each other, who have been admitted to the church during the year; and there is an increasing number of inquirers in the same neighborhood.

Of one of the new converts in one of these villages, some account may be interesting. His name is Rugooba. He is brother-in-law to one of our most devoted native assistants. His village is Chanday, twenty-four miles from Ahmednuggur, on the great road to Aurungabad, where we had a school for several years. He is an elder or head-man among his people, and of course a man of considerable influence. He is a good reader, and was much accustomed to read the Hindoo shastres before becoming acquainted with Christianity.

On first hearing of the Christian religion, he opposed it; and at one time he went so far as to destroy some tracts which he had obtained. But, in consequence of some domestic troubles, he was led to think that Christianity might be true; and he determined to examine and see what kind of a religion it was. He found a man who had a copy of the mission catechism; he begged it from him and began to study it, and learned from it the principal doctrines of the Bible. He next obtained some portions of the Scriptures and read them care-

fully. He now determined to give up idolatry.

After abandoning his idols he met with some losses; two or three of his sheep died, and other more serious losses occurred in his family. All the neighbors began to reproach him for forsaking his gods, and pointed to his misfortunes as the fruit of his temerity. He told them that he had chosen the Lord to be his God; and, whatever might befall himself, he was determined never to forsake him. His language was like that of Job, "Though he slay me, yet will I trust in him." To show his abhorrence of idolatry, he took an old idol god, which had been in his family for several generations, and put it on a stone, and, taking another stone, of a long cylindrical form, used as a roller, he lifted up his arm, saying, "Now, Mhusoba, take care," he broke it into a thousand pieces. The god, originally a small stone, had grown, by repeated layers of red lead smeared over it, until it had become a huge block. The fragments he gathered up and showed them to us, when we afterwards visited his village. They exhibited the different layers of paint, which, like the successive layers in the bark of a tree, were good proofs of its age and of the honors bestowed upon it. Soon after he had given up idolatry our native assistants, one of whom was his brother-in-law, visited his village. They were going to attend a pilgrimage, a few miles distant, for the purpose of giving instruction to the people. He went with them and assisted them in making known the one living and true God and Jesus the only Savior. He proved to his countrymen, by numerous and powerful arguments, that their idol gods were powerless for good or evil. When he first came to Ahmednuggur after his conversion, we were surprised to see how much he had learned of the Scriptures before we had even once seen him. We were pleased with the spirit he exhibited, and especially the entire dependence which he manifested on the righteousness of Christ alone for salvation. We hope he may yet prove an efficient preacher of this righteousness to his countrymen.

Difficulty with Caste.

Within the past year the church at Ahmednuggur has passed through a severe trial, growing out of the power of caste among the inhabitants of India. The following account of this affair is interesting and instructive.

You are aware that a great portion of our converts are from the mahar caste, which is almost at the bottom of the scale among Hindoos. While persons of a higher rank, on becoming Christians, renounced caste, and were, consequently, thrown off by their friends, our mahars have lost no privileges among their own people, and, until recently, have found in the Christian church only those who were originally above them.

But among Hindoos there are a few castes below even the mahars, with whom the latter will not eat nor have any intercourse. One of these lower castes is the *mang;* against which the mahars seem to cherish an inveterate prejudice, regarding those who belong to it as hereditary thieves and murderers. Persons of the mang caste had frequently come to us for religious instruction, and many among them we have found to be very intelligent men. Some of our Christian converts who were originally mahars, had exhibited great sensitiveness in view of the mangs becoming Christians; and we had had occasion to tell them how inconsistent their feelings were with true religion; and had taught them, both by precept and example, the duty of praying for the conversion of men of every caste, mangs as well as others. These instructions had a good effect on the minds of very many; but until the trial should come, we knew not what number of our converts might be left to deny the Savior, for the sake of preserving their caste undefiled.

During the past year a mang was baptized at Seroor by Mr. French, and soon after came to Ahmednuggur to visit his Christian brethren. The greater part of our converts, including all our native assistants, received him to their houses, and entertained him to the best of their ability, showing that they regarded him as a Christian brother.

Two or three days after he had left, however, the feeling which we had dreaded, began to appear. One young man, a member of the church, forcibly turned out of his house another church member, who had called to see him on business, merely because the latter had invited the mang convert to dinner. He also warned others whose only fault was that of having dined with that Christian brother, not to enter his house. He was supported in this course by one or two other members of the church.

The matter was immediately taken up; the young man declared that he could have no intercourse with a mang or with any who had eaten with him; inasmuch

as, if he should do so, the mahars of his village and all of his acquaintances would never again allow him to come into their houses, and of course he would be treated by his own people as the vilest outcast. He acknowledged that the course he was pursuing was inconsistent with the commands of Christ; but he said that, in view of the difficulties before him, he felt that he could not obey the Savior in this thing, though he looked to him alone for salvation. Several conversations were held with him, first privately and then by the principal members of the church together, until at length, finding him obstinate in his purpose, it was determined that he should be suspended from the church until he might exhibit penitence for his sin, and declare himself ready to obey all the commands of Jesus Christ.

A few others, not so bold as he, maintained that they were willing to do whatever the church should decide; and urged that all the members of the church should be brought together, those residing in the villages as well as those in Ahmednuggur, and that it should be determined by their vote what course to pursue. We told them that it was not a matter which we were at liberty to decide in this way. All the officers of the church, together with the pastor, were satisfied that the word of God required that all the members of the church of Christ should regard each other as brethren, and should meet as brethren around the table of the Lord, partaking of one bread and of one cup, and that any deviation from this rule would render us unworthy of the name of a Christian church. It was already decided by the infallible word of God, and this decision we were not at liberty to change. After the suspension of the young man, we waited a few days to see what effect a little calm reflection would produce upon those who had hitherto objected to maintaining Christian intercourse with the mang convert.

In the mean time the communion season approached. One or two of the Christians took occasion to leave Ahmednuggur, a few days before, in order that they might not be present at the ordinance. Some of those who had opposed, however, remained and partook of the ordinance, having previously declared to the pastor that they would have no objection to communing with the mang convert. The young man who had been suspended, was present when the sacrament was administered, though of course only as a spectator. His thoughts troubled him. He felt that he was shut out from the company of God's people, and that he had excluded himself. He was deeply humbled. The next day he came to the pastor, and confessed his sin most fully and with the deepest humility. He acknowledged that he had fought against God; that he had resisted the strivings of the Spirit; and that it was owing to infinite mercy alone that that Spirit had not been taken away from him forever. He declared himself now ready to obey all the commands of Christ and to suffer anything for his sake, nay to give up his life even, if that should be necessary, in the cause of him who had died for his salvation. Never did we see clearer proofs of the power of the Spirit in breaking down the opposition of the carnal heart than in this case, and we could only wonder and adore.

This young man did not stop here. On the next day, at a meeting which was attended by many of the native Christians for social religious worship, without any suggestion from others, he rose before them all and declared his fault, fully acknowledging that he had been led away by Satan, and praying for forgiveness. All were fully satisfied of the sincerity of his repentance, and, in a few days, the sentence of suspension was removed, and he was restored to the full privileges of the church. This was the last of our troubles.

In the mean time the progress of the truth out of Ahmednuggur seemed to be rather advanced than retarded. Our converts found, in some places, a few who were disposed to look upon them as defiled, in consequence of having had friendly intercourse with a mang convert; but in general the native assistants, in visiting the villages, met with the same welcome reception as before, and now we hear no more of any difficulty. All the excitement has died away, and none of the mahars seem to be kept back, for reasons connected with caste, from listening to the truth. The trial, although painful, has done good; and this because the Spirit of God was with us to help us.

Later communications from this mission, coming down to February 26, are of the same cheering character as the foregoing annual report. The chapel at Wudáley, a notice of which will be found on a previous page, was opened by Mr. Ballantine on the fifteenth of February. During the same excursion he visited a number of villages, and found much encouragement.

New York Indians.

LETTER FROM MR. HALL, JANUARY 18, 1846.

The Alleghany Station.

IN this letter Mr. Hall first alludes to some recent efforts which the Indians on the Alleghany Reservation, have made for the school which is established among them, and also for those who, far away from them, are sitting in the shadow of death. The children at Old Town have collected one dollar and seventy-five cents, which they wish to be sent beyond the Rocky Mountains, "that the little Indian children there," as they say, "may have a school and enjoy such good privileges as we enjoy." "In addition to the amount raised by the children," Mr. Hall writes, "the parents have paid their teacher thirty dollars worth of provisions, and eight dollars and fifty cents in cash for the purchase of school books, and about four dollars for singing books, besides collecting at their monthly concerts the sum of eight dollars and sixty-five cents, which they have intrusted to me for the treasury of the Board." In respect to the condition of the church under his care, Mr. Hall writes as follows:

I have been visiting from house to house for some time past, and find the state of religious feeling lamentably low. There may be from twenty to thirty in the church who are "holding on their way rejoicing;" but the large majority speak only of their barrenness; and several declare themselves to be in "the broad way." Ephraim made some remarks, a few weeks since, upon the nature of saving faith, which tried the hopes of many; and, not knowing what had been done, I soon afterward preached upon the nature of true repentance. In the evening conference, several of the brethren, with much feeling, alluded to the remarks of Ephraim, previously made, and then to the sermon which they had just heard; and said that they had been entirely deceived in their hopes, but were now determined to "dig deep and lay their foundation upon the Rock." We hope that God will bring good out of it.

There is no woman among us that gives better evidence of having "passed from death unto life," than grandmother Bone, who was converted at the age of about one hundred years, and of whom I wrote to you some time since. In visiting the family where she resides, I remarked that there are two things of which even Christians think much less than would be profitable, namely, their own sinfulness, and the sufficiency of the atonement of Christ. The old lady said that the remark so far as it applied to her, was just. But she added, "I meditate upon my wretchedness until I feel lost and undone. I have spent my many years in sin. My old body is poor and blind and weak and lame. I can hardly go in the broad and smooth road to my nearest neighbor's, where I have been many times, without a guide and supporter. I become tired and almost lost by reason of the infirmities of my body. So it is with my soul. If I should try to travel in the woods alone, I know that I should become lost and perish. My soul is in the woods, poor and blind and weak, naked, starving and lost! Oh, I can do nothing without Christ! He is able and he is willing. I believe it, and am comforted." This is not exactly the form of speech which she used; I regret that her precise words have escaped my recollection. They were much more full of conviction, of self-abasement, and of instruction for others. But I have retained the ideas. I could not but believe, when listening to her remarks, that she had been taught of God, and that the Spirit was guiding her into all truth.

Recent Intelligence.

WEST AFRICA.—A letter has been received from Mr. Wilson, under date of January 29, from which it appears that he is not inclined to suspend his labors at the Gaboon, at least for the present. On the contrary he asks for a reinforcement of the mission, in the following language.

The time has come, it seems to me, when more ought to be done to place this mission on a firm and broad foundation. The Gaboon is now a French province, and is likely to continue such. So long as we shall be permitted to carry on our operations in quietness and peace, the mission ought not to be discontinued; it should rather be strengthened and reinforced. At the same time we ought to commence another station somewhere out of the jurisdiction of the French, around which we may rally, should we ever be expelled from the Gaboon. That station may be at Cape Lopez, sixty miles south of the Gaboon, or at Cape Saint Catharine's, (generally called Kama,) one hundred miles still further south, at both of which places the Gaboon language is spoken. To maintain both stations, six missionaries and two white teachers, if men of suitable character can be found, are necessary. A larger number might be usefully employed. The language of the people is mastered; portions of the Scriptures, tracts and hymns, are already translated; a considerable number of native youths are receiving an education, and may be employed as teachers, catechists, &c. Our character as missionaries is established; the climate is found to be

comparatively healthy, and why should we not press forward in our work?

The splendid building erected at Cape Palmas, three years ago, for the use of the Roman Catholic mission, is to be removed to the Gaboon; and that station is to be abandoned, whilst their chief strength is to be concentrated here. We have nothing to fear, however, unless the arm of civil power is raised to drive us out of the country. God and truth are on our side.

Mr. Wilson wrote again, February 27, describing an interview which he had with Commander Darricau, who was then in the Gaboon as the representative of the French Admiral. Commander Darricau assured Mr. Wilson of the friendly feelings of the Admiral. He also expressed his regret that the mission premises had been endangered during the assault upon King Glass's territory; and he said, further, that the occurrence was generally regretted by the officers of the French squadron.

Syria.—This mission held its annual meeting at Beirût, commencing January 6. The operations of the mission have been materially embarrassed, during the past year, by political commotions; but our brethren, nevertheless, find much to encourage them in their efforts. From the report of the 'Abeih station, the following extract is taken:

Public preaching in Arabic has been regularly kept up twice every Sabbath at 'Abeih, except when we were absent from the place. The attendance was encouraging; the number of hearers varying from thirty to seventy, according to the circumstances of peace or war. A few listened to the word of life with interest and profit. But although several have applied to be admitted to our church, we have not been able to comply with their request, nor can we speak with confidence of any converts to Christ. This statement is made with sorrow and humiliation. It grieves our hearts to be compelled, at the close of another year, again to take up the lamentation, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" We earnestly pray and hope for better things. Between the Arabic services of the Sabbath, there was regular English preaching during the summer months. Several gentlemen from India, and others from Beirût, spent the hot months in 'Abeih and neighboring villages, and by their presence added much to the interest of this part of our work. We have reason to believe that the word preached has been blessed to most of those who attended from abroad. We had also commenced meetings in neighboring villages, in connection with Sabbath schools, which promised to be very useful until the war broke them up.

As in previous years, the members of the Beirût station spent the summer months on Mount Lebanon. They found many opportunities of making known the gospel; and, indeed, they encountered no opposition whatever. Many of the natives were ready to assemble on the Sabbath and listen to the teachings of God's holy word. The English and Arabic services have been sustained at Beirût, except during the summer months, as heretofore. The number present at the latter service has averaged about fifty; once or twice there have been nearly a hundred. A weekly prayer meeting has been held at the house of a native brother; and a lecture has been delivered by one of the native assistants, on Sabbath mornings, during a part of the year, for the benefit of church members.

Ten schools for boys and girls have been under the charge of the station at 'Abeih, during the year, two of which are at Hasbeiya. The whole number of pupils in these schools has been 436, of whom 144 were girls and 197 Druzes. Instruction has also been given to a number of girls at 'Abeih, who are not included in the foregoing statistics. Connected with the Beirût station, there have been four schools for boys and girls, and one for girls exclusively. Two rival schools were opened last autumn, one by papal Greeks, and the other by persons belonging to the Greek communion, which have somewhat diminished the number of pupils in the mission schools. The report of the 'Abeih station concludes as follows:

Our experience during the past year confirms our former belief, that we have around us in Lebanon a large and accessible population, for whose salvation we ought to labor. We have the confidence and, to a good degree, the affection of the people. And if we should retire, or if the Board should withdraw its missionaries from this field, we could not shake off the dust from our feet and report that they received us not. And although the deplorable commotions which have desolated the land, have sadly interrupted our labors, pained our hearts, and tried our faith, we feel encouraged to commence a new year with fresh zeal and hope. Let your earnest prayers unite with our own for an immediate outpouring of the Spirit of God. So far as we can judge, nothing else is needed to secure a very large harvest of immortal souls, saved by grace to the everlasting honor and glory of the Lord our God.

To the 'Abeih station was committed the care of the schools in Hasbeiya, and the prosecution of our work there, as far as practicable. The terrible catastrophe which desolated that unhappy village, and destroyed so large a number of the inhabitants, rendered it impracticable for any of our number to visit the place. But we have had frequent visits from our friends, and an active correspondence has been kept up throughout the greater part of the year. The little community of Protestants has regularly met for reading the Scriptures and prayer. Their steadfastness, in the midst of the most appalling calamities, has surprised and delighted us; and the earnestness of their appeals for the preaching of the gospel is not exceeded by the most destitute and hungry communities in the new settlements of the United States. One of our native assistants has made them a visit; and, as there does not appear to be anything in the present political aspect of the case to forbid it, one of our own number will go there as soon after our general meeting as possible.

In view of the increasing demand for the preaching of the gospel in the field committed to the care of this mission, our brethren have resolved to employ their native assistants in this work "as vigorously and constantly as possible." And on the fourteenth of January, Doct. Van

Dyck was formally set apart to the same work. The occasion was one of very great interest. The sermon was preached in Arabic by Mr. Whiting; the ordaining prayer was made by Mr. Thomson; the right hand of fellowship was given by Mr. Lanneau; the charge was delivered by Mr. Calhoun, and the concluding prayer was offered by Mr. Laurie.

Since the annual meeting, described above, Mr. Calhoun has made a visit to Hasbeiya. A brief account of this visit has been received, at the conclusion of which he says: "I cannot but hope that we shall have an open door at Hasbeiya for proclaiming the gospel."

GREECE.—Mr. King writes from Athens, February 26, "Last Sunday, though it was carnival, at which time in years past I have usually had but few hearers, there were, I believe, between thirty and forty present at my Greek service." Mr. King is receiving frequent visits from an interesting young man, who professes to be desirous of knowing the truth. A Professor in the University, not long since, made substantially the following declaration to him: "My wish is that you may live many years and accomplish your objects."

SMYRNA.—The same spirit of hostility to the gospel which has appeared in other places, is active in Smyrna. Some of the evangelical Armenians have maintained their fidelity; while others, of whom better things were hoped, have submitted to the will of their ecclesiastical superiors.

CONSTANTINOPLE.—The most recent letters from this station represent the persecution as raging with undiminished severity, except in one particular. The evangelical Armenians who were thrown into prison, as has been already published in the Herald, have been set at liberty. This was in consequence of the interference of Reshid Pasha.

TREBIZOND.—The persecution at this station is exceedingly virulent, and many have yielded to the importunities and threats of the enemies of the gospel. Two persons have been imprisoned, one of whom subsequently made his peace with the adherents of the Patriarch.

NESTORIANS.—The brethren, connected with this mission, have been much encouraged of late by favorable indications in the two seminaries. They are evidently indulging a trembling hope that God is about to grant them his reviving presence.

MADRAS.—Mr. Winslow writes from Madras, January 18, as follows:

We had the pleasure, at our quarterly communion on Sabbath last, of receiving five natives into our little church, in presence of a large congregation of heathen. Except one, they had all been nominal Christians, that is, baptized in infancy. The one excepted is a young man from Jaffna, who came from thence with me in March last, and is employed as a teacher in the English school. He was formerly in the seminary at Batticotta; and, previous to leaving Jaffna, had requested to be admitted to the church. He has appeared to make progress since he came here, and I hope he is a sincere believer. He is a young man of good abilities and fair acquirements; and, should the Lord give him grace to be faithful, will become very useful. He was baptized by the name given him at the seminary, Horace Bushnell. Of the other four, one is employed as a reader at Royapoorum, and two are relatives of his. The remaining individual is a female domestic in Mr. Scudder's family. We had also the satisfaction to see those present at the communion, who, last year, at the same time, were kept back by their difficulties about caste and their consequent improper conduct. Except one, a female, who died two or three months ago, they are now all again in regular standing. I mentioned before their compliance with our wishes as to giving up caste, &c., at our meeting in September. Some had previously done this. Afterwards, in consequence of persecution, they expressed an unwillingness to come out boldly, and prevaricated with their friends, which gave us much pain; but they have of late manifested a better temper. They have many difficulties and trials, and many of them are weak; but we hope there is some good thing, in most of them, towards the Lord God of Israel.

The schools are represented as being in an encouraging state. It is the wish of the mission to give greater efficiency to this department.

MADURA.—From a letter of Mr. Muzzy, dated January 8, the following extract is taken.

The cholera has appeared in the seminary since my last, and six of the young men were brought low; yet a kind Providence did not permit the destroyer to triumph in a single instance. Now all are in the enjoyment of their usual health. Last Sabbath was the communion season for this station. The new church, which by some was considered too large, was full to overflowing, and many stood outside who could not find a place within. From the number of candidates for church membership, eighteen in all, most of whom have been on trial for a year, three were selected for a participation in the privileges of the people of God. Others, we hope, are subjects of renewing grace; yet the absence of some, and the immature age of others, determined us to defer their cases to another occasion. Two of those admitted were members of the girls' boarding school, and the other was a member of the preparandi class.

CEYLON.—The latest communications from this mission represent the cholera as still raging with unabated violence. Mr. Smith, writing from Panditeripo, January 7, says, "Four or five thousand have been swept off in a few weeks. In some places the disease is abating, while in others it is increasing. Several church members have died."

Mr. Minor writes from Manepy, February 11, "God has mercifully preserved our lives thus far,

though the ravages of the disease have been very great on every side of us. The return of deaths, a week ago, amounted to seven thousand! In some places where it has been rife, it has somewhat abated; but it can scarcely be said to have abated on the whole. The moral effects of this visitation we think are good; but we can judge of these better hereafter."

SIAM.—Mr. Caswell continues to give instruction in English, and also to preach the gospel, at Chau Fa's wat. After an experiment of three months, he finds the new arrangement more favorable to the oral presentation of divine truth than he expected. He is listened to much more quietly and respectfully than he has been in any other place in Bangkok.

CHINA.—It is at length settled that Protestants are to enjoy all the toleration which is conceded to the Roman Catholics. "Virtuous Chinese," says Keying, "shall by no means be punished on account of the religion they hold. No matter whether they worship images, or do not worship images, there are no prohibitions against them, if when practising their creed, they act well." In a letter, dated December 25, Mr. Bridgman alludes to a native family, in respect to which he is much encouraged. The mother gives evidence of being truly born again, and she desires to be united to the body of Christ. The father is a young man of promise, who abstains from idolatry, and apparently performs the external duties of the Christian. His two children he desires to consecrate to God. Others have requested baptism.

SANDWICH ISLANDS.—A letter from Mr. Wilcox, dated Waialua, November 4, represents the state of religion in that vicinity as far from encouraging. Romanism, however, seems to be losing ground. "Within a few months," says Mr. Wilcox, "two of the Roman Catholic schools in our field have been broken up, and the children now attend the Protestant school. From another school of theirs, ten of the pupils, not long since, withdrew and returned to our schools."

The Sandwich Islands mission has been again afflicted by the death of Mr. Whitney. His decease occurred on the eighth of December. Some account of his labors, as also of his sickness and death, will be given in the July Herald.

CHOCTAWS.—A letter from Mr. Pitkin, dated Norwalk, April 18, states that thirty-eight persons were recently admitted to the Wheelock church; among them were some students in Spencer academy. Others appear to be in a very interesting state of mind.

TUSCARORAS.—Mr. Rockwood, under date of May 8, says, "Since my last letter, eleven have been received into this church by profession. Two others are candidates for church membership. Our meetings are usually well attended."

OJIBWAS.—A letter from Mr. Ayer, dated Red Lake, March 10, contains the gratifying intelligence that God has inclined some of the Ojibwas at that remote station to ask for the privileges of his people. Ten Indians were admitted to the church on the second Sabbath in March; and at the same time the two sons of Mr. Ayer made a profession of their faith in the Lord Jesus Christ. The funeral of a child, which occurred a few months ago, seemed to give a new impulse to the serious feelings which were already existing in a few minds. Eight relatives of the child, including the parents, grandmother and one sister, give more or less evidence of having passed from death unto life. Mr. Ayer also writes that the Indians among whom he is laboring, are gradually improving in their temporal circumstances, and manifest a stronger inclination to be industrious and regular in their habits.

Home Proceedings.

MISSIONARY CONVENTION AT PITTSBURGH.

A MISSIONARY convention was recently held at Pittsburgh, Pennsylvania, in the Third Presbyterian Church, commencing on the tenth of April. Hon. Judge Baird was chosen Chairman of the meeting, and Mr. Wells Secretary. Dr. Armstrong, Rev. Messrs. Scudder, Spaulding and Malin were present as a deputation from the Board. A business committee was appointed, consisting of Drs. Riddle and Armstrong, Rev. Messrs. Malin and Sparks, and Mr. Atwood. The exercises of the meeting were similar to those of previous conventions, held in various parts of the country. The number in attendance indicated a gratifying interest in the subject of Christian missions.

MARTHA'S VINEYARD CONFERENCE.

The churches of Martha's Vineyard held their conference at West Tisbury, April 7 and 8. On the evening of the first day, there was an interesting missionary meeting, which was addressed by Rev. Mr. Cowles, the delegate from the Board, and also Rev. Messrs. Tappan, Beaman, and others. Rev. Mr. Tappan was appointed Secretary in behalf of foreign missions, and Mr. James L. Brown was chosen Treasurer.

EMBARKATION OF MISSIONARIES.

On the fifteenth of April, Rev. James C. Bryant and Mrs. Bryant embarked from Boston for the South Africa mission, in the barque William

H. Shailer, Captain Holmes. In October, 1840, Mr. Bryant became the pastor of the Evangelical Congregational Church in Littleton, Massachusetts. His connection with his people has been very happy, and not without the divine blessing. But having come to the conclusion that it was his duty to preach the gospel to the heathen, the flock over which he had been placed as an overseer, with undiminished confidence in him as a minister of Christ, cheerfully consented to dissolve the pastoral relation. May the great Head of the church reward them abundantly for the sacrifice which they have made for the extension of his kingdom!

RECEIPTS OF THE BOARD.

THE following table exhibits the receipts of the Board from its organization to the present time.

For the year ending	September,	1811,	$999 52
" "	August 31,	1812,	13,611 50
" "	"	1813,	11,361 18
" "	"	1814,	12,265 56
" "	"	1815,	9,493 89
" "	"	1811,	12,501 03
" "	"	1817,	29,948 63
" "	"	1818,	34,727 72
" "	"	1819,	37,520 63
" "	"	1820,	39,949 45
" "	"	1821,	46,354 95
" "	"	1822,	60,087 87
" "	"	1823,	55,758 94
" "	"	1824,	47,483 58
" "	"	1825,	55,716 18
" "	"	1826,	61,616 25
" "	"	1827,	88,341 89
" "	"	1828,	102,009 64
" "	"	1829,	106,928 26
" "	"	1830,	83,019 37
" "	"	1831,	100,934 09
" "	"	1832,	130,574 12
" "	"	1833,	145,847 77
" "	"	1834,	152,386 10
" "	July 31,	1835,	163,310 19
" "	"	1836,	176,232 15
" "	"	1837,	252,076 55
" "	"	1838,	236,170 98
" "	"	1839,	244,169 82
" "	"	1840,	241,691 04
" "	"	1841,	235,189 30
" "	"	1842,	318,396 53
" "	"	1843,	244,254 43
" "	"	1844,	236,394 37
" "	"	1845,	255,112 96

DONATIONS,

RECEIVED IN APRIL.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr.
(Of wh. fr. s. s. miss. so. Kinderhook, for a youth in Ceylon, 20;) 970 04

Addison Co. Vt. Aux. So. A. Wilcox, Tr.
Middlebury, Phil. so. in College, 10 00

Berkshire Co. Ms. Aux. So. T. Green, Tr.
North Adams, A friend, 10 00

Boston, Ms. S. A. Danforth, Agent,
(Of wh. fr. S E. T. 1; E. M. T. 1;) 1,366 95

Brookfield Asso. Ms. W. Hyde, Tr.
Brookfield, Two pupils of Mr. Nichols's sch. for chil. in Ceylon, 80

Buffalo & Vic. N. Y. Aux So. J. Crocker, Agent.
Buffalo, 1st pres. ch. m. c. 59 07
Fredonia, Pres. ch. 38,34; juv. miss. so. 2,66; 41 00—100 07

Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.
Barnet, Cong. ch. and so. 8 53
Cabot, do. 20 00
Kirby, J. M. Wood, 1 00
Peacham, Cong. ch. and so. 17 00
St. Johnsbury, 2d do. m. c. 68,31; chil. of s. s. for China, 22,85; 91 16—137 69

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, Cir. ch. 408,75; 3d ch. m. c. 17,86; ded. disc. 3,18; 423 43

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Jamestown, Cong. ch. 26 04
Westfield, Pres. ch. s. s. miss. so. for *Timothy M. Hopkins*, Ceylon, 38 18—64 22

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Gorham, Juv. sew. cir. 9 20
N. Gloucester, 1st ch. 19 00
N. Yarmouth, 1st par. la. 22,95; m. c. 25; 47 95
Portland, 2d cong. ch. m. c. 42,60; 3d ch. do. 25; a friend, 1; 68 60
St. Albans, P. Russell, 1 00—145 75

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills, m. c. 45 00
Bradford, Mr. Monroe's ch. m. c. 95; gent. and la. 224,09; juv. miss. so. for boarding sch. at Stockbridge miss. 13,27; 332 36
Newbury, Ceylon so. for schs. in Ceylon, 25 00—402 36

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Danvers, N. so. la. for ed. hea. chil. 59 43
Hamilton, Coll. and m. c. 78 68
Lynn, 1st ch. 15 00
Marblehead, Gent. 22; m. c. 10; s.s. 7; 39 00
Rockport, Mr Gales's so. wh. cons. WILLIAM WHIPPLE an H. M. 150 00
Salem, Howard-st. ch. m. c. 15,06; Tab. m. c. 12,91; 27 97
Topsfield, Coll. 85 09—455 17

Franklin Co. Vt. Aux. So. C. F. Safford, Tr.
Fairfax, Cong. ch. and so. 11 00
Georgia, do. 40 58
Highgate, do. 12 40
Sheldon, do. 18,30; Mrs. L. Adams 1; 19 30
St. Albans, Cong. ch. and so. 144 68
Waterville, do. 2 12—230 08

Geneva & Vic. N. Y. C. A. Cook, Agent.
Barre, Cong. ch. 17 00
Campbell, Pres. ch. 21 37
Clyde, do. 20 00
Fulton, do. 75 43
Geneva, H. Dwight, 50 00
Hannibal, Cong. ch. 2 18
New Haven, J. Doud, 10 00
Oswego, 1st pres. ch. coll. 68,27; m. c. 50,82; s. s. for *John B. Park* and *Delia S. Wright*, Ceylon, 40; D. Lake, for *Daniel B. Lake*, do. 20; G. Mollison, for *William H. Wheeler*, do. 20; Rev. R. W. Condit, for *Robert W. Condit*, do. 12; Mrs. Condit, for *Elisha D. Whittlesey*, do. 12; 2d pres. ch. 74,17; 297 26
Rushville, Pres. ch. 7 94—501 18

Grafton Co. N. H. Aux. So.
Bristol, m. c. 8 56

Greene Co. N. Y. Aux. So. J. Doane, Tr.
Hunter, Pres. ch. m. c. 10 29
Pine Orchard, A friend, 250 00—260 29

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Northampton, L. S. Hopkins, 49 00

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Westboro', m. c. 6 00

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Amherst, Cong. ch. and so. to cons. DAVID FISK an H. M. 100; gent. 64; mater. asso. 6; 170 00
Bedford, Gent. 82,35; la. 20,83; juv. cir. 1; 104 18
Bennington, Mrs. D. Whittemore, for *Sylvia Whittemore*, Ceylon, 20; a friend, for *Albert Manson*, do. 20; 40 00
Hancock, Cong. ch. and so. m. c. 51; gent. 41,40; la. 33,50; chil. in s. s. 5; 130 90

Nashua, Misses' miss. sew. cir. in Mr. Richards's so. for *Susan Brigham Kittredge*, Ceylon, 12 00
New Ipswich, m. c. 8 00
Pelham, m. c. 22; gent. 16,75; la. 43,31; 82 06—547 14

Lamoile Co. Vt. Aux. So. S. Merriam, Tr.
Johnson, Cong. ch. 5 00

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, Winter-st. cong so. (of wh. fr. G. F. Patten, to cons. Prof. William Smyth of Brunswick, an H. M. 100; Mrs. E. Tallman, for *Ammi R. Mitchell*, Ceylon, 20; C. Crooker, for *Charles Wm. Crooker*, do. 20;) 267 24
Lisbon, Cong. ch. and so. 3 00—270 24

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Canaan South, Coll. 10 00
New Hartford, North so. cong. so. 27,74; E. S. Brown, for *Eliza Martin*, Ceylon, 12; South so. 18; 57 74—67 74

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Bradford, Cong. so. 19 00
Henniker, Gent. 47,85; la. 47,50; m. c. 32,92; 128 27
Littleton, A. Allen, 3 00
Pembroke, Gent. 18,51; la. 19; 37 51
Warner, F. Eaton, 1 00
188 78
Ded. countf. coin, 75—188 03

Michigan, Aux. So. By Rev. A. S. Wells, Agent.
Atlas, Ch. 40c.; Bruce, Ch. 2; Farmers Creek, Ch. 1,36; Fentonville, I. F. Fenton, 2; Flint, Ch. 12 27; Grand Blanc, do. 2,15; Lapeer, do. 5,19; Ridgeway, R. D. ch. 1,50; Lima, 6,01: Blissfield, 4; Lodi, 14,50; Tecumseh. 3; Webster, 25,44; Macon, Indiv. 1,25; Mt. Pleasant, Ch. 30c.; Kalamo, do. 2; Kensington, do. 12; White Lake, do. 14,72; 110 09

Middlesex Co. North & Vic. Ms. J. S. Adams, Tr.
Littleton, Rev. J. C. Bryant, 3 55

Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Ashland, Miss. asso. 92 00
Lincoln, Coll. 12: m. c. 28; la. sew. cir. 50; 90 00
Natick, 1st cong. so. 91,17; s. s. char. so. 20,23; 111 40
Sherburne. 2d cong. ch. and so. 38 10—331 50

Monroe Co. & Vic. N. Y. E. Ely, Tr.
Byron, Centre pres. ch. 20 00
Clarkson, 1st cong. ch. 60 00
Fowlerville, Cong. ch. m. c. 19 57
Honeoye Falls, La. 3 00
Pittsford, S. Lusk, 10 00
Rochester, Washington-st. pres. ch. 46,42; Mrs. Sarah Ray, wh. and prev. dona. cons. her an H. M. 30; Brick ch. s s. for *Alexander J. Burr*, Ceylon, 20; 96 42
Victor, Mrs. A. B. 5; pres. ch. 6,25; 11 25—220 24

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. 100; N. ch. s. s. for chil. of miss. at Sandw. Isl. 25; union m. c. 30,52; Yale coll. do. 13,66; Chapel-st. ch. do. 9,85; Church-st. ch. do. 7; 186 03

New London & Vic. Ct. Aux. So. C. Chew, Tr.
East Lyme, Cong. ch. 15 00
New London, 2d cong. ch. and so. 156; T. W. Williams, (of wh. for *Lucretia* S and *Harriet Williams*, Ceylon, 50;) 200; 356 00—371 00

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Allen-st. pres. ch. wh. and prev. dona. cons. Samuel S. Barry an H. M. 62,83; fr. Scudder miss. so. of West pres. ch. 35;) 1,059 51

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Roxbury, m. c. 21 31
Walpole, Chil. of mater. asso. 5 00—26 31

Oneida Co. N. Y. Aux. So. J. Dana, Agent.
Augusta, Cong. ch. 120 41
Bridgewater, do. 12 70
Clinton, do. 190 00
Columbus, do. 37 00
Redfield, A. Johnson, 5 00
Rome, 1st pres. ch. 88,20; m. c. 8,86; (of wh. to cons. Rev. Henry Kendall an H. M. 50;) 97 06
Saquoit. Union pres. ch. 78 14
Sidney Plains. Cong. ch. 7 12
Utica, 1st pres. ch. 119,50; m. c. 7,80; 127 30
Whitesboro', Pres. ch. 25 59
700 32
Ded. dis. 2 35—697 97

Orange Co. Vt. Aux. So. J. Steele, Tr.
A friend, wh. and prev. dona. cons. Miss Anna P. Sill of Warsaw, N. Y. an H. M. 12; do. 10; 22 00

Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Barton, m. c. 7 00
Brownington, Cong. ch. 7 81
Coventry, do. 17 98
Greensboro', Coll. 16,06; m. c. 2,94; 19 00
Irasburgh, Cong. ch. 18 80—70 59

Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Cherry Valley, La. miss. so. 50; H. J. Olcott, 15; O. H. Eldredge, 10; 75 00

Palestine Miss. So. Ms. E. Alden, Tr.
Braintree, Neighborhood m. c. 51 68

Penobscot Co. Me. Aux. So. J. S. Wheelwright, Agt.
Bangor, 1st cong. ch. and so m. c. 47 00

Pilgrim Asso. Ms. J. Robbins, Tr.
Kingston, 2d cong. ch. and so. m. c. wh. and prev. dona. cons. George Russell of Boston, an H. M. 9 03
North Marshfield, Trin. cong. so. 9, 64; a friend, 15; 24 64
Plympton, Gent. asso. 2 00—35 67

Rhode Island, Aux. So.
Central Falls, Gent. 24; la. 17; m. c. 30; 71 00
Kingston, Cong. so. 3; do. 10; ack. in the May Her. as fr. Mrs. A. A. Vernon, 3 00—74 00

Richmond & Vic. Va. Aux. So. S. Reeve, Tr. 675 00

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Brentwood, Cong. ch. and so. wh. and prev. dona. cons. Mrs. Phile-nia Robinson an H. M. 67,57; F. L. F. R. for sup. of a boy at Ceylon, 35c. 67 92
Candia, Cong. so. 69,25; m. c. 26; wh. and prev. dona. cons. Francis Patten an H. M. 95 25
Exeter, 2d cong. so. 6 00
North Hampton, Mr. French's so. (of wh. fr. juv. so. for ed. hea. chil. 3,60;) 43 36
Stratham, Cong. ch. and so. m. c. 17; coll. 33; 50 00—262 53

Rutland Co. Vt. Aux. So. W. Page, Tr.
Wallingford, Cong. ch. and so. m. c. 20 00

South Western For. Miss. So. Rev. W. Potter, Agent, 500 00

Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Gilmanton Centre, Ann. coll. 41; m c. 25; 66 00

Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.
Acworth, m. c. 17 00
Charlestown, m. c. 25 00
Claremont, m. c. 23,77; gent. 63,45; la. 61; 148 22
Langdon, m. c. 7 54
Meriden, Gent. 32,50; la. 34,83; m. c. ch. and K. U. acad. 46,82; s. s. 62c.; 114 77
Newport, Gent. 22,55; la. 21,62; 44 17—356 70

Taunton & Vic. Ms. Aux. So.
Norton, m. c. 18 30

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
E. Stafford, Gent. 34,70; la. 26,43; 61 13
N. Coventry, Gent. 52; la. 27,97; 79 97
Tolland, Gent. 23 90—165 00

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 895 00

Western Reserve, O. Aux. So. T. P. Handy, Agent.
Ashtabula, Pres. ch. m. c. 10; la. sew. so. 40; 50 00
Cleveland, 2d pres. ch. 92 76
Westfield, Rev. O. Littlefield, 3 00—145 76

Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro' East, m. c. 22 77
Fayetteville, La. benev. so. 2 73

Putney, J. Grout, 10 00
Westminster West, So. of friends of morals and missions, 30 00—65 50
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Hampton, Gent. 10,05; la. 15,65; 25 70
Windsor Co. Vt. Aux. So. E. P. Nevens, Tr.
Royalton, Cong. so. 17,96; m. c. 15; 32 96

Total from the above sources, $12,830 33

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 50; a lady, 10; 60 00
Albany, N. Y. J. B. Jermain, 10 00
Akron, O. 2d cong. ch. 11 00
Amsterdam Village, N. Y. Pres. ch. m. c. 36 07
Aurora, N. Y. m. c. 30 00
Beardstown, Ill. Pres. ch. 1 77
Bennington, Vt. 1st cong. ch. m. c. 32 00
Bloomfield, N. J. Miss. so. of fem. sem. wh. and prev. dona. cons. Mrs. ROBERT L. COOK an H. M. for *Mary F. Judd, Mary Seymour, Eliza Cook* and *Maria Cook,* Ceylon, 47 00
Boxford, Ms. 1st par. coll. and m. c. 50 00
Byron, N. Y. La. miss. so. 28 00
Cambridge, Ms. A friend, 20 00
Canaan Centre, N. Y. Pres. ch. m. c. 15 00
Chelsea, Ms. Winnisimmet ch. and so. m. c. 33 34
Chilmark, Ms. Dea. Allen, 2 76
Cleveland, O. 1st pres. ch. and cong. benev. asso. 148 77
Connecticut Farms, N. J. Pres. ch. 60 00
Cohoes, N. Y. Pres. ch. 22 00
Crown Point, N. Y. 2d cong. ch. m. c. 20 00
Dorset, Vt. Mrs. S. C. Jackson, 4 00
East Pharsalia, N. Y. L. Carruth, 5; Mrs. L. Carruth, 5; 10 00
East Whiteland, Pa. Pres. ch. 5 66
Ebensburgh, Pa. Cong. ch. 21 93
Ellsworth, Me. A girl's off'g, 17
Farmington, Iowa, Cong. ch. m. c. 13 22
Glens Falls, N. Y. Pres. ch. 30 00
Granby, Vt. Cong. ch. 2 76
Granville, N. Y. United cong. ch. m. c. 10, 30; coll. 14,70; indiv. 8,50; 33 50
Green Bay, W. T. Pres. ch. m. c. 30 00
Hanover, N. J. 1st pres. ch. 33 00
Harpersfield, N. Y. Pres. ch. 15,76; Mrs. J. Gaylord, 10; 25 76
Holmes Hole, Ms. Ch. and so. 12,33; s. s. (of wh. for ed. of hea. chil. 72c.;) 2,92; 15 25
Hudson, N. Y. Pres. ch. 51 00
Kirkland, N. C. R. K. 1 00
Linlithgow, N. Y. Pres. ch. m. c. 14 44
Lodi, N. Y. Ind. ch. 100 00
Lumberland, N. Y. Cong. ch. 2 00
Malden, N. Y. Pres. ch. m. c. 26 85
Marion, Ia. s. s. 1 00
Mexico, N. Y. Pres. ch. m. c. 4,62; P. Chandler, 15; Miss M. A. P. 1; 20 62
Montrose, Pa. Pres. ch. 27 00
Moreau, N. Y. do. 25 00
Moriah, N. Y. Cong. ch. and so. m. c. 18 50
Morrisville, N. Y. Coll. 5 00
New Albany, Ia. Mrs. A. M. Fetch, 10 00
Newark, N. J. 1st pres. ch. m. c. 100 00
Newark, Del. Fem. mite so. 14 50
New Rochelle, N. Y. Scudder miss. asso. of pres. ch. for sch. in Madras, 25; Miss S. B. 6; 31 00
Newton, Ms. E. par. m. c. 16 02
New York City, R. E. Lawlin, 16 00
Northern Liberties, Pa. 1st pres. ch. 29 90
Orient, N. Y. Cong. ch. 23 21
Paris, Me. S. Morse, 15 00
Park Hill, Ark. m. c. 9 88
Philadelphia, Pa. Clinton-st. pres. ch. Mrs. Wetherill, 10; Miss B. 5; four indiv. 5; fem. so. for ed. of hea. youth, 50; 5th pres. ch. m. c. 42,16; E. Weston, 5; 117 16
Pittsburgh, Pa. 3d pres. ch. Mrs. M. 5 00
Pittsfield, Ill. Cong. ch. and so. 32 50
Plainfield, N. J. Pres. ch. m. c. 10 00
Ripley, N. Y. Pres. ch. 66,34; m. c. 18,12; 84 46
Rupert, Vt. Mrs. M. Kenne, 2 00
Sandusky City, O. 1st cong. so. 90 00
Schaghticoke, N. Y. Pres. s. s. 9 00
Southold, N. Y. Pres. ch. s. s. miss. so. 2,25; Mrs. C. King, av. of gold beads for the Madura miss. 7,50; 9 75
Springfield, N. J. Pres. ch. m. c. 5 00
Spring Mills, Pa. P. Wilson, 2 00
Tewkesbury, Ms. Cong. ch. and so. 63 15
Toulon, Ill. Rev. S. G. Wright, 5 00
Truxton, N. Y. B. Trowbridge, 10 00
Valatie, N. Y. Pres. ch. m. c. 10 00
Walton, N. Y. 1st cong. ch. 21 87
Wantage, N. J. 1st pres. ch. 22 05
West Bloomfield, N. J. Benev. so. for sch. in Madras, 25 00
West Boxford, Ms. Fem. char. so. 16 81
West Chester, Pa. Pres. ch. 20 00
West Tisbury, Ms. Ch. and so. 5,34; Mrs. H. Lock, 3; Mrs. P. 23c.; 8 57
West Town, N. Y. Constitutional pres. ch. 13 00

IN FOREIGN LANDS.

Madras, Indiv. for school rooms, &c. 385; B. Ketchen, 68; A. Robertson, 46; Col. Fryer, 45; I. Thomson, 14; Capt. Moelione, 9; 567 00
Ahmednuggur and Seroor, m. c. 41; la. for girls boarding sch. 112; B. Hutt, 181; Col. Jones, 90; J. S. C. Jameson, 54; Gen. Tompkyns, 49,39; Mrs. Saunders, 9; Nagpore, Capt. Hill, 22,17; 558 56
Sandwich Islands, Ewa, Ch. for sup. of Mr. Bishop, 65,25; Honolulu, Ch. for sup. of Pastor, 160,63; Molokai, Contrib. for sup. of Mr. Andrews, 100; ch. for *Rebecca Howard,* Ceylon, 100; Waioli, m c. 21,25; 447 13—1,572 69

$16,398 22

LEGACIES.

Cross Creek, Pa. Samuel McKibben, by J. McKibben, Ex'r, 5 00
East Bloomfield, N. Y. Herman Beebee, by J. Porter, Ex'r, 100 00
Gloucester, Ms. Miss Lucy Low, by N. Babson, Admr. 500 00
Keene, N. H. Mrs. Elizabeth Metcalf, by E. Parker, Ex'r, 125 00
Newark, N. J. Miss Augusta Forman, by T. Frelinghuysen, 100 00
Payson, Ill. Miss Emily Scarborough, by H. Almy, 200; int. 46; 246 00
Roxbury, Ms. Stephen J. Bowles, by S. H. Walley, Jr. and H. Hill, Ex'rs, 1,000 00
Sturbridge, Ms. Esther Plimpton, by J. Plimpton, Ex'r, (prev. rec'd, 20;) 20 00
Washington, Vt. Elisha Smith, by J. W. Smith, Ex'r, (prev. rec'd, 327,67;) 36 00

$2,132 00

Amount of donations and legacies acknowledged in the preceding lists, $18,530 22. *Total from August 1st to April 30th,* $203,877 87.

DONATIONS IN CLOTHING, &c.

Castleton, Vt. Shoes, fr. E. Merrill, 12 75
New York City, A box, fr. Amer. Bible so. for Oregon miss.; one bundle for Doct. Whitman, do.
Putney, Vt. Clothing, fr. Dorcas so. 14 60
Walpole, Ms. Pillow cases, fr. chil. of mater. asso.
Unknown, A box, for Mr. Robinson, Bangkok; a box, for Miss Spooner, La Pointe; a box, for Mr. Hall, Sandw. Isl.; a box, for Mr. Hunt, do.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLII. JULY, 1846. No. 7.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

OBITUARY NOTICE OF MR. WHITNEY.

THE members of this mission have had great reason to be thankful to their heavenly Father for his merciful preservation of so many of their number, in life and health, to the present time. Mr. Dibble was the first ordained missionary who died at the Islands. His decease, it will be remembered, occurred on the twenty-second of January, 1845. Before the close of the year, however, Mr. Whitney was also called away to his rest. Though he had been long in the field, and had labored diligently in his work, few of his juniors in the missionary service, until recently, gave as much promise of length of days as himself. Let it be our prayer to the great Head of the church, that he will be gracious to the survivors, and permit them to carry forward a work which has received such special proofs of his favor!

Mr. Whitney was born at Branford, Connecticut, April 28, 1793. Having become hopefully pious in 1813, his attention was subsequently turned to the duty of preparing for the work of the Christian ministry. He became a member of Yale College in 1817, where he prosecuted his academical studies during the two following years. In the summer of 1819, he began to consider the nature and extent of his obligations to the heathen. Hearing that the Board found it difficult to procure as many laborers as they wished for their contemplated effort in behalf of the Sandwich Islands, he offered his services, with the design of pursuing his theological studies after he should have reached his field of labor. On the twenty-third of October following, he embarked from Boston, with the pioneers and founders of the Sandwich Islands mission, and arrived at Hawaii, March 30, 1820. He was licensed to preach the gospel, February 28, 1823, by the Hawaiian Association; and he received ordination from the same body, November 30, 1825.

Mr. Whitney spent most of his missionary life on the island of Kauai. It was his privilege to feel that his labor was "not in vain in the Lord;" but of his success in the great work unto which God had called him, it is not necessary to speak. The readers of the Herald will desire rather to know with what feelings he put off his armor, and entered upon that rest which remaineth for the people of God. Mr. Alexander, at whose house Mr. Whitney died, has published a full account of his last hours in the (Honolulu) Friend; and from this narrative it appears that his end was such as became a Christian missionary.

His illness commenced, September 21. After trying various remedies and changes, he became an inmate in the family of Mr. Alexander at Lahainaluna, December 4. From this date he rapidly wasted away under the influence of his disease; and on the fifteenth of December he breathed his last.

Four days before his death, he said, "My work here is probably done; and oh that it had been better done! Yet I know that the great aim of my life has been to serve my Lord and Master. I have a strong belief that I shall be saved. I think I may say with Paul, 'I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me

a crown of righteousness, which the Lord, the righteous judge shall give me at that day." Christ is the rock on which I rest. How can I doubt? I have often thought with pleasure of Bunyan's tall pilgrim, who, as he was crossing Jordan, looked round on his comrade and said, 'Courage brother; I feel the rock.'"

On the following day he was distinctly informed that his physician did not expect his recovery. "He requested that he might be left alone with his wife, and commenced, with calmness, to deliver his dying commands; and, as he could not converse long at a time, he repeated the request to be left alone with her several times during the day. Though weak and languid, his mind was vigorous and active, and nothing of importance in his affairs was overlooked. When he had finished giving directions about his temporal concerns, he rallied all the powers of his mind to look into the state of his soul. He did not, at first, possess that clear evidence of a personal interest in the Redeemer that he desired; but he thought it was owing to the disease of his body. He said that perhaps he was deceived in regard to his interest in Christ. When he looked to the creature, he saw much imperfection and his hopes were obscured; but when he looked to Christ, all was bright; and notwithstanding all his sins, he hoped they were pardoned. At another time he said, 'I may be deceived about my personal salvation, but not about my loving the kingdom of Christ. I am not so clear in my views of Christ as *my* Savior, as I could desire; but as to his kingdom I have no doubt. If I love anything, I love his kingdom.'"

On Saturday morning he remarked to Mr. Alexander, "I am ready to go, though not so ready as I could wish. I have not so narrowly examined my hopes, my fears, and the great and precious promises, as I could wish. Still I feel that the Savior is with me; and 'though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.' Twenty-six years ago, when I consecrated myself to the work of missions, I felt courage in view of the Savior's promise, 'Lo I am with you always, even unto the end of the world.' This promise he has kept good. He has been with me in all my journey; with me amid all my labors and joys and sorrows and temptations and trials; and how can I doubt that he will be with me now? No, he will never desert me. He has ever been a precious Savior to me, and now when all other props begin to fail, he is increasingly precious."

During the night which followed, he was told that the Sabbath had commenced. A violent storm was raging without at the time of this announcement. "Blessed Sabbath," he said, "type of the rest above! Here it is dark and stormy; how sweet the contrast there! Peace and joy are there, and no pain; and there I shall soon be. Yesterday I had some clouds; but now all clouds are brushed away. All is light and peace."

As he gradually failed under the influence of his disorder, he at length thought he was dying, and, calling one of his attendants to him, requested that he might be raised up. Then, throwing his arms around him, he said with great emphasis, "And is the victory won? Glory, glory, glory! Hail, glorious immortality! Can it be that this is death? That I, a poor wretch, who all my life have been afraid of death, have come to this? Here all is peace and light and joy. The Savior has me by the hand, leading me along. I soon shall be in heaven." His attendant remarked, "There is a blessed assembly of friends there." "Yes," he said, "and more than all that, Jesus is there. He has never forsaken me, he is near, he is with me now."

Just before his death, Mr. Emerson said to him, "Do you still find Christ precious to your soul?" He confidently and promptly replied, "Yes, he is precious." These were his last words. "In a few moments," says Mr. Alexander, "he sweetly breathed his last, without a struggle or a groan, and entered into the enjoyment of his Lord, which he had so earnestly desired."

Constantinople.

LETTERS FROM MR. DWIGHT.

The Prisoners Released.

THE last letter of Mr. Dwight, as published in the Herald for June, was dated March 11. The present letter, dated March 17, together with those which follow, may be regarded as continuing the narrative of this most extraordinary and eventful persecution.

I am at length enabled to inform you, that a little light is breaking in upon our horizon. The English Ambassador sent his dragoman, on Thursday last, to inform us that Reshid Pasha, the Minister of Foreign Affairs, had that day called up the Armenian Patriarch, and charged him to desist from his present course, telling him that he should now put him upon his good behavior; also that the prisoners were immediately to be released. On Sunday evening the three watchmakers, who were in one prison together, were called up and discharged, on condition that they should become sureties for each other. On Monday the fourth prisoner—a boy of sixteen—was also set at liberty. He had been confined alone, and every species of threatening had been resorted to, for two

weeks, to induce him to sign the Patriarch's paper of recantation, but in vain. All these brethren, through the special grace of God imparted to them, were enabled to endure unto the end of this trial, and to come out of prison, with a perfectly fair and honorable Christian character; and we bless God for it. If they had been left to fall, it would have encouraged the Patriarch in his work of persecution, disheartened all the brethren, and weakened greatly the cause in the view of all the people. The Patriarch is now much more moderate, and we feel very certain that great good is coming out of all these trials.

It is impossible yet to predict what will be the future *civil* standing of our brethren in Turkey. In the *spiritual* part of the contest, I feel that, through the power of God, they have already gained a mighty victory. It has, in fact, been virtually decided that they can have a civil existence in Turkey, without being spiritually under the dominion of the Patriarch. But whether they will still be subject to the civil power of their former ecclesiastical head, or not, is the question. On this point, I feel very little anxiety.

We hear that twelve or thirteen of the brethren in Nicomedia, who had signed the Patriarch's paper in an hour of trial, have taken back their names and delivered to the Bishop a full confession of their evangelical faith.

The Trials of Priest Haritoon.

The following communication is dated March 25. It will doubtless receive an attentive and deeply interested perusal.

You have already been informed, I think by Mr. Homes, of the noble stand taken by priest Haritoon in Nicomedia, in favor of evangelical truth. I have lately received some documents from him, which I now translate and enclose to you, with the view of having them brought out before the public in America. I am sure that they will be read with intense interest by all who love the eternal truth of God, and hate error and oppression; and our Christian friends will bless God that he gave such grace to our persecuted brother, as to enable him to pass unhurt through all his fiery trials.

A brief explanation is all that is needed to enable the readers of the Herald to understand these documents. The first is a letter addressed by priest Haritoon to his Bishop, containing his *confession of faith*. The Bishop, being about to anathematize all in Nicomedia who follow the gospel as their only guide, called upon this priest to write a confession of his faith, to be read publicly in the church, in order to show to the people at large that he is a true and faithful son of the Armenian church; and this is the paper written and sent to his Bishop, by the priest. The Bishop was very angry, and immediately deposed him from his office, and ordered him to be cast forcibly out of the church.

The Bishop then drew up *a paper of recantation*, which he sent to the priest to sign, which is the second of the documents which follow. The priest refused to subscribe it, and his enemies soon found means to persecute him. It is well understood by them now, that direct persecution for religion will not be allowed in Turkey; and, therefore, they must resort to artifice. The priest owed small sums of money to different individuals, and the leading men among the opposers of the true gospel in Nicomedia bought up all these debts, and suddenly came upon the priest for the payment of the whole sum. This, as was well known, he was utterly unable to make, and the consequence was, that he was cast into prison. The Bishop of Nicomedia, and his obedient child, Melkon Chorbajy, who was the willing tool of thus distressing the priest, would have all the world believe that there is no religious persecution in all this. But even if they should succeed in convincing every body, (which is impossible,) still God, who knows their deepest thoughts and all the intentions of their hearts, has already recorded this deed against them as a flagrant act of persecution against one of his own dear children.

The third document is a letter written by the priest himself to a friend in Constantinople, describing some fiery trials through which he has just been called to pass, by the rage and malice of his enemies. This last extremely simple and touching history will, if I mistake not, be perused with the tenderest interest by all our friends at home.

Priest Haritoon's Confession.

The following *confession* is dated Nicomedia, January 25, 1846. (O. S.)

I believe in the Holy Trinity, the Father, Son and Holy Ghost; in the annunciation by Gabriel; in the birth of Christ; in his consecratory baptism; in his crucifixion for our salvation; in his burial for three days; in his blessed resurrection; in his divine ascension;

and in his being seated at the right hand of the Father. I also confess and believe in his fearful second coming.

This creed, so far, is taken entire from the Armenian liturgy.

I also believe with sincere heart, and confess with my mouth, the entire creed of the holy council of Nice, beginning as follows: "We believe in one God," &c. I was baptized in this faith, in the name of the Father, and of the Son, and of the Holy Ghost, and adopted by God, through the grace of the Holy Spirit, into the church of Christ, which is built upon the foundation of the apostles and prophets, Christ himself being the head; and all believers are members of the church of Christ, in which I have remained, with unshaken faith, unto this day; and I receive every command of Christ, our Lord, and I desire to remain in love, in the holy Church, faithful, until I shall seal my life, through the grace of our Lord and Savior, Jesus Christ; to whom belong glory, honor and worship, to Father, Son and Holy Spirit. Amen.

Appended to the foregoing confession was the following letter.

Kind Guardian and Sir:—Since you have three times called your humble servant into your presence, and counselled me with much exhortation, and by thus doing you have fulfilled your duty; and you commanded me to write a paper of confession, as if I had been a heretic, that the common people might be relieved of their suspicions concerning me; I, therefore, in humility, have undertaken to write a true confession of my faith, and here it is, in my own hand writing. I trust in God that I am truly free from every kind of heresy, through the grace of Christ, before the all-wise God, and all his saints who rightly confess the true manhood of the Word of God; and I am obedient to the true and holy church of Christ and a faithful member, purchased by his own blood; and all its demands, *which accord with the Holy Scriptures*, being infallible, I receive. But whatever rival and ceremonial demands the church makes, in view of what the Apostle threatens, that, "if we or an angel from heaven, even, shall preach any other gospel, let him be accursed," I fear to receive them.

But this disorder that has turned the world upside down, has at length reached our city; and your Lordship, being in authority, has power to judge. Wherefore, if reading and receiving the Holy Scriptures, that is, the Old and New Testaments, and books that agree with them faithfully, is a sin, I confess, without hesitation, that I have committed this sin. In regard to your Lordship's wish that I would write a paper of recantation, according to your pleasure, God forbid that I should write anything through fear of others, or to secure their favor. If I had done so, I should have been a denier of the truth faith and an infidel; an enemy, a despiser, and a decayed member of the holy Church of Christ, which he hath purchased with his own blood. But, blessed be God, by confessing and believing in the true faith, and by preaching the holy gospel, I remain a faithful son, and a true minister of the holy church of Christ; and I have hope that, through the grace of the strength-giving Holy Spirit, I shall remain faithful even unto death, and that I shall enjoy, through eternity, the promised rest. And finally, whatever violence, punishment or disgrace are prepared for me, and whatever other such-like things shall be threatened, I am ready to receive with love and joy, for the love and glory of God.

Thus much have I written, not that I am afraid or ashamed to speak the word of God, but only that I do not feel a freedom to say more. Farewell!

Your humble servant,
PRIEST HARITOON.

The Bishop's Paper of Recantation.

This translation was not made from an exact copy of the recantation proposed by the Bishop; but priest Haritoon says it was substatially as follows:

I, the undersigned, was called to the office of the priesthood by the holy Boghos, Archbishop of Cesarea, in the year of our Lord 1821, and on the 13th day of March. While I, with simplicity of heart, was performing the duties of my office, there came to our borders some false and deceitful American preachers, of the sect of Luther, Calvin and Zuinglius; and they filled the whole land with their heretical doctrines, and turned aside many by their Satanic teachings; among whom I also was deceived by their preaching and their heretical books, and I fell into the snare, and was corrupted in my religion and my faith. I denied the Armenian church, in which I was trained, through the writings and traditions of the Fathers; and during all the time that I received instruction in heresy and in wicked sectarianism, I despised my own church, and, in like manner, I also instructed and deceived the simple people of my charge; to some giving poisonous books, and others, by word and preaching, I caused to err from the true faith. In this manner, having fallen myself into the snare, I wandered from the truth, and also turned many others aside, and became a cause of stumbling and a destroyer and a despiser of the law and of the church. But finding that I was truly sunken in the pit of hell, and was a denier of the true faith, now, by the counsel and help of the holy Fathers, I have confessed my sin, and I repent over all my wanderings and offences.

Wherefore, standing publicly in the holy church, I make proclamation to the whole people. If I have taught any among you

this Satanic delusion, and turned you aside by this sectarian heresy, or distributed among you their poisonous books, or have been the cause of offence, in any other manner; be it known to all of you, as I have openly confessed my sin, that I acted presumptuously, and you have learned my erroneous doctrine; but do you now return to your former correct faith, which, through my instigation, you have denied. Repent and confess your sin, and cast away all those books, as I have done.

In the presence of you all, I return to my faith which I had denied, and I reject this wicked sect, and I confess that which the Armenian church teaches, by the writings and traditions of the holy Fathers; and I receive with full faith the intercession of the holy Virgin Mary, and of all the saints; I worship the image of the holy cross of Christ, and the relics of the bones of the saints and martyrs, and the anointed pictures of the saints, consecrated to God, and the pictures of our Lord. I receive the seven sacraments, appointed by the holy Fathers, and every command which is received by the Armenian church. And in addition to all this, whatever penance, canonical or ceremonial, the church may impose for my sins, with willing heart I accept, praying that I may receive forgiveness.

This document, dated February 2, 1846, (O. S.) priest Haritoon refused to sign.

Priest Haritoon's Narrative.

The following letter was addressed to a Christian brother in Constantinople. It bears date, Nicomedia, February 25, 1846, (O. S.) It cannot fail to be read with profound sympathy by all who honor and love the faithful disciples of our Lord and Savior.

Yesterday, (Sunday,) the twenty-fourth of February, at about five o'clock, while I was still in prison, waiting for a visitation from the Lord, the keeper of the prison carried me before the captain of the guard, who asked, "Why have you remained so long in prison, and have not discharged your debt?" I told him that I was making effort to free myself from debt. He asked me if I could not find surety. I replied that my own children are ready to be surety for me; but that my creditors will not accept of them, and will receive nothing but the money. He then ordered me to go before the Bishop, with my sureties, saying that if they were accepted, he would give me an opportunity to go and collect the money and bring it. I replied that I would give notice to my children, one of whom was in a distant place, and that we would afterwards go together to the Bishop. He said this would not do, but that I must go immediately before the Bishop; and that if he was willing, I should be set at liberty, on condition that within the space of a month, at least, I should discharge my debt. He then gave me into the hands of a soldier, and when we arrived at the Bishop's house, the soldier entered first; and after a short time they called me into another room, where were sitting two vartabeds, Hoosep and Mikael by name. They exclaimed, "What madness is it that has caused you to leave your church and wander into infidelity?" I replied "God forbid. I have neither forsaken my church, nor have I fallen into the pit of infidelity; but you and the Bishop have thrust me out of the material church, but I remain a member of the church militant, saved by the blood of Christ; and I have hope in my Savior that I shall be received also into the church triumphant, and that I shall behold his glory in his promised kingdom."

Vartabeds. Are you not going to repent now, that you have opposed your Bishop, and not signed the confession of faith offered by him?

Haritoon. The paper he gave me I could not sign, because it forced me to call myself an infidel.

V. Whatever it was, it became you to obey.

H. We must obey the will of God rather than that of man.

V. Why then have you remained so long in the church?

H. All those things which I did, were against my conscience; but when God called me to do so, I presented my confession of faith to the Bishop, which was against his command; and he, not accepting my orthodox confession, cast me out of the church.

V. All this is nonsense. Here is our confession of faith, (taking out a paper which I think came from Constantinople.)

One of them began to read, and asked me, "Do you receive this?" I answered that whatever in it was acceptable, as being in conformity with the holy Scriptures, I received; but that whatever was the mere invention of man, I did not receive.

Afterwards he read the other side of the document, and asked, "Do you anathematize and reject these things?" I replied, as before, that whatever was opposed to the church of Christ, I did not receive. He then said that the Bishop did rightly in casting me out; for the church rejected these last things read, and received the first, as being according to the decisions of the Fathers. To this I replied, "As often as the times have changed, so often have the Fathers changed their decisions; and that on this account, I could not conscientiously receive them all.

Here the priest specifies some cases, illustrative of this point, which are omitted in the translation.

Thus, from the beginning, until the present time, there have been such changes; and it is not clear which of the Fathers we are to receive, and which we are to reject. While the truths of the gospel are clear as

the light, those things which are extraneous are full of darkness."

He replied that I had not the ability to judge about such things, and then asked, "What is your belief concerning the body and blood of Christ, of which Christ said, with a particular emphasis, 'This is my body and blood?' Does it mean it is the true body and blood of Christ?"

I answered, summarily, that as there were beforehand types of the crucifixion of Christ, so I received the bread and wine as a remembrance of his death; and that when I communed, with true faith, by remembering his death, I had the communion of the body and blood of Christ; and if I did not believe thus, but according to his statement, I must believe that I was saved by the blood of a Christ made by the hands of a fellow man, which was altogether infidelity. I then asked him if he believed that what he called the sacrifice (mass) was the identical sacrifice of Christ, which was offered on Calvary? To this he gave no answer, but said, "If you do not receive the sacrament as the real body and blood, you are a heretic and a very great sinner; for you do not receive what is commanded by the church." I asked him to show me proofs of this doctrine from the holy Scriptures, that I might examine and believe. He replied, "That is a thing that has been thoroughly examined by the Fathers, and that no further examination is necessary." I answered that it was always necessary to examine and learn, in regard to every important doctrine, whether it was consistent with the holy Scriptures or not.

Both the vartabeds together then exclaimed, "However this matter may be, submit and confess your errors; and perhaps you will be saved from disgrace. Repent now, and afterwards you can gradually learn what are the things to be believed in the church." I replied that my salvation was of Christ, who shed his own blood for me, and for all who believe on him; and that I considered this sufficient for me; and that I hoped, through the grace of his Holy Spirit, to grow in knowledge as long as I was in this life. They continued to press me to submit and confess, saying that all these things about which I made difficulties, were foolish things, and that I was in danger of being punished, very unnecessarily. I replied that I was ready cheerfully to receive the infliction of all their threats upon me. "If I submit to your requisitions," I said, "I shall dwell in sorrow and mourning all my days, and I shall perish in despair and lie under the condemnation of eternal fire. If, on the other hand, for the glory of Christ, I do not submit, I shall always live in joy and terminate my life, whatever death may come upon me, in the hope of the glory of Christ and of being a partaker of the inheritance of his saints; for which, also, I am ready."

Hoosep Vartabed then said that the Bishop had ordered that my beard should be shaved. [This is considered the greatest degradation for a priest.] I replied, "For the wonderful name of Christ, I am, God helping me, ready to submit, and even to shed my blood, if the Lord shall so will." They then took me out to a small room, and the barber, coming in, began first to shave off the hair of my head. Mikael Vartabed came into the room and exclaimed, "What disobedience is this, that, for a thing of no real consequence, you, by means of this degradation, are to become a reproach and a laughing stock to the world!" I replied, that I considered all this as glory to me, and not shame; and in truth, my soul was full of joy.

The barber afterwards shaved off my beard; and at length not a hair was left from my neck to the crown of my head. They then took my cap and tore it and cast it into a wet and filthy corner of the street; and afterwards a mob of boys, gathering up the pieces of the cap, fastened it to the end of a pole, and carried it about from quarter to quarter of the town, crying out, "Behold the cap," &c. &c.; and treading the beard under foot, and rolling it in the mud, they left it there.

In the mean time I remained alone in the chamber. A vartabed, named Tateos, soon came to me and said, "After what has happened, confess your errors and repent." I begged him to leave me, assuring him that, whatever else they were pleased to do to me, I was cheerfully ready to endure it. I afterwards went out of the chamber, and when the soldier saw me, he expressed the greatest astonishment at the change in my appearance. We descended together from thence, when they opened the great gate of the premises for us to go out. A great mob of men, women, and especially children, who were very numerous, was assembled outside for the purpose of making a mock of me as I passed. When we issued from the gate, they did not permit us to return in the direct way, back to the prison, but through the street that leads by the house of Chorbajy Melkon, the chief man of the Armenians [the leading opposer]. Here Shekerian Bedros, the superintendent of the quarter, entered the house, and I waited for him outside with the soldier. He came out with a paper in his hand, and we proceeded to the place of the Pasha, where he handed the paper to the second officer in command.

Another of the high Turkish officers then exclaimed, "What is this that has happened to you!" I replied by asking, "Where was your pity for me, that you thus delivered me up into the hands of my enemies? Was it a proper thing for you to do to take me out of prison, and send me away, professedly that I might find means for paying my debts; and, without asking any thing concerning my debts, they sent me back in such disgrace, saying, "We do not know this person, he is not obedient to us, and does not belong to our nation." They might at least have restrained their rancor against me, and not poured upon me this contempt, until after I had discharged my debts. Is it so, that the

violence of these men (the Armenian ecclesiastics) is superior to the royal command, that they should be permitted thus to take a man out of prison, and abuse him, in whatever way they please, and then send him back to prison again?" The officer then inquired what was my offence? I replied that there are certain things, not only not commanded in our sacred books, but positively forbidden, which they themselves receive without the authority of the Scriptures, and also command others to receive; and I mentioned to him several of these things. He afterwards took me to the keeper of the prison, and commanded him to keep me, but not in close confinement.

I entered the prison with a joyful heart, committing myself to God, and giving glory to him that he had enabled me to pass through fire and sword, and had brought me to a place of repose. I then related the circumstances to my fellow prisoners, and that the thing had turned out just as I had prognosticated. They wondered at the ferocity of those men, and said that if they had had the power, they would certainly have delivered me up to death.

When the second officer in command had read the paper brought to him, he called the other (mentioned above) to him, and asked what I had said; and, having learned it, he commanded that I should be immediately set at liberty. When I heard it, I thanked him for his kindness; but entreated that I might remain in prison until evening, that if possible I might return in peace to my house, for that when I came, even with a soldier, they did to me whatever they pleased, and if I had been alone they would have stoned me. He would not, however, listen to my entreaty, but strenuously urged that I should immediately return to my dwelling; and I unwillingly took my cloak and papers, and went out. I found the officer sitting near the gate, and with him the Pasha's banker, who is a Catholic Armenian. He (the banker) asked me when I would pay the debt? I answered that I would discharge the whole after a month. "No," he replied, "you shall have only eleven days for payment." I begged earnestly that he would grant me a month; but the officer commanded me to remain silent, and say no more on the subject. I then, with humble supplications, went out, paying the customary fees to the jailer and other persons. Thus, unwillingly, I began to move towards my quarter of the city; and as there were still companies of the rabble here and there, on the way, I took a shorter path, through the Turkish burying ground, and entered my own house.

This was the Sabbath day, and, being delivered from the hands of reckless men, I fell down on my face, about the eighth hour, with my wife alone, and gave glory to God, that he had counted me worthy of such honor; which formerly I avoided, but now, by his grace, he has made me cheerfully to receive, though I am altogether unworthy. He has kept me for such a day.

But the trials of our afflicted brother did not terminate even here. By the latest advices from Constantinople, it appears that he was unable to discharge his indebtedness at the end of the eleven days; and he was, consequently, again cast into prison.

Another Incident.

Mr. Dwight concludes this letter by an incident which serves still further to illustrate the bitterness and violence of the persecution.

I will simply add that we have just heard of another piece of cruelty exercised by Melkon Chorbajy, in Nicomedia, on one of our anathematized brethren of that place. This brother had been driven out from his father's house, where he was living with his wife; and in fact he was ordered out of the town, as unfit to live, except as a vagabond. For some weeks, however, he had found a shelter in the Turkish coffee-houses; and on Sunday before last, while his father, who is a bigoted opposer, was at church, he returned to his own house, to see his wife. The father, coming home and finding his son there, was greatly enraged, and immediately delivered him up to Melkon Chorbajy, who caused him to receive fifteen blows upon his feet, for the crime of visiting his wife! This Melkon has wealth and, therefore, power. He can inflict such cruelties, without the fear of being called to an account for it by his fellowmen; but it is probable that he never thinks that the cries of the persecuted and oppressed penetrate the ear of the great King of kings, who will one day vindicate his people, and take awful vengeance on their oppressors. This man, by profession, is a *Christian* of the Armenian church; but how hateful to Christ is such conduct! How totally at variance with the spirit of his gospel.

Progress of Toleration.

Two days later Mr. Dwight wrote again as follows:

There has been no material change in the state of things here since I last wrote. None of the brethren are yet permitted to return to their shops or houses; so that we may say the rigor of the persecution is in no degree relaxed, with the single exception that those who were in prison are released. A pamphlet has been issued by the Patriarch, with a formal vote of his Council, in reply to the letter which our brethren addressed to the Patriarch near the beginning of

the persecution, and containing their confession of faith. In this pamphlet the Patriarch utterly denies that there is any persecution. And on the last Sabbath he proclaimed from the pulpit, "Religion is free in Turkey." This surely is good news, and we are glad to hear it asserted so publicly, and from such high authority. And there is, no doubt, to be a vast change for the better, in this respect, in this country. The Turkish government did, some years ago, pledge themselves, in a specific case, not to persecute for religion; and thus the principle of religious freedom was recognized. I feel fully authorized to say that the foreign ambassadors are determined to interpret that promise as a general one, referring to all cases of religious persecution; and the Turks are, either willingly or unwillingly, conceding the point; and it is now understood, both by the Turkish Council of State, and by the Armenian Patriarch, that persecution for religious opinion will not be allowed. And, therefore, the Patriarch feels constrained to use every artifice to distress evangelical men in such a manner that nothing shall be done contrary to law; and, if possible, so that no ambassador be able to detect him in an act of persecution. This fact, however, stands out here before the whole world, that thirty-four shops are closed, and those who formerly did business in them, are forcibly kept from resuming their occupation, *merely because they do not subscribe to the Patriarch's creed.* This certainly looks very much like persecution, and it will be impossible to convince men, by any sophistry, that it is not persecution. Our hope is in the Lord, that he is preparing by these severe means of discipline, to do a great work for his people in this land.

LETTER FROM MR. HAMLIN, MARCH 23.

The Patriarch's Hostility to the Seminary.

SOME account has been heretofore published, of the measures which the Patriarch has seen fit to adopt in relation to the seminary under the care of Messrs. Hamlin and Wood. The present communication shows that this personage has not overlooked the institution at Bebek, even since his hands have become so fully occupied with the case of the evangelical brethren, who refuse to submit to his unscriptural demands.

The plan of operations which the Patriarch and his coadjutors have pursued, and are still pursuing, is this. They select some one student from the list of our pupils, with the determination to withdraw him from the seminary, and not to relax their efforts until they gain a victory or suffer a defeat. For example, the father of a boy is called; and at first persuasion is used to induce him to take his son from our school. When this fails, threats are resorted to; and next comes the closing of the shop, or expulsion from the business in which the parent may be engaged; and when this is not sufficient, the populace is excited to mutter significant menaces of the application of Lynch law.

One man has yielded, after having his store shut for two weeks. Another stood firm, and was expelled from his business and from the city, and took refuge in Galata or Pera. Others have suffered, in various ways, without yielding; and some of the scholars, being of age to act for themselves, have firmly refused to submit to the demands of the Patriarch, and have, in consequence, been anathematized. Four have been thus anathematized by name. We expected that our teacher and translator would also be anathematized, together with some other students. But the Patriarch seems to have discovered his mistake in using the anathema so freely, and has suddenly stopped short in his career. Whether he intends still to anathematize the remainder, is doubtful. His bitter enmity towards this institution urges him to do it; but the evident fact that by doing it he only cuts off so many young men from the nation, impels him to the opposite course. Twelve of our original scholars still remain, whom the combined force of the Patriarch and his friends has not been able to turn from their path. Offers of high wages and honorable and profitable employment have been resorted to in vain; and I think the result shows no little force of moral principle in those who have thus withstood the storm, inasmuch as they have preferred truth and learning, with poverty and contempt, to falsehood and ignorance, with wealth and honor.

And while the Patriarch has been withdrawing so many scholars, others have come in to take their places; and thus, in the midst of the persecution, we have more than twenty students. A few of the brethren who were anathematized and forcibly ejected from their employments, have also taken refuge temporarily with us, and are improving their time by studying the Bible more sys-

tematically in their own language, and by attending the lectures of the institution. Perhaps Providence has expressly ordered the present trials for their growth in the knowledge of his word, as well as for the confirmation of their faith. We recognize, with devout gratitude to God, the fact that, although four years since the first breath of the rising storm was sufficient to sweep away all our students, and temporarily to suspend our operations, now we have gone forward, steadily pursuing our work, with only a diminution of numbers which will not probably long exist, and, instead of dismissing all our students, our establishment has become a refuge for the oppressed.

The Patriarch has noticed this with great indignation, and ordered the priest of the village to watch for those who might come to my house; and particularly, if any one should be seen aproaching it as a scholar, bringing his bed and clothes with him, to take advantage of a law requiring the police to arrest such as may be found removing from one place of residence to another, without a written permit. This was designed, not for a single individual, nor for pupils in schools, but for persons with households. The law, however, became very pliable in their hands, and they made it suit their purposes.

Mr. Hamlin mentions a case in which an attempt was made to enforce this law; but the priest who interfered, was foiled in his purpose, and he was even reprimanded by the Governor of the village.

LETTER FROM MR. VAN LENNEP, APRIL 15, 1846.

The Persecuted Brethren at Nicomedia.

THE letters from the missionaries at Constantinople, already published, will have apprised the friends of missions, that the efforts of the Patriarch to arrest the reformation now in progress among the Armenians, are not confined to the capital. The preceding documents from Nicomedia attest the severity of the trial which has come upon the evangelical portion of that community. From Ada Bazar also, where there are a number of pious Armenians, rumors of similar proceedings have reached the missionaries at their several stations. It was thought advisable, therefore, to send some one to both these places, not only for the purpose of ascertaining the extent of the persecution, but also to encourage and strengthen those who might be suffering in the cause of their Master. Mr. Van Lennep was designated for this service, and accordingly left Constantinople, March 23, for Nicomedia. Arriving there in the following day, he ascertained the facts in relation to priest Haritoon, and found them to be in accordance with the account already given. Having alluded to the prominent features of his case, Mr. Van Lennep proceeds as follows:

But while Satan thought himself triumphant, he was only working the work of Christ. Every abuse, and especially every step that removed him from the priest's office, were (to use his own expression) "tearing off a burden from his shoulders and pulling out scales from his eyes." "They plunged me into the waters," he has said; "I struggled against the bitter tide; but ere I could take a breath, they pushed me in, again, and again, till I was drowned. And now I am dead to my former character and position among them, and I have nothing more to do with them. I obtained a new life in Christ." The meekness with which he bore their evil treatment, and his own spotless reputation, have procured him friends among the Mohammedans, and he has been let out of prison, on the promise of future payment of his debt. And now he stands entirely separate, and fearlessly declares the gospel; his reputation is high with all, and his former charge say they will not have another priest.

The other brethren had always looked up to one person who had longest been enlightened, and who was their superior in point of intelligence, learning and standing in society, as their head; and he seemed ready to stand firm in the storm. But the things that are mighty with men, are despised of God. They were all called up together before the Bishop, and, to their utter astonishment, he whom they thought the strongest, first came forward and signed the recantation.

Such was the state of the brethren. Only four had not given in their signatures, and three of them were excommunicated. Among the signers some endeavored to defend their deed, saying that they had only yielded to fear, and had, at the very time, openly declared to the Bishop that they would read the gospel and unite for prayer; and that he told them, "I only wish you to sign and leave you at perfect liberty to act as you please." Others had not signed themselves, but a father or a brother had put down their names; still, however, they

had not demanded them back. Several seemed extremely penitent. They said they had not enjoyed a moment's peace since they had done the deed; several spoke with tears in their eyes, and appeared ready to do anything which was right.

The next day after my arrival, I spent most of the time with the brethren, exhorting, encouraging and strengthening them. I shall never forget that day. We were in a small, dark room over a stable, which is attached to a coffee-room belonging to a friendly Turk. This man, when several of our brethren were driven from their houses and their shops, and were left without a shelter, received them and treated them with great kindness. Being offered a bribe for sending them away, he refused. There we were, in the Jewish quarter, among Turks, driven from the habitations of Christians, and tolerated only by aliens. The room was usually full. I talked with each one separately, or with all together, and urged them to repent of their sin, and to prove their repentance by their works. They had the blood of souls clinging to them; for they had borne a public testimony to the falsehood of the gospel. They were all deeply affected. The proposition was made that they should demand back their signatures; but it was answered that they could not be returned. We were to leave the next morning for Ada Bazar, and I told them to reflect on the steps which they would take, and be prepared to confer about them on our return. So we parted, and I felt confident that God would sustain and guide them. I spent the night at the government factory, lying an hour and a half from the city, and was treated with the utmost cordiality by Mr. W. Binns and his family. He and his brother, and also Mr. Campbell, a preacher who has accompanied them from England, have proved themselves warm and true friends of our persecuted brethren, cheering them in their trials, exhorting them to fidelity, delivering some from prison, giving them a shelter from their oppressors, and affording them pecuniary aid when their daily bread had been taken from them. Truly it was God's providence that sent these English friends to that place; for to them the cause of the Redeemer in Nicomedia owes much.

Visit to Ada Bazar.

On the following day Mr. Van Lennep proceeded on his way to Ada Bazar.

As we approached the place of our destination, our hearts beat quick with anxiety for our suffering brethren; we trembled lest we should hear sad news. The last intelligence that had reached us, was borne by a friendly Jew. He had delivered a bit of paper, upon which the following message was written in the Hebrew character and Turkish language: "There is death, but no turning back. We are twenty." From the reception of this message, I judged that they were so beset with enemies that they dared not write; but it was cheering to know that twenty held fast their profession, despite the wrath of their enemies. We reached Ada Bazar an hour after sunset, and Providence guided us to the coffee-house of a friendly Turk, who was unknown to us, but who, as we afterwards found, had formerly received a missionary. Tired with our ride, we immediately went up to a small room which was offered us, in order to take some rest and food. But the news of our arrival immediately flew over the city. Our guide went to his priest to give an account of the persons who had come with him. On the way one of the brethren heard him tell the news, and he immediately informed the brotherhood. They were met in prayer, and as they intended to send one of their number to Constantinople the following day, in order to make known their state, and ask a visit from one of the missionaries, they were asking that God would send them such an one, and make his visit a blessing to them. Thus they were heard and answered while they were yet speaking!

We had hardly been ten minutes in our lodging when one of them came in to find who we were. Soon others came in, and we presently had a room full. We sat and conversed with them until midnight, having forgotten our fatigue.

Many arguments had been used to induce them to sign the recantation. But only three of those whom they regarded as brethren, had yielded; we soon found that these had done so through fear, and could not be kept from visiting us. But the others were firm and fully resolved not to deny Christ, cost what it might, even life itself. Their enemies had petitioned the Governor to send away one of their number, a teacher, to his native village, the inhabitants of it having promised they would kill him on his arrival. But the Governor refused to do such a thing on his own responsibility, and wrote to the Pasha of Nicomedia for instructions. In the mean while the brethren

sent the teacher to the factory near Nicomedia, where he was protected by Mr. Binns from the efforts of his enemies. He was thus far the only excommunicated person. It was generally said that four others would share his fate on the succeeding Sabbath. Some had been driven from their shops, others were threatened with being cast out of their hired houses. But they were strongly knit together, ready to stand by one another to the last, and frequently meeting for prayer and reading the Scriptures.

Departure from Ada Bazar—Return to Nicomedia.

Mr. Van Lennep received a call, on the day after his arrival, from the Governor's secretary; he appears to be well disposed towards the evangelical Armenians. All the Turkish authorities of the place seem to have conducted themselves with propriety during Mr. Van Lennep's stay.

During every moment of our stay in Ada Bazar, I was actively employed in encouraging and strengthening the brethren and in obtaining information respecting their state and wants. I spent the whole afternoon in visiting and rendering assistance to their sick, the only physician in the place having been prohibited from calling at their houses.

On Saturday morning we were hesitating as to our departure, and had almost decided to remain over the Sabbath. But we soon heard tidings which decided us to leave that day, as our presence was the occasion of increasing the persecution. One of the brethren came in and said that four persons had been put in prison for debt. A report was circulating that a stop was to be put to the religious meetings and the brethren severely punished for them. The mufti, who is friendly, was asked whether this could be done. He answered, "You have a right to meet for prayer and reading the Scriptures; but your enemies are unscrupulous men; they will hire two witnesses to declare that you perform criminal deeds in your meetings, and you will have to be punished accordingly." In the bazars, &c., all business had been relinquished. Crowds were talking about our coming and about the heretics; and whenever a brother passed, he was assailed with hootings and curses. The day before, one of the brethren had said to me: "Let them persecute us the more for your being here; let us only enjoy the consolation of seeing you and conversing with you, and we mind it not." But matters were growing serious, and I feared that the excitement might lead to personal violence toward them. So we decided to go, though with a heavy heart. Our object had indeed been fully accomplished; we had strengthened the brethren, and we could feel confident that they would remain firm, through Christ assisting them. Those in prison were cheerful and laughed with contentment. Still we lingered until twelve o'clock. For several hours before, a crowd of two or three hundred persons was collected before the coffee-house, mostly composed of the lower classes. We bade a sad adieu to the persecuted servants of the Redeemer; and yet it was not altogether sad. We all felt strong in our cause; and we knew it would finally prevail. We leaped into our saddles; and, as we drove off, we heard after us, arising from the crowd, laughs of derision mingled with curses and huzzas.

Cheering news awaited Mr. Van Lennep on his return to Nicomedia.

All our fallen brethren but two had agreed that, as their signatures to the recantation would not be given back to them, should they demand them, they would put their signatures and seals to a paper, declaring that in recanting they committed a heinous sin against God, and they now publicly declared their repentance, their belief in the doctrines of the gospel, their rejection of the peculiar doctrines of the Armenian church, and their determination to abide by their present declaration even unto death. Such a document was prepared; and, in order that no one might say that the visitors from Constantinople were the sole cause of the act, and that it would be taken back as soon as we had returned to the capital, they did the whole during our absence. The paper was signed and sealed by ten persons, and one put his name to it who had not been called upon to sign the recantation. Two of their number presented it to the Bishop, and told him that he might excommunicate them if he chose; but that if he did so, ten others would in a few days imitate their example. It was reported that they would all be excommunicated, and their names put on the church door. But nothing of the kind was done the succeeding Sabbath.

The day after our return to Nicomedia was the Sabbath, and we met all the brethren. Six others came and heard

the gospel preached. I could at once perceive the change in the brethren's countenances. Instead of that look of shame with which they had met me before, they now looked me full in the face, and seemed to invite a thorough examination of their conduct. We had two meetings with them that day, which were truly cheering and refreshing seasons. We all seemed to look with confidence to the final triumph of our cause, and to expect that so far from our enemies pushing it back, now was the time it must move forward more rapidly than ever.

LETTER FROM MR. GOODELL, APRIL 17, 1846.

The Persecution at Constantinople.

THIS letter of Mr. Goodell continues the history of the persecution at Constantinople to its date. Christians in this country will see the position of our afflicted brethren, and they will doubtless take care to show their sympathy by ministering with their "carnal things" to the necessities of these "poor saints."

Thirty-five shops remain shut. The Turkish rulers decide with all authority, on the one hand, that there can be no religious persecution; and with equal authority, on the other, that not one of these shops can be opened, unless the occupant submits his conscience to the Patriarch's rules. Thus the excommunicated and their families are still dependent on charity. To put them in prison, or destroy them by fire and sword, would be persecution, and would not be tolerated; but to prevent them from laboring, and thus virtually to starve them to death, is, in their estimation, a master stroke of policy, such as Nero and the Jesuits never thought of. Much more sympathy has been awakened in this vicinity for the sufferers than we had dared to hope. Messrs. Hanson & Company promptly gave us a thousand piastres for their relief; Mr. Ede, two thousand; and Mr. Van Lennep & Son, one thousand, to say nothing of many smaller donations. "But what are they among so many?"

The Patriarch has excommunicated no new individuals for several weeks. He seems to have become suddenly alarmed at the numbers he was separating from his church, at the daily decreasing prospect of their ever again being united to it, and at the growing importance attached to their interests. For the last few weeks he has, therefore, contented himself with excommunicating afresh different portions of those already excommunicated, as though the first excommunication had lost its efficacy. Thus some of them have been excommunicated by name a dozen or more times, some more and some less.

We read in Acts, that "the persecution which arose about Stephen" scattered all the disciples abroad except the apostles. But what is very remarkable, the persecution here has brought them all together! There they had all been living together at Jerusalem for some time, had become acquainted with one another, had often prayed and conversed together; and it seemed good to the great Head of the church, that they should be scattered abroad. But here, the brethren scarcely knew each other; many of them had never met, except at the chapel, and had perhaps never exchanged a word with each other; and many of their families had never seen each other's faces. It was, therefore, a kind and wise Providence that brought them together in such close contact, in order that they might become acquainted with one another; might pray with and for each other; might learn to feel an interest in each other's welfare, to love as brethren, and to help one another on their way to a better world. Their intercourse with us and with each other is now uninterrupted and our meetings are frequent and solemn. Every Friday we preach to a congregation of some twenty-five or thirty females, many of whom also attend the chapel on the Sabbath. In the evening we, from time to time, visit the families that occupy the two houses we have taken for them in Pera, when thirty or more individuals assemble to unite in conversation, reading the Scriptures and prayer. These are precious seasons, which we feel we must improve while we have the opportunity; for the persecution cannot be expected to last always. There is now less prayer offered for the persecuted, and more for the persecutors, and for the timid and wavering. Some, without waiting to be excommunicated or molested, have already come over to join the little flock of Christ. And in this time of "rebuke and blasphemy," why may we not be looking for some striking displays of "grace and glory?" Why may we not hope to "be baptized with the Holy Ghost not many days hence?"

The girls' school has been, by the persecution, increased in numbers more than

one-third. All the pupils, excepting the one from Smyrna, understand Turkish, and now read it at morning prayers. They have greatly endeared themselves to us by their affectionate behavior, and by the pains they have evidently taken to give us as little trouble as possible. Very few of their moments are wasted in idleness. No sooner have they finished their lessons, recitations, &c., than they take their knitting or sewing, and continue their work till they retire for the night, some of the older ones till ten o'clock, or even later, all apparently very happy, engaged in lively conversation or in singing a hymn. They have all learnt to sing; and at evening prayers we now invariably sing some one of the hymns recently prepared in Armenian to the tune of Old Hundred, Islington, Illinois, Pelham, or Mary to the Savior's Tomb. They all of them sing correctly and with spirit, though the voices of some have not yet become as mellow as could be desired. They are for the most part daughters or sisters of the excommunicated; and some of them have themselves been excommunicated by name. We have recently commenced a daily concert of prayer for them, each day commending one of these lambs of the flock in an especial manner to the care and protection of the great and good Shepherd. Will you join your prayers to ours, that they may all of them be gathered in his arms, and carried in his bosom?

Trebizond.

LETTER FROM MR. POWERS, MARCH 17, 1846.

Persecution at Trebizond.

AFTER what has taken place at Trebizond in previous years, it was to be expected that the persecution would be very severe in that place. Indeed, as the anathemas of the Patriarch go out from Constantinople, they will probably become more and more formidable, according to the distance which they have travelled; the restraints which are imposed upon ecclesiastical tyranny at the capital, being hardly felt in the remoter districts of the Ottoman empire. Those who read this letter of Mr. Powers, will undoubtedly join in the wish "that, for the elects' sake, these days may be shortened."

Persecution, bitter and cruel, has again broken out among us, and the faith of our friends is put to a severe test. Some may, and we hope will, endure to the end; but most, we fear, will yield to entreaties, threats and their various sufferings, and again, as in the former instance, subscribe to the terms imposed on them by their ecclesiastics.

It is now six weeks since this persecution commenced. Every Sabbath threats of excommunication are read in church, and the people are called upon to separate from all who are of "this new sect;" and, though they may be parents or children, husbands or wives, brothers or sisters, to treat them with every sort of indignity and abuse, turn them into the street, beat them, insult them, &c. &c. Christianity is outraged, and paganism even is put to the blush by these anti-christian, inhuman measures. Some individuals have suffered greatly.

A paper, containing an acknowledgment of error and apostasy from the true church, and a promise to return and perform all the prescribed duties as a true son of the church has been presented to "the gospel readers" for their signatures. Five among the most prominent, for refusing to sign this document, have been anathematized. Two of these have been thrown into prison. One of the latter, after several days' confinement, to our great grief, was prevailed upon to sign the paper. We had regarded him as among the most firm friends of truth in Trebizond. We hear that he is ill at ease with himself, in view of what he has done; and we cannot doubt that he will bitterly repent of the act.

The other of the two, his own brother, who but twenty days before had returned from a nine months' exile, is in prison still, and thus far remains firm. He seems particularly obnoxious to the ecclesiastics, chiefly because he is more firm and consistent than the rest. This dear brother is no stranger to sufferings for the sake of Christ and his truth. While in exile, two of his children were taken away by death, one of whom was buried but a few hours before his return. What is to be his future destiny, is known only to Him who sees the end from the beginning.

The imprisonment of these two men is worthy of particular notice. The morning on which their excommunication was read in the church, the vartabed required their families to separate from them, and the father to turn them out of the house. The father begged that they might be permitted to remain a few days, till they could make provision for their

families. This request being refused, he called two police officers, who, on going to the house, found one of the sons sitting in his room and reading his Bible; the other being at the time at our service. He was ordered to leave the house immediately. As all remonstrance was vain, and resistance still more so, he left the house. Mean time all the books in the house belonging to the two brothers, consisting of the sacred Scriptures, tracts and periodicals, were gathered up, carried into the street, torn into a thousand pieces, and strewed all the way from their door to mine, where a large quantity was found at the close of our service.

Finding himself thus most unrighteously ejected from his own house, (the ownership of three-fourths belonging to the two sons,) he proceeded to lay the matter before the civil authorities for adjudication. While on the way he discovered a collection of men about his shop, in the act of breaking it open. He begged them to desist; but his entreaties were disregarded, and the shop was forced open, and all the books found there, together with papers, such as accounts, contracts, &c., were taken possession of. When presenting his complaint to the proper authorities, a crowd of opposers gathered about him and insisted on his being thrust into prison, which was accordingly done. Thus the rights of our brethren are trampled on, and themselves crushed in the dust. The English Consul made every effort to procure his release, and the next evening, on his making a partial promise, which was not considered as final, he was set at liberty.

The very next morning, however, he was taken before the vartabed, to whom he promised submission in all things as his civil head, as also in all religious matters, not inconsistent with the gospel. But this was not enough. He must subscribe to all the errors and abominations of this church, rotten to the core, or be treated as an outcast and apostate. On his refusing to confess to a priest, and sign the above mentioned paper—a master piece of iniquity—he was remanded back to prison. Since his brother signed and thus procured his release, he is importuned to do the same thing more fiercely than ever, and he even suffers much harsh usage from all, except the very few who sympathize with him in his views, and they can with difficulty gain access to him. Oh that, for the elects' sake, these days may be shortened!

If things continue thus much longer, and these ecclesiastics are permitted to pursue their iniquitous work of persecution, without let or hinderance, nothing but a most signal interposition of heaven will prevent a retrogade movement in our work. In truth, all active labor on our part is suspended. At our service last Sabbath none but those in our employment were present. Several others have submitted to the vartabed and given in their signatures, and the most persevering efforts are made to induce all to do the same. Few of our friends have sufficient faith, knowledge, experience, and maturity of Christian character, to endure *all things* for Christ's sake. They may endure much, indeed, they have endured much; but most of them lack the requisite faith to endure all things. Many of them are poor, perhaps in debt, and they have families, with few or no friends to sustain them. A young man who has been turned out of his father's house, and out of his shop, his wages being also withheld, and who has but twenty-five cents in his pocket, came to me yesterday, perhaps for the twentieth time since these troubles commenced, for consultation and prayer.

In the civil courts our friends cannot have justice done them. Their enemies fabricate the most bare-faced falsehoods, and then swear to them for a groat. They are insulted, slandered and beaten openly, with impunity. A few days since an elderly woman was severely beaten in the street, by a man notorious for passion and violence. A priest testified that he did not lift up a hand against her. He was exculpated and extolled in the church, as a man of most exemplary piety. The truth is, he kicked her like a beast with his foot! Under all these circumstances, it requires a great deal of faith, more than every one possesses, to adhere steadfastly to the truth. "It is hard to make men live by faith who have none." Nay, it is hard to make men who have some faith, stem this overwhelming tide of opposition. Our ground of confidence is, that our work is of God, and that he will carry it forward.

This is the dark side of the picture. It may be, and we have much hope, that God will ere long turn our captivity as the streams in the south. Every thing here depends on the turn which things may take at the capital. We wait and pray in hope. God alone is our refuge and strength.

Nestorians.

JOURNAL OF MR. PERKINS.

A Sabbath in Geog Tapa—Jesuits.

The incidents described in this journal occurred between the middle of August and the middle of November of last year. Many statements which would undoubtedly be read with pleasure, are omitted for want of room. In a note accompanying this journal, Mr Perkins says, "I may safely say, I think, that our encouragements were never greater than at present. We must of course walk by faith in regard to the future; but the field was never more open than at this time. We greatly need more help."

August 17. I rode to Geog Tapa to preach. As Mar Elias wished to be in his village to-morrow morning to attend the administration of the Lord's Supper, I proposed to him to accompany me. I was much gratified, during our ride, by Mar Elias's pious conversation. It would be difficult to find a more simple hearted man, or a more unsophisticated Christian, in any land, than this Nestorian Bishop.

After taking some refreshment at the Bishop's house, we repaired to the church, where the people were already assembling for worship. A goodly number came together, and I preached to them from the fifty-first psalm. This wonderful psalm is in the Nestorian liturgy; and many of the people thus become able to repeat it in their book language, though they very imperfectly understand its meaning, in that to them mystical tongue. It has sometimes been murmured among a portion of the Nestorians, that in our preaching and instructions we are introducing new doctrines among them; and particularly in relation to the doctrine of regeneration by the Holy Spirit, of which, in their general ignorance and reliance upon dead forms, which had for ages prevailed among this people, they had known and heard very little when our mission was commenced. The audience appeared interested, therefore, to have this so-called "new doctrine" brought out from the fifty-first psalm; in particular, from the words, "Create in me a clean heart and renew a right spirit within me," as uttered by David. Christ's conversation with Nicodemus, as recorded in the third chapter of John, the best authority on this subject, is also one of the regular "collects" in their church service; and of this, in like manner, it being buried up in a dead language, they knew nothing, at least of its special meaning, till it was disinterred by our mission.

John reached home just before meeting, having been on foot to two small villages, several miles distant, to preach the gospel. And as soon as our service was closed, he started off for another village, about two miles distant, to proclaim there the unsearchable riches of Christ; and Mar Elias started at the same time on foot to go and preach at a village, a mile and a half distant, in the opposite direction. Geog Tapa is becoming a kind of radiant centre. May the light of eternal life still brighten there, and send forth saving rays to the multitudes who are sitting in the region and shadow of death in its neighborhood!

After meeting, I spent an hour or two at the house of priest Abraham. The priest had gone as usual to pass the Sabbath at Ardishai. A number of persons came in, and the priest's daughter, Sarah, a girl of fourteen, who is a member of Miss Fisk's school, read to them from the Dairyman's Daughter. All present appeared to be deeply interested in what they heard. An aged uncle of priest Abraham expressed the hope that this Sarah, the reader, might become just such a girl as Elizabeth Walbridge.

After evening prayers, the Bishop requested me again to address the people. They had assembled on the small grassy plot in front of the building, instead of going into the church, to enjoy the evening breeze. Observing that the majority of my audience were females, I turned to the account of the Syrophenician woman, of which I gave a brief exposition, continuing my discourse till nearly dark. The audience listened very attentively, even more so than at our meeting in the church, in the afternoon.

In the evening I preached at the house of priest Abraham. The weather being quite warm, and the evening pleasant from the light of the full moon, the audience assembled on a roof which must be nearly thirty feet high; the house, consisting of two stories rather than one, which is the height of most Nestorian houses. The roof was ascended by a ladder, which is easily done by females as well as males, all being accustomed to do it from childhood. As many as a hundred persons must have been collected on the roof, which is so small that they were obliged to sit crowded as closely as possible together; and there being no balustrade to guard it, I felt very anxious lest some of them might

share the fate of Paul's hearer, Eutychus; not because they were inclined to sleep, but because they were huddled so thickly together. Nearly as large an audience as this, is now accustomed to assemble on this roof, every evening, at a religious meeting.

During our service, Moses was addressing another audience assembled, at some distance from us, on the roof of the house of his widowed mother. The rays of the moon partially revealed them to us; and we could occasionally hear the distant notes of the speaker's voice. When priest Abraham is at home, he is accustomed to hold still a third meeting in this large village.

On the following day Mr. Perkins preached in the church, at the request of Mar Elias. The subjoined extract shows that the Jesuits are still intent upon making proselytes among the Nestorians.

24. I preached at the village of Hissar. The villagers stated to me that one of the Jesuits makes the leech merchants' establishment, which is near this village, a regular preaching station, (if such a service can be called preaching,) where he endeavors to obtain a hearing from the Nestorians employed there, and urges them to become papists, offering them money, &c., if they will be persuaded to do so. The principal proprietor of this enterprize is a Protestant, a Swiss gentleman, who resides at Trebizond; but nearly all of his agents and workman here are papists, Frenchmen, Italians, &c., and the Jesuits thus seize upon the establishment as a means of advancing their cause, openly and importunately laboring to make proselytes; the repeated expulsion of some of their number, and the royal firmans against proselyting, notwithstanding. The Jesuits must have the credit of being courageous and adventurous.

Death of Priest Yohannan.

The following obituary notice of one who has long been a co-worker with our missionaries, and whose name is familiar to many in this country, will be read with mingled emotions.

September 1. I have received intelligence of the death of priest Yohannan. He died yesterday at Geog Tapa. To us this is afflictive intelligence. Priest Yohannan has been one of our most able and valuable native helpers. He has been in the employment of our mission between nine and ten years. Previous to his connection with us, he was "given to wine," as many of the Nestorian clergy were when we came here, the temptation to this vice being very strong in this land of vineyards, where wine is almost as plenty as water. On entering our service, however, priest Yohannan, of his own accord, abandoned the use of wine; and though he did, in a few cases, yield to temptation subsequently, when in circumstances of exposure, he always manifested deep repentance for it, till he at length stood on the firm ground of thorough reformation.

He had a good reputation among his own people as a scholar, when we commenced our labors here, which induced us to employ him as the principal teacher in our seminary. He possessed naturally a mind of the first order; and as he had been in the habit of teaching, more or less, a few children in a place, in different parts of this province, before we commenced our labors among the Nestorians, he had become more familiar with some portions of the Scriptures, and better qualified to instruct, than any other ecclesiastic among his people.

Priest Yohannan was a cripple, being lame in his feet. One of his eyes was also entirely blind, and the other quite defective. But he was a man of so much native talent and energy, that, notwithstanding these bodily infirmities, he soon became a very efficient teacher in our seminary, and subsequently a no less able and faithful superintendent of village schools, under the direction of Mr. Stocking. He was naturally a very serious and thoughtful man. I distinctly recollect receiving a strong impression of this, soon after he commenced teaching in our seminary, when he came to me, one day, and, in a deeply serious manner, expressed his grief that his pupils would laugh, when engaged in the study of the word of God, notwithstanding his earnest remonstrances against it. Portions of the Bible were then the only literary matter which we had for the use of our seminary; and the rude boys could hardly be expected to maintain even the outward appearance of seriousness during the whole day.

In the course of months and years, under our influence, priest Yohannan's religious views became remarkably clear and decidedly spiritual; and at length, as we hoped, he manifested truly evangelical feelings, though the great change which we trust took place in him several years ago, was more gradual and less

perceptible in its developement, than in some others who afforded evidence of having passed from death unto life about the same time. Soon after this change in his religious feelings, a corresponding change appeared in his manner of preaching. He was naturally very fluent, and, notwithstanding the defects in his eyes, even eloquent; and his great familiarity with the word of God, and his deep solicitude for the salvation of his people, rendered him a very solemn and impressive preacher of the gospel, during the rest of his life. He loved the Bible and loved to preach it, living up to the apostolic injunction, to be "instant in season and out of season," in proclaiming the word of life, more than almost any other pious native among the Nestorians, and to an extent not often surpassed among any people. Preaching Christ and him crucified thus became his living element, and he was a workman that needed not to be ashamed.

One of the most prominent traits in his character was humility. Often, when I have conversed with him respecting his hopes for eternity, his first reply to my inquiries, after a deep sigh, has been, "Sir, I am a great sinner." This is the more interesting among a people who are far too much given to hope in regard to their future well-being.

Priest Yohannan was no hireling as a helper in our missionary work. He entered into it with a hearty interest, as one discharging a personal duty to God and his fellow men. He mourned over the depressed and lost condition of his people, and rejoiced in the progress of our efforts for their salvation. It was affecting to observe the warm and artless overflowings of his religious feelings, when thinking and conversing on these subjects. An instance occurs to me at this moment, as stated to me by one of my associates. When, a few months ago, we had just finished printing the Dairyman's Daughter, priest Yohannan happening to call on one of the missionaries, and seeing a copy of this tract lying in the room, took it up and commenced reading it; and he soon became so engrossed that he could not lay it down till he had finished it. The missionary, who was engaged elsewhere for some time, at length came into the room and found him reading the tract and weeping over it. "This poor girl," said priest Yohannan, "repented on hearing one sermon; and what will become of our girls, who hear so much truth and still do not repent?"

Priest Abraham, who was with priest Yohannan much of the time during the last days of his life, informs us that he was calm and happy in the near prospect of death. His love of preaching developed itself strikingly to the last. A few days before he died, at his earnest request, he was carried to the church, where the people of the village were assembled for worship, the blood dropping from incisions that had been made in his diseased foot on the way; and, on arriving there, he could not be dissuaded from exerting himself to address the congregation; and his words were literally and strictly those of a dying man. And later still, in the course of a religious meeting which was held one evening in the room where he lay sick, he suddenly roused himself, though so weak, took the discourse from the speaker's mouth, and proceeded with it, as John informs us, in almost unearthly strains, equally astonishing and impressing the congregation.

In compliance with the recommendation of the Prudential Committee, this mission held a series of meetings during the week of the last annual convocation of the Board at Brooklyn. The services appear to have been interesting and profitable.

Mar Gabriel—An Inquirer—Commotion at Tehrân.

23. Priest Abraham has informed me that Mar Gabriel, being offended with our mission on account of the discontinuance of his connection with us, and at the instigation of the papists, who were of course ready to renew their attempts upon him, as soon as he should be less under our influence, has forbidden his going to Ardishai to preach any more, as he has been accustomed to do nearly every Sabbath, during the last two years. Priest Abraham persevered, after the first prohibition, in his attempts to preach there, till he had, as it seems, quite faithfully cleared the skirts of his own garments. He evidently feels very deeply grieved that he is obliged to leave this part of the field; regretting this the more, as he says, because some of the people at Ardishai appear to be near the kingdom of God; and he fears that they will lose their religious impressions, under the cessation of his labors. I trust, however, that this door will not long be closed. The fickle, unprincipled Bishop, Mar Gabriel, will not, I hope, long follow the suggestions of the Jesuits; and if he

does, his people may cast him off. I inquired of priest Abraham whether he did not pray for Mar Gabriel, that the Lord would lead him in the right way. "O yes," he artlessly replied, "of course I pray for him; but I fear the Lord is hardening his heart like Pharaoh's." Priest Abraham appears to be in a delightful religious frame, and his general deportment is that of a growing Christian, desirous to know nothing save Jesus Christ and him crucified.

In connection with the foregoing statement respecting Mar Gabriel, it should be mentioned that the other bishops are apparently on perfectly cordial terms with the missionaries. Even the Patriarch's brothers have laid aside their opposition.

November 1. This evening, at the close of a religious service which I am accustomed to hold in my study with about a dozen persons, every evening, one individual, (an Armenian, who has been several years in the service of our mission, and had previously lived with the German missionaries in this country,) lingered behind; and, after the others had retired, he sat a moment in silence, then rose and shut my study door, came and kneeled down beside my chair, and begged me to pray for him. I inquired what was the matter; and he replied, sobbing, that he was distressed under a sense of his sins. I prayed with him and urged him to cast himself at once, without reserve, at the foot of the cross, where alone he could find mercy. He is an intelligent man, and has long heard the truth; and he has repeatedly hazarded his life in this country for the name of Christ, while engaged as a book distributer, in the service of the German missionaries. May he not reject this call, which is clearly the call of the Holy Spirit!

11. The Armenian above mentioned hopes that he has passed from death unto life. I can hope for him only with trembling. Time will show the character of his repentance. He appears very well at present; but we have in Persia, as indeed the world over, so many exemplifications of the deceitfulness of the human heart, that we fear to encourage men to hope early or confidently, in regard to their salvation. We would not, however, think lightly of this indication of the presence of the Holy Spirit.

The following extract shows the instability of the Persian government.

14. A serious commotion has recently occurred at Tehrân. During a severe illness of the King, which some feared would prove fatal, a rumor went abroad that he was actually dead. Confusion and indications of violence soon began to appear. The King, by a great effort, though he was very ill, was enabled to make his appearance in public, which of course demonstrated the fact that he was not dead; and the summary punishment which he inflicted on several of the propagators of that rumor, soon quelled the disorder. Of three persons, for instance, who had been heard to say that the King was dead, one had the end of his tongue cut off; a second had his mouth sewed up, and he was led through the bazars, several successive days, by a horse hair cord put through his nose; and the third was nailed by his ear, several hours, to one of the public gates of the city. We should suppose that such a visitation on the three troublesome members,—the tongue, the mouth and the ears,—that had an agency in giving currency to this rumor, would make Persians very careful how they either retail or listen to it; and yet the evil, probably, will hardly be arrested by these measures.

Several persons of rank at Tehrân have also been imprisoned, as they are suspected of having had designs on the life of the heir apparent, with the design of raising to the throne one of their own number, in the event of the death of the King. Such is the liability to commotion and violence in this dark land, whenever the King may be removed by death, or even when he is seriously ill. Much apprehension is still felt in relation to his recovery. The physicians of the Russian and English embassies are with him much of the time. Should he be removed, much disorder will be likely to prevail throughout the country.

LETTER FROM MR. PERKINS, FEBRUARY 27, 1846.

Religious Interest at Oroomiah.

THE last number contained a guarded announcement of certain favorable indications in the two seminaries under the care of this mission. More might have been said at that time; but it was deemed advisable to avoid encouraging hopes which might be disappointed. Recent communications are of so decisive a character as to warrant greater explicitness of statement. The three following letters will make the friends of missions acquainted with a work of grace among

the Nestorians, which is the more interesting as it succeeds a season of severe trial.

In my last letter I mentioned that there was some unusual religious interest in our male and female seminaries. Immediately after the date of that letter, the seriousness deepened and suddenly assumed the form of a very interesting revival, which has continued to the present time. Though the seminaries have been the principal scenes of this blessed work, it has not been confined to them. Our printers have shared in it, and a number of other persons in our employment; and there are now pleasing indications of its extending into some of the villages.

The brethren more immediately connected with the seminaries will write to you; but I cannot refrain from bearing my humble testimony also, in a few lines, to the glory of God's mercy and grace, as manifested in this precious visitation. The work has all the characteristics, so far as we can judge, of genuineness and thoroughness; quite as much so as any of the revivals which it has been my privilege to witness in America; and our knowledge of the superficial character of the people, in religious matters, leads us to exercise our utmost discrimination in relation to it. There has been, in most cases of conviction, a very searching law work. No peculiar means have been used, additional to the faithful exhibition of Christ and him crucified as the lost sinner's only hope, just as we have proclaimed this theme from year to year. Stillness, a very deep solemnity, and strong and vivid impressions of the sinfulness of the heart, are prominent characteristics of the work.

This revival as yet excites little opposition from any quarter. The Nestorians marvel at it, as something very extraordinary; but even the indifferent among them pronounce it "the work of God," and the present "a day of salvation." Multitudes of those who stand aloof and virtually "despise," and may finally be left to "wonder and perish," still manifest a reverential awe for the work, and profess a general desire to be interested in it. Should it become general in any of the villages, as we hope will be the case, where it would encounter more ignorance and bigotry than among those immediately under our influence, it may excite opposition; but when this arises from the influence of the truth, the Lord, we trust, will cause opposition to "fall out unto the furtherance of the gospel."

We feel that this gracious visitation is in answer to the prayers of the churches at home; prayers offered up, perhaps, with the greater earnestness, in consequence of the trials which we have been called to experience from hostile influences within the last two years. And may not these trials have been permitted by God for the merciful purpose of exciting us and the churches to more fervent prayer? May our patrons, encouraged by this manifestation of God's readiness to bestow the gift of the Holy Spirit on those who seek it, not cease to help us with their prayers! We are, I hardly need say, with one heart and one mind, beseeching the Lord long to tarry with us, by the outpouring of his Holy Spirit; but we are a small and feeble band, in this great empire of sin and darkness and death, and constantly need the prayers of our friends at home.

LETTER FROM MR. STOCKING, FEBRUARY, 28, 1846.

Revival in the Female Seminary.

MR. STOCKING has given a brief sketch of the unusual interest in religious truth, at present prevailing in the seminary for girls, which, in a measure, is under his care. The reader will not fail to notice the day on which this revival commenced.

It is now about two months since the first indications of a special religious interest in the school. On the first Monday of the year, after the usual exercises of opening the school, two of the older girls lingered till all the others had gone to their rooms. On Miss Fisk's inquiring why they remained, they replied, with much apparent emotion, that they felt themselves to be lost sinners, and wished the privilege of spending the day alone, in seeking new hearts! Their request was cheerfully granted, with the hope that while thousands of prayers were offered in distant lands, they too might participate in the blessings of pardon and salvation. Both of these girls, after a few days of apparently deep conviction, were hopefully renewed by the Spirit, and to the present time give increasing evidence of a saving change. They are both daughters of priests, and are among the most intelligent in the school.

With the exception of these two cases, nothing of special interest was observed,

aside from a more than usual quietness and subdued feeling, till January 19. On this day there were such unusual appearances of deep and tender interest, as led us to feel that the Holy Spirit had decidedly commenced his gracious work in the hearts of a considerable number. In the course of the day, five came to Miss Fisk with the anxious inquiry, "What shall I do to be saved?" And it is worthy of observation that on the same day, with no previous knowledge on the part of the pupils in either seminary, a considerable number in Mr. Stoddard's school, for the first time, went to him with the same inquiry. The deeply interesting appearance of these inquirers, and the fact that no extraordinary means of grace had been employed, convinced us that God was indeed visiting simultaneously both schools with the influences of his Spirit; and we felt that we must put on the spiritual armor requisite for guiding these souls to Christ.

From this time the interest increased; and so decided and general were the outward demonstrations of feeling, that we began to fear that some were affected merely by animal sympathy. Though we much dreaded such excitement, we were not greatly surprised to see it, owing to the apparent depth and pungency of conviction on the part of a few, and to the straitened quarters they were obliged to occupy, there being from fifteen to twenty in the same room, by day and by night. To avoid, as far as possible, all spurious excitement, and to give to those interested a separate place of retirement, we appropriated every "nook and corner" in our house, in addition to the premises allotted to the school, for their benefit. The effect was immediately happy. Those who were really awakened to a sense of their sins, were known as such to the school, and those who had been moved by mere animal sympathy were equally manifest as having but little sense of their lost state. And I have never, anywhere, in awakened sinners, witnessed apparently more thorough convictions of sin, a deeper sense of their lost and ruined state, and inability to save themselves, than was manifested in the generality of cases in the school and around us, during the period of solemn interest which has since followed. Days and weeks together, devoted almost exclusively to religious conversation with inquirers, in various stages of interest among the pupils of this school, and with the majority of those interested in Mr. Stoddard's seminary, led me to feel that as genuine and wonderful a work of divine grace has been wrought here as any I have ever witnessed in revivals in America. The work still continues silent, deep and progressive. Almost all who are more than ten years of age, including about half of the school, have been deeply affected; and many of them, as far as we can judge, have been regenerated; while some hopefully converted under that age, have manifested as deep a sense of sin, and the wickedness of their hearts, as any of the older ones.

Though these girls are young, and their characters are yet to be formed, they nevertheless have a maturity in religious knowledge equal to, and perhaps greater than, most of their age in the most favorable circumstances in our native country. They are constantly under the fostering influences of religious truth. Being entirely separated from their people, and watched over with untiring Christian vigilance by one who devotes her entire time and strength to their moral and intellectual improvement, we see no reason why they may not, by the grace of God, acquire a stability of character and a firmness of religious principle, which will enable them successfully to encounter the temptations and trials they must meet among their people. The grace of God is alone adequate to such a result. And deeply feeling this, we would solicit a continuance of the prayers of Christians in their behalf. We might have given more particulars as to the experience of individuals, and the reasons we have to judge favorably of them, as also the pains we have taken to guard them against deception; but interesting as these particulars might be, we feel that the most satisfactory testimony that can be furnished, must be derived from their future history and the fruits of their lives.

We may expect that the influence of these pupils, if truly pious, will be most happy on their relatives and friends around them. Already are their mothers beginning to be alarmed for their own spiritual safety; and a few are anxiously inquiring what they shall do to be saved. "If our children," they say, "are so great sinners as to need such a repentance, what is to become of us who have grown old in sin?" Some of them deem it a privilege to come to our house, and enter the closets of their daughters, and receive from their lips the affecting message of salvation, and be pointed to a crucified Savior as their only hope, and

unite with them in their devotions. Some of these girls have already had to encounter the sneers, jests and ridicule of ungodly friends and neighbors; but the meekness, resolution and patience with which they meet this treatment, are very encouraging.

The interest has not been confined to the pupils of the school. Both teachers are hopefully the subjects of a radical change. One of them, we had thought, gave evidence of being a Christian; but he has relinquished his hope, as one founded on an external reformation, and a desire to be strictly honest, moral and faithful as a teacher. He now evinces a deep sense of his sins, distrust of himself, is humble and prayerful, and trusts that the Spirit of God has wrought that in his soul, which, of his own will, he could not effect. The other teacher, during the religious interest at Geog Tapa last summer, manifested tenderness and concern for his soul; and since his connection with the school, this concern has ripened into a deep conviction of sin and, we hope, conversion to God; and he now promises to be one of the most active and useful native Christians.

This school is also becoming more and more a centre of religious influence for Nestorian females around us. Inquirers daily resort to it for religious instruction. As an instance, yesterday sixteen came solely for that purpose. The institution is thus doing an important work for the whole female community. And the entire time of a member of the mission might, most profitably, be devoted to religious conversation with those who daily visit us.

Other Indications of Good.

Mr. Stocking, in confirmation of what Mr. Perkins has said in the previons letter, makes some interesting statements respecting this work of grace, as it is developing itself elsewhere.

Although the religious interest commenced in the two seminaries, the work is not confined to them. Several of the printers, and others connected with the mission families, have shared in the Spirit's influences. The work is also extending into the Nestorian quarter of the city adjoining us; and while some are indulging a hope of reconciliation to God, others are anxiously inquiring after the way of life. Some of our pious helpers are preaching daily in the church to unusually large and attentive congregations; and they are invited to private dwellings, on successive evenings, where they preach the word to numbers who come in from the immediate neighborhood.

The interest at Geog Tapa is also revived at the present time. While almost the whole village is unusually attentive to the word preached, a considerable number of the inhabitants appear in an inquiring state of mind, a few deeply anxious, and a number give evidence of being Christians. Meetings for preaching are held in the village several times a week, besides the regular Sabbath services, which are attended by large and crowded audiences. A priest and a deacon from two other villages, who have no connection with the mission, give us some reason to hope that they have passed from death unto life. There is also a good deal of interest in Seir, the village where our health retreat is situated.

The work, as it appears to us, is deep and thorough. A number of the natives in the employment of the mission, whom we, for years, have been charitably inclined to think were Christians, have thrown away their hopes, and, as lost sinners, have come to Christ. Among these are two of our most prominent and influential native helpers.

None of the ecclesiastics around us have taken the attitude of open hostility to the work. Mar Yohannan has been absent during most of the interest, and is at present at Tabreez, looking after the secular affairs of the people. He expressed his regret at leaving at such a time, and also his deep interest in what the Lord is doing for his people. Mar Yoosuph, though a constant attendant upon the means of grace, and ready to acknowledge that it is the Lord's own work, still remains unaffected. Mar Elias manifests as much of a Christian spirit and zeal as we could reasonably expect in a man of his age, who has never before witnessed such a work.

As yet we see no abatement of interest, wherever the work has commenced; and we are greatly encouraged to hope and pray and expect that the Lord will yet continue the gracious influences of the Spirit, and magnify the riches of his grace in gathering a great number of his own chosen ones from among this people. We cannot doubt that the blessings already received, have been bestowed in answer to the prayers of Christian friends in America, and we hope they will continue to give us this most indispensable aid in our labors.

LETTER FROM MR. STODDARD, MARCH 2, 1846.

Revival in the Male Seminary.

MR. STODDARD, who has charge of the seminary for boys, has furnished a brief account of the state of things in that important institution.

You were informed, about a year ago, that our male seminary had been entirely reorganized. It was our design to reduce its numbers, make the instruction more systematic and thorough, exert a stronger religious influence over the pupils, and thus increase the efficiency of the school as a means of diffusing light and salvation among this people. And although for some months, owing to the inexperience of the superintendent and the incompleteness of our arrangements, we failed to realize all the advantages of the change, there was much in the improved habits and closer application of the pupils, to gladden our hearts and give us pleasant anticipations for the future.

During the summer, when the seminary was suspended as usual, and we were absent for a season at our health retreat, a number of desirable alterations were made. Our room was considerably enlarged; the apartments of the pupils were brought into closer proximity with our own; and a complete separation effected, which had never been practicable before, between the premises of the male and female seminaries. And when, in October last, the pupils were reassembled, it was supposed they were in more favorable circumstances, than ever before, to be brought under the power of the gospel.

As had been anticipated, applicants in large numbers sought for admission; and from the village of Geog Tapa alone, where much light has been diffused, and more than usual interest manifested in religious things, we might easily have filled the seminary. But so persuaded were we that, in order to carry out our plan with efficiency and success, the number must be limited, that up to the present time it has not exceeded forty. Beyond this it will be difficult, perhaps impossible, to go unless our mission shall be strongly reinforced.

In regard to the occupations of the school, it should be distinctly and prominently stated, that while different branches of study are pursued, for the sake of imparting knowledge and disciplining the mind, the Bible is made the great text book. And it is a cause of gratitude, not only that we have the countenance of the ecclesiastics in pursuing this course, but that we can put into the hands of our pupils a translation, comparatively speaking, so chaste and elegant as the ancient Syriac, and so abounding with materials for enriching the spoken language.

It will be readily understood that the continual study of the Bible by youth who have not yet become thoroughly wedded to the superstitions of the people, must have a decided effect in enlightening their minds and preparing the way for the hearty reception of the gospel. We have accordingly not been surprised to see among our pupils a growing aversion to empty formalism. This has afforded us the strongest reason to believe that, whether they should become true Christians or not, their influence would probably be employed in demolishing the vain hopes on which so many of their people rely for salvation.

But while we were so far encouraged by the appearance of our school, we had not seen, during the year, a single individual convicted of sin; nor, so far as I remember, one who manifested a spirit of earnest inquiry. There were times, indeed, after some forcible presentation of truth, when a temporary solemnity would steal over their countenances. But it passed away like the morning cloud, leaving the school in the same state of indifference as before.

But it gives me inexpressible joy to tell you that the scene is changed. "The dayspring from on high hath visited us," and we are praising God for the blessing. The Holy Spirit has descended, and past indifference is succeeded by deep solemnity and tears of penitential sorrow. My time is now mostly occupied in directing inquiring souls to Christ; and very few are left in the seminary who are not more or less awakened to the realities of eternity.

About six weeks ago, sensible that I had been exceedingly unfaithful to my trust, and feeling some longing desires to see these souls born again, I made an arrangement with John, who is now an assistant in the school, to select every day an individual, for whom we should pray, and whom we should endeavor to lead to the Lamb of God. My faith was, however, so weak, that I had little expectation of any immediate effusion of God's Spirit, if indeed we were to be visited at all by the heavenly messenger. But, to the praise of God's grace, we have to record a delightful

fulfilment of the promise, "Before they call, I will answer; and while they are yet speaking, I will hear." We had but just entered on this arrangement, when it became evident that God was present; and only three days after, my study was filled till midnight with convicted sinners.

Since the first week or two, the work has gone on more slowly, though with no less decisive indications of the presence of the Holy Spirit. For a time it was very painful to see the levity and indifference of a portion of the school, as contrasted with the solemn earnestness of their companions. But of late we have had the satisfaction of seeing the house of David stronger and stronger, and the house of Saul weaker and weaker. Those who are not convicted of sin are now so far softened, as professedly to assume the attitude of inquirers. The voice of prayer is heard in every direction about the yard, from morning to night; and very often individuals rise from their beds, when others are asleep, that they may renew their pleadings at the throne of grace.

It will rejoice the hearts of our friends still more to know that a number in the seminary give evidence of being born again; and more than twenty are in a deeply interesting state of mind and, apparently, not far from the kingdom of heaven. Among these are priest Eshoo and a deacon from the mountains, who are associated with me in the instruction of the seminary. The former has for some years hoped that he was a Christian, and we have had, from his upright deportment, negative evidence in his favor. But he has never come out as we desired, and shown a hearty love to Christ. During the past few weeks, however, he has thrown to the winds all his former hopes, and publicly confessed that he has before known nothing of the life-giving power of the gospel. Thus far he appears very humble and prayerful, and we cannot but hope that he is now building on the rock of ages. His natural talents, his acquisitions, his stable character, and his important position, enable him, if converted, to exert a very happy influence among this people. Let us pray that he may be a consistent follower of the Lord Jesus!

As we are not ignorant of the readiness with which the Nestorians mistake the shadow for the substance, and imagine themselves to have feelings and exercises to which they are strangers, there has been the utmost caution used in our preaching, and in all our intercourse with them, to prevent self-deception. And though some, for whom we are now entertaining hope, may hereafter fall away, yet the Holy Spirit has been so evidently with us, and in such a sudden and impressive manner, that we cannot doubt, for a moment, that a number are really converted, who will prove themselves good soldiers of the cross. Nay, more; appearances now indicate, as you will have more fully learned from Mr. Stocking, that this blessed work is in some measure spreading among the people. Our hopes are animated, our faith increased. We long to see the dawn of a brighter day, when the Sun of righteousness shall illumine the whole people; and thousands of this church, once so zealous and devoted, be found sitting in meek subjection at the Redeemer's feet.

Syria.

LETTER FROM MR. CALHOUN, MARCH 13, 1846.

Visit to Hasbeiya.

It was stated in the last number of the Herald, that Mr. Calhoun had recently made a visit to Hasbeiya, in accordance with the recommendation of the mission. Ever since the unfortunate issue of the movement of 1844, our brethren have looked forward to a renewal of their intercourse with this little band of inquirers as highly probable; and, indeed, they have constantly had more or less communication with them, by letters and otherwise, down to the present time. Until within a short period, however, it did not seem advisable for any one of the missionaries to go to Hasbeiya; but so urgent have been the appeals of the Protestants in that place, of late, that they have felt it incumbent on them to comply with their request.

Mr. Calhoun was accompanied by one of the native assistants, connected with the mission. Leaving Beirût February 12, they arrived at Hasbeiya in the evening of February 14; where they remained during the next eighteen days.

You know the issue of our previous efforts at Hasbeiya. It is now about a year since the last of the persecuted band, who had fled to 'Abeih and Beirût, returned, professing a nominal subjection to the Greek church. As we had hoped and prayed, however, so it came to pass. A considerable number had heard so much of the truth, and had become so deeply

impressed with the vanity of a religion of forms, that they were uneasy in their new, or rather old, connection. From time to time, during the year past, individuals from among them have visited us or written to us, and assured us of their determination never to abandon the truth; and they have seemed to long for the time when the way should be again opened for the preaching of the gospel at Hasbeiya. We were much influenced by their earnest appeals, in making them another visit. Indeed we all felt, though our missionary force just now is not strong, that we could not refuse their application without incurring guilt.

We reached Hasbeiya on Saturday, the fourteenth of February. One of our friends is the owner of a house which he does not occupy; and this he has given up entirely to us as our home. We found it a most convenient place for holding religious meetings. A goodly number assembled as soon as our arrival was known, and seemed glad at our coming.

The next day (Sabbath) we had two religious meetings, T. H. preaching; in the morning about thirty were present, in the afternoon a less number, owing probably to the rain. The two succeeding Sabbaths we had similar services, with perhaps slightly diminished numbers. Every evening also during our stay, we had a meeting for exposition of the Scriptures and prayer, usually from ten to twenty being present. Several of the more enlightened, and often others, spent much of the time with us, during the day, inquiring the meaning of passages of Scripture, &c. At all our meetings the people were generally attentive, and some of them were evidently interested in the truths presented.

One young man came in one day on business. Hearing a portion of the gospel read, his attention seemed to be arrested, and he came again and again. He appeared to hear as for his life. After some days we missed him, and, on inquiry, found that his mother had forbidden his visiting us. He told her that he wished to hear the word of God, and asked her if it were not better to spend his time thus than at the wine shops. Her reply was, "Go to the wine shops." Before we left, the young man ventured to come again, and the deep and tearful attention which he gave, made me hope that the Lord was opening his heart to the truth. He had never heard the gospel preached before. Oh for grace to go about bearing the precious seed with tears, strong in hope, and simply relying on the truth made efficacious by the Almighty Spirit of God!

Our last meeting, the evening before our departure, will not be soon forgotten. About thirty were present. T. H. seemed to have uncommon aid in opening the Scriptures, and the little audience was melted into tears, some of them sobbing aloud. I added some remarks on the nature of religion, as a matter between each individual soul and God; and hence urged the duty of private devotion, a point in which they would be in danger of failing. The Savior seemed to be with us. May he reveal himself with power to these poor people!

Whether any, or how many, have been renewed in the spirit and temper of their minds, I pretend not to decide. Of one or two I have considerable hope. Others seem most firmly opposed to their old religion of forms, and anxious to hear the truth. An interesting feature in the work, from the beginning, has been the steadfastness with which certain of the women have cleaved to the new way. They manifest a determination, such as I have not witnessed before in that sex, in these countries.

We were unmolested by enemies during our sojourn at Hasbeiya, though we heard constant reports of new efforts to be made by the Patriarch, to put down the inquirers after the truth. We had information in the winter, from the Scotch missionaries at Damascus, of this determination of the Patriarch. Perhaps our visit will be the occasion of hastening the crisis; and perhaps nothing will be done at present. I am pretty well assured that the people of Hasbeiya themselves are less disposed than formerly to persecute; and if not goaded on by certain leaders, they will probably be quiet. Their sore trials, during the war of last summer, have in no small degree humbled them.

On the whole I cannot but hope that we shall have an open door at Hasbeiya for proclaiming the gospel. Opposition there may be and will be. This is to be expected. Numbers, we were assured, are dissatisfied with their old forms of worship, and would gladly come and hear us, were they not fearful of ecclesiastical and civil authority. The seed which was sown there in 1844, will not be lost. May it spring up and bear fruit a hundred fold. We commend this work anew to the prayers and sympathies of all Christian people.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, FEBRUARY 26, 1846.

Visit to Wudáley—Bhokur—Wádgaum.

THE last annual report of this mission, published in the June Herald, mentions the establishment of a new out-station at Wudáley, which is a small village about forty miles north of Ahmednuggur. It was also stated that the erection of a chapel had been commenced, and that the building was nearly completed. The present letter gives an account of the opening of this edifice for public worship, together with some notices of the progress of the missionary work in Wudáley and its vicinity.

Mr. Ballantine left Ahmednuggur February 4, and was absent two weeks. He arrived at Wudáley on the evening of February 6, but found the chapel not quite finished. On the following day he conversed with two or three persons who had long been anxious to receive baptism.

On Sabbath morning I had religious services at my tent, and in the afternoon at the house of one of the native Christians. The Christians residing in the neighboring villages, and a number of inquirers, came together; and we were all the day, when not engaged in public worship, occupied in conversing with them and endeavoring to give them instruction in the great truths of the gospel. It was a laborious but interesting day. Ten or twelve inquirers were present, with each of whom we had a long conversation. We were unable to finish all our work on that day; and on Monday we still remained at Wudáley, to converse with and instruct the inquirers. Harripunt remarked that he had never seen such thirsting for the gospel before, and begged that he might be sent out to labor as the native pastor of this interesting flock. On Monday we dismissed the Christians and inquirers to their homes, giving them notice that on the next Sabbath the new chapel would be opened for divine worship, and that probably several individuals would be baptized on that occasion.

Mr. Ballantine determined to avail himself of this opportunity to visit some of the villages in the neighborhood of Wudáley. On Tuesday, therefore, he went to Bhokur, distant about five miles. At this place Bheeka, who was the first to embrace Christianity in that cluster of villages, formerly resided.

On reaching Bhokur, Bheeka's friends came to see us, several of whom had given up idolatry ever since my previous visit. One young man, especially, appeared very well, and expressed a strong desire to be received into the church. Although he is rather ignorant of the great doctrines of the Bible, we have strong hopes that he will not long be satisfied to remain without the church. Large companies of mahars came to us at various times during the day, and up to very late at night; and all listened to instruction with apparent interest. Very few of the higher classes came near us. Bhokur is a market town, and, this being market day, we had a good opportunity for meeting with persons from the neighboring villages, and giving them some religious instruction, and distributing a few books.

On the following day Mr. Ballantine went to Wádgaum, a large village which is only two miles from Bhokur and four from Wudáley. He had never visited this place before.

I wished to have the opportunity of further conversation with two very interesting inquirers, and also of giving instruction to their families. These inquirers were so rejoiced at receiving a visit from us, that they insisted upon supplying our whole company with food, and upon providing fodder for our cattle. We had interesting conversations with them during the day and religious services in the afternoon at the house of one of them, on which occasion four or five men of the higher classes in the village were present and listened with attention. Besides the two inquirers, already referred to, another mahar came to us and expressed his determination to be a Christian and his desire to be baptized.

Khokur—Return to Wudáley.

Leaving Wádgaum on the morning of Thursday, Mr. Ballantine returned to Bhokur, and proceeded to Khokur, which is only two miles distant from Wudáley.

Here resides Rama, (the brother-in-law of Bheeka, mentioned above,) who became a Christian two years ago, and who, by his steady character and consistent walk and conversation, has done much to recommend the religion of Christ to all around him. He has learned to read since he became a Christian, and has not only daily prayers in his family, but also daily worship in a gar-

den near by, in company with all who feel disposed to join him. His wife and four men who are his relatives, were candidates for baptism; and a number of others expressed a desire to become Christians. Indeed all the mahars here seemed disposed to abandon Hindooism and embrace Christianity. Several others also, belonging to the higher classes in the village, came to the tent to converse with us on the subject of religion. One of these, a young man and a good reader, seemed very well informed in regard to Christianity, and almost persuaded to embrace its doctrines. Several women of the cultivator caste came to my tent, being introduced by Rama, and sat there nearly two hours, listening to instruction. They went away declaring their determination to serve idols no longer, but to worship God alone. Oh that they might have strength to keep their determination!

We remained at Khokur two days, busily employed all the time in giving instruction and in conversing with the candidates for baptism. Several of the inquirers brought out and gave me their little silver gods, which they had worshipped in the days of their ignorance. In almost every house there are four or five of these little gods, having from five to twenty-five cents worth of silver each. (In the houses of the brahmins these are often made of gold.) Many of these idols had long been thrown aside, and some were very much gnawed by the rats, who had been attracted by some oily substance smeared over them; and to those who had long worshipped them with fear and dread, these idols of silver were now objects of derision.

Mr. Ballantine returned to Wudáley the following Saturday, and found the chapel ready for divine service.

On the afternoon of Saturday, the candidates for baptism came from the different villages, and were examined in reference to their being received into the church, in presence of all the members who were assembled. All were of opinion that, of the fourteen or fifteen candidates, ten should be received, seven men and three women. The seven men were one from Wudáley, one from Wádgaum, three from Khokur, and two from Bherdapoor, a village eight miles distant, which I was unable to visit before the Sabbath. The women were the wives of the two Christians at Wudáley, and the wife of Rama of Khokur.

Services of the Sabbath.

The Sabbath was an interesting day. The morning services commenced about ten o'clock. Our congregation was small; but all came to hear and listened of course with deep attention. A few persons of the higher classes in the village were present, and remained till the end, evidently much interested. After singing the one hundredth psalm, (a Mahratta translation of Watts's version, "Before Jehovah's awful throne,") and dedicating the house to the worship of God, a sermon was preached from Mat. 28: 18—20: "Go ye, therefore, and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c. After the sermon baptism was administered to the candidates.

In the afternoon the congregation was still larger, several having come in from the surrounding villages after the conclusion of the morning service; and, among the rest, quite a large company of mahars from Bhokur. At the afternoon service three children of a native Christian, residing at Karegaum, a village five or six miles distant, received baptism. At the close of the service, eight or ten persons came forward, and expressed their determination to become Christians, and wished their names to be taken down as candidates for baptism hereafter.

We continued until late at night giving them instruction. We informed all that it was our intention to station a native catechist at Wudáley, and that, on every Sabbath day when he was present, the chapel would be open for divine worship; and that a missionary would come as often as practicable to give them religious instruction, and to administer the ordinances of God's house. Nearly the whole afternoon was spent in giving instruction to a large company of mahars, both men and women, who assembled at the house of one of the Christians. Several persons, belonging to this and neighboring villages, expressed their desire to become Christians. Two persons of the cultivator caste also, as we were informed by the new converts, had, for some time past, been thinking of abandoning Hindooism and embracing Christianity. One of them was present at all the exercises on the Sabbath at Wudáley; and we had considerable interesting conversation with him; but, by some means, they were both prevented from meeting us at their own village.

An Interesting Convert.

The history of one of the new converts at Bherdapoor has been rather an unusual one; and Mr. Ballantine has, therefore, given the following account of him.

His name is Mahadoo. He has been for many years a devoted worshipper of Khundoba, the god who is worshipped perhaps more than all others, by the cultivators and lower classes of people in this country. Mahadoo was subject to fits of nervous excitement, which were generally attributed to the inspiration of this god. He says that when he was about twelve years old, the people of his village, who had been on a pilgrimage to Jejoory, (the principal seat of the worship of Khundoba in the Deccan, more than a hundred miles distant,) on their return home, began to go round the village, as they are accustomed to do on returning from a pilgrimage, howling and crying forth the praises of the god. Becoming unnaturally excited, he ran backward and forward in the crowd, unconscious of what he was doing, until at length he suddenly fell senseless to the ground, as if thrown down by a violent jerk. He was taken up by the astonished people and carried home; and, after coming to his senses, he was very much alarmed in view of what had befallen him. Afterwards the sound of the little bell rung by Khundoba's worshippers, or any similar occurrence, would bring on the fit of excitement; and this troubled him so much that he became very weak and feeble, and seemed gradually wasting away.

Becoming at length accustomed to these turns of excitement, however, he lost all dread of them, and, attributing them to the inspiration of Khundoba, began to turn them to some profitable account. The people, to conciliate the favor of Khundoba, would often make him presents when in this excited state; and he would often become excited voluntarily in order to obtain their favors. He describes the excitement as very much like that of intoxication; and says that while in that state he had no more knowledge of things concealed from mortal eyes, than at any other time; but that he often gave answers at a venture to questions put to him. He twice performed the ceremony of hook-swinging, in honor of Khundoba; and his back still bears the marks of the wounds made by the hooks. When he first heard of Christianity he ridiculed and opposed it; but Rama of Khokur, who is a near relative, endeavored to convince him of the folly of idolatry and the truth of Christianity; and, by the blessing of God, his labors were crowned with success. About a year ago Mahadoo gave up the worship of Khundoba, and began to listen to Christian instruction. He has not since been troubled with those fits of nervous excitement, and he says that he has no fears of their return. Since he began to think of embracing Christianity, he has visited Ahmednuggur, two or three times, and received instruction from us; but although we conversed with him then, we were not struck with anything peculiar in his appearance. On visiting Wudáley, however, and conversing with him there, I was surprised at his intelligence and the clearness of his views of religious truth. He seemed to have a just apprehension of his state as a sinner, of his need of redemption through the blood of Jesus, and the necessity of the Holy Spirit's influences to cleanse his heart and enable him to walk worthily of his new relation to God and to fit him for heaven. He gave the brightest evidence of conversion of all those who were received into the church. He is still a young man, has a wife and three children, and we hope may be of great use in the service of his new Master.

Proceedings of other Societies.

Foreign.

ENGLISH BAPTIST MISSIONARY SOCIETY.

The fifty-fourth anniversary of this society was held at Exeter Hall, London, April 30; S. M. Peto, Esquire, being in the chair. After an address by the Chairman, the Rev. Joseph Angus, Secretary of the society, submitted the annual report.

From this document it appears that 39 missionaries are sustained in India, and 137 native preachers and teachers; that in the churches under the care of these different laborers there are 1,678 members, of whom 251 have been received

during the past year; and that there are also 101 schools, having 3,979 pupils. The members of these churches, though generally very poor, have contributed more than £1,200 during the year for the support of their pastors. In Africa the society has stations at Fernando Po, Bimbia, Cameroons and Calabar, connected with which are 33 missionaries and teachers. There are 250 children in the day schools, and 500 in the Sabbath schools. The Scriptures have been translated, in part, into the Fernandian, Isuba and Dewalla tongues. In America and the West Indies there are missions at Honduras, Trinidad, Hayti, the Bahamas and Canada. At these different missions there are 21 missionaries and 16 native teachers, who have under their care 3,429 church members and 1,077 scholars. The churches in Jamaica, formerly connected with the society, have 34,000 communicants. In France there are three stations and two ministers.

The total receipts of the society, including grants from other societies and special donations, were £26,398. The expenditures amounted to £25,191. The debt of the society is £5,003.

Addresses were made by Rev. Octavius Winslow, Rev. J. J. Freeman, Secretary of the London Missionary Society, Rev. W. W. Evans, missionary from Calcutta, Rev. J. H. Hinton, Rev. Josias Wilson, Rev. Dr. Cox, and Rev. S. Nicholson.

WESLEYAN MISSIONARY SOCIETY.

THIS society held its annual meeting at Exeter Hall, London, May 4; the Hon. Fox Maule being in the chair. After the introductory address of the Chairman, Dr. Bunting read an abstract of the annual report. This document begins with the gratifying announcement that the debt of the society, which accrued in previous years, has been discharged. The income of the year ending December 31, 1845, was £112,823, being an advance of £7,136 upon that of 1844. The Juvenile Christmas Offerings have amounted to £4,486; and £11,674 have been received from foreign stations. The expenditures of the society have amounted to £104,366. Twenty-three missionaries and six wives of missionaries have been sent out by the society since the last anniversary. Seven missionaries have been removed by death.

The society reports 234 central or principal stations, called circuits, in different parts of the world; 2,522 chapels and other preaching places; 397 missionaries and assistant missionaries, including 10 supernumeraries; 847 other paid agents, such as catechists, teachers, &c.; 6,832 unpaid agents, as Sabbath school teachers, &c.; 103,150 full and accredited church members; 4,315 candidates for church membership; 71,625 scholars in day and Sabbath schools; and eight printing establishments.

Addresses were made by Dr. Grey, of the Free Church of Scotland, Rev. Peter Latrobe, Secretary of the Moravian Missionary Society, Rev. Edward Craig, Dr. Hannah, Colonel Conolly, Rev. George Chapman, missionary from Ashanti, Rev. John Greer of Dublin, Dr. Jenkyn, President of Coward College, Rev. Joseph Angus, Secretary of the Baptist Missionary Society, Dr. Newton, Dr. Young, Rev. A. S. Thelwall, Rev. G. B. McDonald, Rev. Jacob Stanley, and Dr. Bunting.

CHURCH MISSIONARY SOCIETY.

THIS society held its forty-sixth anniversary at Exeter Hall, London, May 5. The chair was taken by the Earl of Chichester, who made the introductory address. An abstract of the annual report was read by the Secretaries, Rev. R. Davies and Rev. J. Venn. An appropriate reference was made to the death of D. Coates, Esquire, who had taken part in the administration of the society for more than twenty-seven years, first as Assistant Secretary, and afterwards as its Lay Secretary. "This committee," says the report, "would be neglecting a plain obligation, if they did not make public and honorable mention of the very efficient discharge of that part of his duty of which they had the chief evidence and benefit, and record the self-sacrifice, zeal and extraordinary ability with which he conducted the business of the Committee, and the admirable way in which he brought the great principles of the gospel of the grace of God to bear upon the discussion of all important questions." All who have known Mr. Coates in his official relations, must have deeply sympathized with the Committee in the loss which they have sustained.

The income of the society during the last year was £102,458, showing a deficiency, as compared with the receipts of the previous year, of £2,791. The receipts exceeded the expenditures £1,073.

In West Africa two new stations have been commenced within the colony of Sierra Leone during the past year; and within the last eight years, seven new churches have been built by the society, all of which are well filled. The society is now passing beyond the limits of the colony. After referring to the prosperous state of the society's operations in Greece, Egypt, East Africa, and North West America, the report proceeded to notice its efforts in behalf of Jamaica. In this island one station has become an Island curacy, and the burden of the society may be diminished at other stations. Indeed at one of them the natives have just contributed £160. The Cotta Institution in Ceylon is represented as very flourishing. The Himmalaya mission, commenced some two or three years since, is prepared to occupy the field thrown open to the Christian world in Punjaub. In Krishnaghur a Spanish Jesuit, with ample funds at his command, is endeavor-

ing to proselyte the recent converts from heathenism. In Southern India the work is still onward. The number of persons brought out of heathenism and placed under Christian instruction, at the commencement of 1845, was 23,866; one year later, it was 30,698. "I have very little doubt," writes one missionary, "that in a short time the whole population of Tinnevelly will renounce heathenism and come over to Christianity." The Bishop of Madras says, "There appears no reason to doubt that any missionary could collect around him a congregation of 1,000 or 1,500 souls, in a few months, in any part of the unoccupied field of Tinnevelly." The report deplores the ungodliness of nominal Christians in New Zealand, the seductions of Romanism, and the recent spirit of insubordination let loose among the people. Still the work of the missionaries is not so much impeded as might be expected. For China no new laborers have been found; and one of the two sent out last year, has been compelled to leave on account of ill health.

The meeting was addressed by the Bishop of Chester, Rev. J. W. Cunningham, the Bishop of Oxford, Rev. Henry Fox, missionary from India, the Bishop of Cashel, Rev. J. H. Bernau, missionary in British Guiana, Rev. M. H. Villiers, and Rev. Hugh Stowell.

BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary of this society was held at Exeter Hall, London, May 6. In the absence of Lord Bexley, Viscount Sandon took the chair. After the introductory address by the Chairman, Rev. A. Brandram, Secretary of the society, submitted the annual report; from which it appeared that the issues of Scriptures have been nearly half a million more than in any previous year, owing to the extraordinary demand in the north of England.

In France great success had attended the society, and there was an increasing thirst for the word of God; of the colporteurs engaged during the year, seven-eighths had formerly belonged to the church of Rome. In Holland the society's issues for the year were 76,515 copies, being 30,000 more than in the preceding year. In Germany Dr. Pinkerton's issues were 68,410, exceeding the previous year by 14,938; the other agents reported a similar increase with them also. Dr. Pinkerton had been in communication with the leaders of the movement among the Roman Catholics, urging the importance of a free distribution of the Scriptures among them, and he had met with great encouragement; he had intrusted them with above 4,000 copies. In Switzerland several thousand copies had been sold with almost incredible rapidity, chiefly to the lower classes. At Stockholm the society's issues were 29,054 copies, being 5,600 more than in the previous year. In British India a new auxiliary had been formed at Agra, to be entitled the North India Bible Society, comprising the provinces which had been the scene of the late military operations. In China the revision of the translation was proceeding. In New Zealand 5,000 copies had been placed at the disposal of the Church Missionary Society. The report proceeded to notice the society's proceedings in various other parts of the world.

Supplies had been granted to the British and Foreign School Society, London City Mission, &c. To Ireland 108,534 copies had been granted, 30,000 to the Hibernian Society, 68,000 to the Sunday School Society for Ireland, £396 being sent in part payment; grants had also been made to the Kildare-place Society, Irish Society, Baptist Irish Society, Irish Evangelical Society, &c.

The issues of the society during the past year have been 1,441,651, making the total issues, from the beginning, 18,324,487 volumes. The entire receipts of the past year amounted to £101,305; being an advance upon the previous year of £3,550. The receipts for Bibles and Testaments have been £55,976. The expenditures of the last year were £105,851, exceeding those of the previous year £20,033.

Addresses were delivered by the Marquis of Cholmondeley, the Bishop of Calcutta, Lord Ashley, Rev. John Blackburne, Professor Fleidner, of Prussia, Dr. Alder, Dr. Legge, missionary from China, J. S. Harford, Esquire, and Lord Teignmouth.

RELIGIOUS TRACT SOCIETY.

The forty-seventh anniversary of this society was held at Exeter Hall, London, May 8; Sir E. N. Buxton being in the chair. After the address of the Chairman, Mr. W. Jones, Secretary of the society, submitted its annual report, giving a brief sketch of its operations in China, India, Australia, South and West Africa, Spanish America, the West Indies, British North America, France, Switzerland, Holland, Spain, Italy, Germany, Hungary, Saxony, Denmark, Iceland, Sweden, Russia, the Levant and Persia.

New tracts have been published during the past year to the number of 245; and the total circulation at home and abroad, in 98 languages, has amounted to 420,000,000. The total receipts have been £56,110, (being an advance of £2,005 upon the preceding year,) of which £46,697 have been realized from sales.

The meeting was addressed by Rev. Edwin Sidney, Rev. John Stoughton, Dr. Leifchild, Dr. Legge, missionary from China, Rev. W. W. Robinson, Dr. Morrison, Rev. John Bilderbeck, missionary from India, Rev. W. Groser, Professor La Harpe, of Switzerland, and George Friend, Esq.

LONDON MISSIONARY SOCIETY.

THIS society held its fifty-second annual meeting at Exeter Hall, London, May 14. The chair was taken by Sir Culling Eardley Smith, who addressed the meeting at considerable length. The Foreign Secretary of the society then read an abstract of the report, to the following effect:

The missionaries of the society, in common with those of every evangelical Protestant communion, have now to encounter, in every field of their exertions, the most active opposition from the agents of popery. In no part of the world is the anti-Protestant design of Catholic missions more striking and conclusive than in Polynesia. The martial power of France, which is degraded to force upon the Protestant Christians of Tahiti the exclusive pretensions of the papal church, continues to oppress and pollute that island; but the designs of popery, as it respects converts, have thus far totally failed, and not more than one-sixth of the population have been brought even into external alliance with the invaders of their country. The deeply-injured Queen, Pomare, continues to prefer freedom in exile to French oppression; but the Directors, aided by the liberality of their friends, have adopted the best means for mitigating her sufferings and ministering to her wants. Over Tahiti, bleeding with her many wrongs, we must mingle smiles with tears, and sing of mercy as well as judgment. In the camp at Papenoo the presence of the Lord has been felt and owned; and many, in this dark season of national adversity, have sought and found that mercy which, in brighter days, they neglected or despised. The mission at Tanna has been revived, and the gospel extended to other islands of the New Hebrides, where the prospects are peculiarly animating. In parts of the Samoas the divine presence has been felt in renewed power, and with the most blessed effects.

Events, equally astonishing and delightful, have occurred during the year, under the gracious control of the God of missions, for the propagation of the gospel in China. By the decree of the Emperor, the myriads of that vast empire are now at liberty to embrace and profess the religion of the Lord of heaven, as known and published by the western nations. The Directors are sensible of the high duty to China which rested upon this institution in particular; but their delight that her teeming population is now open to the mercy of the gospel, is not unaccompanied with deep regret, that our efforts to meet her loud and pressing claims have been so inadequate to the solemn and joyous occasion. At Shanghae and Amoy the missionaries enjoy many marks of the divine favor; and there is every prospect of an abundant harvest.

In India, and more particularly the southern provinces, the deadly force of the cholera has been widely prevalent; and many of the native Christians, and several devoted native evangelists, have been numbered with its victims. At no former period, however, has the work of the Lord been more vigorous and expansive in its progress. The number of converts who have professed the name of Christ in baptism, have been great beyond precedent. Female education is beginning to yield precious fruit in the conversion of souls and the advancement of social comfort. From the theological seminaries, a large body of native evangelists, renovated in heart and informed in understanding, are preparing to enter the field of spiritual death.

In Africa some of the missions have been exposed to the danger and desolation of war, especially Philipolis; but hostilities have happily terminated, and the selfish and cruel designs of the Dutch invaders have been frustrated. In several parts of the country there have been gracious revivals of spiritual religion, and four hundred members have been added to the native churches.

Cheering tidings have been received from the oppressed Christians of Madagascar. Though persecuted, they are not forsaken; though cast down, they are not destroyed. Amidst all their privations and dangers, the believers have multiplied, rather than decreased. No additions have been made to the number of the martyrs, but the cruel edicts of the government, though somewhat relaxed, are unrepealed.

Many of the West India stations have participated in the divine presence and blessing.

The number of stations and outstations, supported by the society in different parts of the world, is 460, connected with which there are 150 churches. The society employs among the heathen 165 European missionaries and 700 European and native assistants. The number of printing establishments in operation is fifteen.

The receipts of the society, during the past year, were £79,745; while the expenditures amounted to only £74,497.

The meeting was addressed by Dr. Vaughan, C. Hindley, Esq., E. Baines, Jr. Esq., Rev. J. H. Hinton, Dr. Legge, missionary from China, Rev. R. C. Mather, missionary from India, the Hon. and Rev. Baptist Noel, Rev. W. Chalmers, of the Free Church of Scotland, Dr. Cummings, of the Scotch Church, and Rev. J. A. James.

Domestic.

AMERICAN SEAMAN'S FRIEND SOCIETY.

THE eighteenth anniversary of this society was held in the Broadway Tabernacle, New York, May 11; the President, Captain Richardson, being in the chair. The Secretary, Rev. Mr. Spaulding, presented the annual report. The foreign labors of the society are directed principally to Honolulu and Lahaina, at the Sandwich Islands, Havre, in France, Stockholm and Gottenburg, in Sweden. A chaplain has been recently obtained for China. Its efforts at Sydney have been suspended. The receipts of the society have been $28,930, and its expenditures, $28,290.

The meeting was addressed by Rev. E. E. Adams, seamen's chaplain at Havre, Mr. J. G. Clark, a sailor, Mr. Leech, also a sailor, and Dr. Tyng, of New York.

FOREIGN EVANGELICAL SOCIETY.

THIS society held its seventh anniversary in the Mercer Street Presbyterian church, New York, May 12; Dr. De Witt being in the chair. W. W. Chester, Esquire, read the Treasurer's report, which showed that the entire receipts of the society, during the past year, have been

$20,145, including $2,400 for the Waldenses. The expenditures have been $19,969. Dr. Baird submitted an interesting report respecting the operations of the society, showing particularly the progress of evangelical religion in France.

Addresses were made by Dr. Pohlman of Albany, Rev. Mr. Wolff, of Montreal, Rev. Mr. Adams, of Havre, France, Rev. Mr. Andrews, of Troy, and Dr. Cox, of Brooklyn.

AMERICAN TRACT SOCIETY.

THIS Society held its twenty-first annual meeting in the Tabernacle, New York, May 13; John Tappan, Esquire, being in the chair. From the Treasurer's report, which was read by M. Allen, Esquire, it appeared that the receipts of the society, for the last year, have been $153,916, of which $82,784 were the proceeds of sales. The donations have amounted to $71,132, being an increase of $3,825 beyond those of the previous year; more than $24,000 were received for colportage. The expenditures have just equalled the receipts; $15,000 having been remitted to foreign lands, and $31,000 having been expended for colportage.

A condensed view of the annual report was then submitted by Rev. Messrs. Hallock and Cook, Secretaries of the society. The new publications amount to 73, making the whole number 1,207, of which 198 are volumes. There have been printed, during the year, 364,100 volumes, 4,922,000 publications, 116,173,000 pages; and there have been circulated 366,000 volumes, 5,158,898 publications, 123,643,593 pages; making the total circulation, 2,859,649 volumes, 84,122,133 publications, 1,667,696,401 pages.

Addresses were delivered by President Hitchcock, of Amherst College, Rev. Mr. Clark, of Wisconsin, Rev. Mr. Stevenson, of Ohio, Rev. Mr. Turnbull, of Connecticut, Rev. Mr. Hengstenberg, of Prussia, Dr. Adams, of New York, and Dr. Tyng of New York.

AMERICAN HOME MISSIONARY SOCIETY.

THE twentieth annual meeting of this society was held at the Broadway Tabernacle, New York, May 13; Henry Dwight, Esquire, the President, being in the chair. The Treasurer's report was submitted by Jasper Corning, Esquire, from which it appeared that the receipts of the society were $125,124, (showing an advance of $3,178 on those of last year,) while the payments have amounted to $126,893. The report of the Executive Committee was read by Dr. Badger. The society has had in its services during the year, 971 ministers, being an increase of 28; and the number of congregations supplied, in whole or in part, has been 1,453. The aggregate of ministerial labor has been 760 years. The number added to the churches is 5,311, of which 2,272 were by profession.

The meeting was addressed by Rev. S. W. Fisher, of Albany, Rev. S. W. S. Dutton, of New Haven, Rev. Mr. Noble, of New York, and Rev. J. J. Miter, of Milwaukie.

AMERICAN BIBLE SOCIETY.

THE thirtieth anniversary of this society was held at the Broadway Tabernacle, New York, May 14; the President, Hon. T. Frelinghuysen, being in the chair. After an address by the President, the Treasurer's report was read by Joseph Hyde, Esquire, showing the total receipts of the society to have been $197,367, being an increase of $30,715. Dr. Brigham, Secretary of the society, presented the report of the Managers. The whole number of Bibles and Testaments printed (during eleven months) is 482,000; the number issued is 483,874, making the aggregate from the beginning 4,497,265.

Addresses were made by Rev. Mr. Adams of New Hampshire, Rev. Mr. Butler, of Massachusetts, Dr. Parker, of Philadelphia, Hon. William Maxwell, of Virginia, Rev. Mr. Milburne, chaplain to Congress, and Dr. Tyng, of New York.

AMERICAN EDUCATION SOCIETY.

THIS society held its thirtieth anniversary in the Mercer Street church, New York, May 14; Anson G. Phelps, Esquire, being in the chair. Rev. S. H. Riddel, the Secretary, read an abstract of the annual report; from which it appeared that the aggregate receipts for the past year were $39,348, while the expenditures were $34,324. Loans have been refunded to the amount of $2,973. The number of students assisted is 375; the new applicants (received) are 93.

The meeting was addressed by Rev. J. F. Stearns, of Massachusetts, Rev. J. B. Condit, of New Jersey, and Dr. Bacon of Connecticut.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

WEST AFRICA.—In a letter, dated December 15, Mr. Wilson writes as follows:

Since my last letter every thing has been perfectly quiet here. Our schools have all been opened, except one, and they are quite as well attended as they were before our late troubles. The assemblies which I address, are as large as ever, if not larger; and if I am not mistaken, there is more than usual seriousness among some

of my hearers. How long we shall be permitted to prosecute our work in quietness, God only knows. In existing circumstances our duty is plain. We must give this people the bread of life, so long as they are disposed to receive it, whatever may be their outward condition or political relations. This conclusion, however, does not affect my views in respect to the desirableness and expediency of our forming a new station to the north or south of this; and to this point my attention is more than usually directed at the present time.

We are now printing some very plain sermons in the native language, to be read by our young men in their religious meetings.

GREECE.—Mr. King writes, March 29, "The court to which I appealed, has rejected my appeal and confirmed the sentence of the first court. From this decision I have now appealed to the Areopagus, the highest tribunal in Greece. As I am informed that I shall be permitted to speak in my own defence, I intend, by the help of God, so to do."

SYRIA.—Mr. Whiting writes from 'Abeih, under date of April 7, as follows:

I think that I only express the deliberate opinion of all my brethren and of all our native helpers, when I say that this field never looked so inviting and encouraging before. Never were there so many promising doors open for preaching the gospel; and never, since the commencement of the mission, were so many tongues actually employed in preaching it, publicly and privately, in the house and by the way, through these mountains and plains, as at the present time. Our hands, and the hands of our native helpers, are full; and the people are sending to us from a number of places which we have never visited, begging for schools and religious instruction. Most of us are feeble in health; and, as you know, we are few in number. But our hearts were never more full of hope and confidence that the Lord will bless us, and never were we more happy in our work, than at this moment.

NESTORIANS.—Letters have been received from this mission, as late as March 31, which represent the revival as still in progress. Our brethren "are filled with wonder, as well as with joy unspeakable, in view of this work of mercy and grace."

BOMBAY.—The annual report of this mission has been received. The number of free schools under its care is nine, of which four are for girls; the whole number of pupils in these schools is 348. There are also two female boarding-schools, which have about forty pupils. The gospel is preached regularly at two places; at one of which the average congregation is two hundred, at the other thirty or forty. One person has been admitted to the church during the year; and one has been excommunicated, and another has deceased.

MADRAS.—Mr. Winslow writes from Madras, March 12, as follows:

We spent most of last week in distributing books and addressing the people who resorted to us. We had a large tent pitched near one of the gates of the town, the first three days on the north side, and then two days on the south side. Great numbers came to us in companies varying from ten to seventy; and, having been examined as to their ability to read, &c., they were admitted to the tent in succession, addressed, and then dismissed with a small book or two, or with tracts. Eighteen companies were thus addressed during one day, and several hundred books were distributed. They generally listened with attention to what was said to them; but for a part of the time there was a mob, and on the second day they pulled down the tent. This made it necessary for me to go to the police magistrates and obtain a constable to protect us. The tent was again erected, and we preserved it from further violence. The baser sort shouted, threw stones, struck us with their hands and shoes, and tore up some books; but they did not stop our work, or do us any real harm. The occasion of the outbreak was the presence of the agents of the Madras Anti-Mission Society, who excited the late tumult in Tinnevelly. The opposition and the treatment which we have received, have created some talk, and I think good has been done. Our congregations last Sabbath were quite large; at one of our stations the chapel was so full that the people could not be well accommodated.

MADURA.—The annual report of this mission has been received, showing that the present number of church members is one hundred and twenty, of whom twenty-four were admitted during the last year. The number of Christian villages is forty.

CEYLON.—The cholera has so much abated that the people have, in a great measure, lost their anxiety on the subject. At the date of the latest communications, however, the small pox was exciting some apprehension. The effect of the cholera on the operations of the mission will appear from a letter of Mr. Minor, dated March 10.

The schools were nearly all suspended; the printing office was hardly kept open; and our weekly and monthly prayer meetings were omitted. Few attended the meetings held upon the Sabbath; and of these few, some would often be missing on the next Lord's day. The deaths in the different villages composing Manepy parish averaged, for some time, more than thirty a day. Indeed it was often difficult to find persons to bury the dead. The disease has generally found its greatest number of victims among the lower castes, whose personal habits are dirty and low. Some brahmins, however, have fallen. Very few cases have occurred among the Europeans; and their preservation appears quite remarkable. It is estimated that from 8,000 to 10,000 deaths have occurred. In the town of Jaffna and its suburbs, which had a population of about 30,000 at the last census, one tenth have been cut down. At Manepy five church members have died, and at Oodooville, ten or twelve.

Two members of Batticotta seminary,—Silas Hubbell and Charles Walker,—have died. The latter was among the hopeful converts of last winter. Eight girls in the Oodooville boarding school have also fallen victims to the same disease. Their names are as follows: Nancy B. Scales, Betsey Pratt, Eleanor Cuyler, Maria H.

Cooke, Eliza Conkling, Frances Burchard, Susannah Payson and Diana Isham. A brief notice of this painful occurrence will be found in the Dayspring for July.

SIAM.—The quarterly letter from this mission states that Mr. Caswell has more encouragement in his labors in the north part of Bangkok. The number of his hearers has increased; and three persons appear to be serious inquirers. Mo, who was suspended from the privileges of the church in February, 1845, has been restored.

SANDWICH ISLANDS.—Mr. Bishop writes from Ewa, under date of December 12, that the state of religion in his district is more encouraging than he has known it for several years. Forty persons were expecting to be admitted to the church on the following Sabbath.

An extract from a letter of Mr. Armstrong, dated March 16, will throw some light upon the state of things at Honolulu.

I have commenced a series of two days' meetings in the different sections of my field, by means of which there seems to be much good accomplished, especially in arousing and quickening church members, and bringing back wanderers to the true fold. On the whole there is a more general and solemn attention to divine things in my congregation than there has been for some time. Inquirers are quite numerous, and some of them are very promising; though they generally lack depth of feeling and a clear understanding of their ill desert. A want of a sense of sin is the most discouraging feature in the case of most Hawaiians.

But while there is some good, there is also much evil in the midst of us. The sin of uncleanness is awfully prevalent in Honolulu, more especially between dissolute foreigners and the native females. The cause of temperance, I think, has been retrograding of late. Many of our residents have violated their pledge of total abstinence, and have gone back to the grog shop and the gutter; while among the natives the use of *awa* has become very prevalent.

We have had a great deal of confusion on the Sabbath during the season of fall shipping; but our Governor has at length taken a noble stand, and restored our accustomed quiet. He is in poor health. As a ruler he is second to none in the nation; and we should greatly miss him were he taken from us.

CHOCTAWS.—The churches connected with this mission have been greatly blessed during the last few months. The Spirit of God has descended with unusual power, and many are rejoicing in the hope of salvation through a crucified Savior.

Home Proceedings.

MISSIONARY CONVENTION AT BANGOR.

A MEETING of the friends of missions was held at Bangor, Maine, on the second and third of June. A number of clergymen and others were present from the towns in the vicinity. Dr. Anderson, Rev. Levi Spaulding, of the Ceylon mission, and Rev. S. B. Treat, attended as a deputation from the Board. Eliashib Adams, Esquire, was chosen Chairman of the meeting, and Rev. Nathan Dole, Secretary. Dr. Pond, Professor Shepard, Dr. Anderson, Rev. Mr. Munsell, and George Thatcher, Esquire, were appointed a business committee.

The exercises did not differ materially from those of similar meetings heretofore held in other places. Several resolutions were introduced and discussed. Addresses upon various topics connected with missions were also delivered by the persons who represented the Board.

MISSIONARY MAPS.

REV. O. B. BIDWELL, late of Worcester county, Massachusetts, is preparing a series of maps which will be eminently serviceable in the illustration of missionary subjects. Three have been already issued. The first embraces Hindostan, Burmah and a part of Siam; the second, Western Asia; and the third, the Sandwich Islands. They are all upon a very large scale, and so colored as to be distinctly seen at a considerable distance. The missionary stations of the American Board, and other societies in this country, are distinguished by appropriate colors; while those of European societies are indicated by a common diagram. No pastor can look at them without desiring to possess them. At the monthly concert, they will be invaluable. In Sabbath and other schools they must be very useful.

The publisher, Rev. W. H. Bidwell, editor and proprietor of the New York Evangelist, offers them at a very reasonable price. The three can be obtained for eight dollars and fifty cents.

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RECEIVED IN MAY.

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$14,648 81
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Saco, Cong. ch. and so. wh. cons. Rev. EDWARD S. DWIGHT an H. M. 91; m. c. 41; s. s. class, 1; 133 00
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York, 1st ch. and so. 38 25—253 98
Total from the above sources, $18,453 76

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Ashville, N. C. m. c. 6 50
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Belfast, Me. North ch. 40 00
Boonton Falls, N. J. 1st pres. ch. 26; s. s. for sch. in S. India, 16; 42 00
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Dundaff, Pa. Pres. ch. m. c. 20 00
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Franklinville, N. Y. s. s. 3 67
Fresh Pond, N. Y. Pres. ch. m. c. 5 05
Fryeburg, Me. Cong. ch. and so. 43,55; m. c. 6,38; wh. and prev. dona. cons. Mrs. ELIZABETH O. BUSWELL an H. M. 49 93
Galesburg, Ill. Pres. ch. 57 27
Gettysburg, Pa. Pres. ch. m. c. 23 95
Gilbertsville, N. Y. Pres. ch. 57,40; fem. miss. so. 12,62; 70 02
Gloversville, N. Y. Juv. miss. so. for Dr. Scudder, 5 10
Gravel Run, Pa. Pres. ch. 8 25
Greenbush, N. Y. 1st pres. ch. m. c. 25 00
Hadley, Ill. Pres. ch. m. c. 7; disc. 7c. 6 93
Indian Creek, Ill. Rev. J. G. Adams, 2 50
Jacksonville, Ill. Cong. ch. s. s. for Ahmednuggur miss. 11 00
Jefferson, N. Y. Pres. ch. 13; a friend, 5; 18 00

Kingsboro', N. Y. Pres. ch. Mrs. A. Potter, to cons. Mrs. JERUSHA CORNWELL an H. M. 100; Mrs. L. G. 20; indiv. 30; boys juv. miss. so. for Doct. Scudder, 7,21; girls do. 4,57; 161 78
Lewistown, Pa. Mrs. A. C. Lawson, 5 00
Leyden, N. Y. La. for a sch. at Madura, 23 00
Lyndon, N. Y. Rev. J. Hovey, 3 00
Maine, A wanderer, 10 00
Malone, N. Y. Juv. miss. so. for ed. of a hea. child, 20 00
Manlius, N. Y. Pres. ch. m. c. 10,50; A. Smith, 100; 110 50
Marathon, N. Y. Pres. ch. m. c. 5; J. M. R. 5; 10 00
Maumee City, O. Pres. ch. 50 00
Meadville, Pa. do. 28 00
Methuen, Ms. Gent. and la. asso. 144,55; m. c. 32,68; 177 23
Michigan City, Ia. 1st cong. ch. 12 12
Minersville, Pa. Pres. ch. 60 00
Mobile, Ala. F. H Brooks, 10 00
Moravia, N. Y. Cong. ch. and so. 12 00
Morristown, N. J. 1st pres. ch. wh. cons. Rev. HUGH S. CARPENTER of New York City and Rev. W. W. SCUDDER, H. M. 119, 14; 2d pres. ch. Mrs. C. B. Arden, 50; 169 14
Newark, N. J. 1st pres. ch. M. J. 2; a friend, 50c.; M. B. S. 7c. 2 57
New Orleans, La. Pres. ch. 120 90
New York, Mrs. Bethune and others, for Choc. miss. 16 25
North East, N. Y. Mrs. N. E. 1 00
North Pittstown, N. Y. Pres. ch. 17 00
Norway, Me. Cong. ch. and so. 13 01
Parishville, N. Y. do. 5 00
Parsippany, N. J. Pres. ch. 36,25; rea. and sew. so. 20; 56 25
Paterson, N. J. 2d pres. ch. a lady, 15 00
Peekskill, N. Y. Payson, pres. ch. m. c. 16; savings, fr. a little girl, 1,35; 17 35
Perry, Me. Cong. ch. 3 82
Philadelphia, Pa. 1st pres. ch. juv. miss. so. 100; Central pres. ch. A. Henry, 100; J. Sparhawk, 15; fem. so. for ed. hea. youth, 100; 11th pres. ch. youths miss. so. 161,88; Miss P. 50c.; 5th do. A. M. 3,50; A. V. R. C. 10; J. Constable, 10; Miss A. McM. 1,50; fem. union miss. mite so. 105,15; Miss Wetherill, for ed. of chil. in Ceylon, 8; 3d pres. ch. Mrs. Carswell, 30; J. Borland, 25; Mrs. M. Perit, for *Margaretta Perit,* Ceylon, 20; disc. 40; 690 13
Reading, Ms. D. Nichols, 2d, 5 00
Rockaway, N. J. Pres. ch. 50 00
Rocky River, Cong. 14 00
Sag Harbor, N. Y. Pres. s. s. for the Wickham sch. Ceylon, 40 00
Salisbury, N. Y. Pres. ch. and so. 30 00
Schenectady, N. Y. Pres. ch. juv. miss. so. for Dr. Scudder, 38 00
Searsport, Me. 1st cong. ch. and so. 75 00
Smithfield, N. Y. Pres. ch. m. c. 13 00
Springfield, N. Y. 1st pres. ch. wh. and prev. dona. cons. BENJAMIN RATHBON an H. M. 80 80
St. Louis, Mo. A may day off'g fr. a sch. 12 00
Stoneham, Ms. Cong. ch. and so. 53 89
Success, N. Y. Cong. ch. la. miss. so. for *John Wells,* Ceylon, 20 00
Troy, N. Y. 1st pres. ch. (of wh. fr. G. G. Wilder, for *George G. Wilder,* Ceylon, 20,) 100; 2d do. m. c. 50; indiv. 10; s. s. for hea. chil. 3,70; 163 70
Warren, O. D. M. I. 2 00
Washington City, D. C. 4th pres. ch. 11 00
Westfield, N. J. Pres. ch. 26; m. c. 6; 32 00
West Millford, N. J. Pres. ch. 2 50
Whitefield, N. H. J. Smith, 50
Williamsport, Pa. m. box in Misses Hall's sem. 2 25
Wilmington, Ms. Cong. so. indiv. 39,92; m. c. 13,68; la. miss. so. 20; la. social sew. cir. 20; 93 60
Wilmington, Del. Hanover-st. pres. ch. 50 52
Wilson, N. Y. Pres. s. s. for C. C. Copeland, Choc. miss. 5 00
Woburn, Ms. Gent. and la. 203,43; m. c. 51; 254 43
York, Pa. Pres. ch. m. c. 67,76; fem. miss. so. 89,35; 157 11
By Dr. Scudder,
Chil. in Ohio, Indiana, Kentucky and Mississippi, 152 65

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Ceylon, Ceylon government, 960; Native evan. so. for sup. as catechists of A. Backers and A. Lowell, for 1845, 125,28; Rev. J. C. Smith, for *Eunice T. Smith,* 20; Jaffna, T. Hardy, 9,60; Colombo, E. Maberly, 48; Lady Oliphant, 24; H. C. Selby, 24; 1,210 88
Madura, J. Blackburne, 92; Mr. Horsely, 46; M. F. Anderson, 23; Lieut. Dobbie, 7; 168 00
Trebizond, Rev. A. Smith, 70 00-1,448 88

$24,558 43

LEGACIES.

Boston, Ms. Mrs. Catharine Walley, 500; for *Charles Walley* and *Catherine H. Walley,* Ceylon, 700; by O. Everett, Jr. and J. C. Hurd, Ex'rs, 1,200 00
East Donegal, Pa. Mrs. Jane Porter, by J. Clarke, 100 00
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Hartford, Ct. Elizabeth Kingley, by G. and C. Goodwin, Ex'rs, 140 21
Philadelphia, Pa. Nicodemus Lloyd, by V. Primrose, Ex'r, 100; less tax, 2,50; 97 50
Sturbridge, Ms. Abishai Howard, by E. Holbrook, Ex'r, 100 00
Winchester, Ct. Mrs. Lois Ackley, by A. S. Wetmore, Ex'r, (prev. rec'd, 159,77;) 65,23; ded. exps. of coll. 3,26; 61 97

$2,324 68

Amount of donations and legacies acknowledged in the preceding lists, $26,883 11. *Total from August 1st to May 31st,* $230,760 98.

GENERAL PERMANENT FUND.

Bridgewater, Ms. Legacy of Thompson Baxter, 1,501 04

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A friend, Emmons's Works, 9 sets, for S. Africa, Turkey, Syria, Ahmednuggur, Madras, Madura, Ceylon, China, and Sandw. Isl.
Andover, Ms. A box, for Mr. Abbott, Ahmednuggur.
Blountville, Ten. A blanket, fr. Miss C. Mackay; a vest, fr. Mrs. E. Arrants.
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Sudbury, Ms. A box, fr. la. miss. asso. for Mr. Spaulding, Ceylon, 17 00
Sullivan, N. H. A box, fr. la. cir. of ind. for Pawnee miss. 36 00
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The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Nestorians.

JOURNAL OF MR. STODDARD.

Signs of a Revival.

THE last number of the Herald contained very interesting letters from Messrs. Perkins, Stocking and Stoddard, describing the revival which was then in progress in both the seminaries at Oroomiah, and which also promised to reach and bless many who were not connected with those institutions. Such as have read those communications, will naturally wish to know more of this extraordinary work of grace. This journal of Mr. Stoddard, it will be seen, presents a regular history of the revival, as it developed itself in the seminary under his care. Indeed, it almost makes us eye witnesses of the scenes so fully and faithfully delineated.

Other members of the mission will give an account of what fell under their observation. The next number of the Herald will probably contain Mr. Stocking's journal.

January 19, 1845. We are rejoiced today to find some religious interest in our seminary. During the past year, though our preaching has been abundant, and the studies of our pupils have been so confined to the Scriptures, that they have been in one continued Bible class, not a single individual has shown any permanent seriousness, and many of them have become hardened in sin. When Mr. Perkins preached yesterday from the solemn words, "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," I was distressed that I could not observe one tearful eye, nor one ready to ask, "What shall I do to be saved?" While conversing afterwards with Mr. Perkins in reference to this subject, we both expressed our earnest hope that God would immediately and with great power revive his work.

In the evening one of the oldest and most thoughtful pupils told me, that his companions were all intellectually convinced of the truth, but that they had really, though not in form, combined to shut it out from their hearts. He added that should one among them be brought to the Lord Jesus, he thought the whole school would be awakened. I begged him to break away from this fear of man, and devote himself solemnly to the great business of his soul's salvation. He seemed considerably affected at the time, and he continues to-day in the same state. Several others are also more thoughtful than usual. We will thank God for these hopeful indications and take courage.

20. Last evening I sent for two of our pupils who are very promising as scholars but who, having once grieved the Holy Spirit, have of late been forward in every thing that is evil. I warned them not to be guilty of any jesting or levity, which should draw their companions away from Christ. I intimated that even if there were no mercy for themselves, they should be very careful not to drag others

down with them to hell. This view of the subject has evidently alarmed them; and so far from being disposed to hinder their fellows, I believe they are ready themselves to inquire earnestly for the way of life.

More decisive Indications.

The good work, it will be seen, now began to move forward with remarkable power.

22. The feeling in the seminary has increased with great rapidity. Many are beginning to pray in secret and to weep over their sins. As we were about to assemble last evening for preaching, I observed among different groups signs of deep emotion, and I was convinced that a revival had begun among us. Mr. Stocking preached on the words, "Behold I stand at the door and knock," to an audience very much solemnized. When the services were concluded, the members of the seminary all remained, and no one seemed willing to move from his seat. Mr. Stocking and myself addressed them in a few words, urging them to an immediate and faithful consideration of their sin and danger, and then dismissed them to their rooms. So intense, however, were their feelings, that they came in crowds to my study, where, with emotions that I cannot describe, but which every Christian can in some measure appreciate, I unfolded the gospel of Jesus Christ to one company after another till near midnight. At last, being exhausted with excitement and fatigue, and thinking it imprudent to proceed farther, I retired to rest.

I waited with anxiety for this morning. On rising early and going into my study, before I had a moment for retirement, one of our pupils came, with anxious countenance, to ask the way of life. He seems ready to cast himself at the Redeemer's feet, and to own himself a poor, lost sinner saved by grace. The individual also who was mentioned under date of January 19, professes a willingness to give up the unequal controversy.

It seems probable that some of the feeling shown last evening was mere sympathy, which is now fast passing away. The younger members of the seminary and some of the older ones are quite careless. But still there is evidence that God has begun a powerful work of grace here. Ten or eleven of the most advanced and thoughtful young men are deeply moved, and feel that now God is calling them with a loud voice to repentance.

Late in the evening one of the individuals spoken of under date of January 20, as possessed of good talents but much hardened in sin, came into my study, trembling exceedingly, like a man in convulsions. After some conversation with him I retired, leaving him alone in the room for prayer.

23. When I reached my study this morning, I found that the boy, mentioned above, had continued there the whole night without sleep. He was under powerful convictions of sin. The years which he had spent in transgression, rose with such vividness before him as to fill him with anguish. This boy was formerly an inmate of Mr. Stocking's family, where he learned to speak English pretty well; and he has probably had more solemn truth presented to his mind than any member of the seminary. While I was conversing with him, he became calm, and expressed his readiness to give up all and prostrate himself before the footstool of sovereign mercy.

The good work evidently progresses. This day we have set apart in the mission for private fasting and prayer. The solemnity is becoming more general on the mission premises, and six of our pupils, the most forward and promising in the seminary, avow a solemn determination to give up sin for ever. They cannot properly be said to "indulge a hope;" for, never having seen such a work of grace before, they hardly know what a hope is. But they appear to have the feelings of new-born souls.

Much embarrassment was experienced, at this stage of the revival, for want of more ample accommodations. Fifteen or twenty pupils were brought together, in one room, night and day. The tendency of this state of things was, of course, to prevent thorough convictions, and foster animal excitement. Our brethren seem to have taken such precautions as were in their power to forestall, or at least diminish, these evils.

Interesting Cases.

25. (Sabbath) After prayers this morning two young men wished to talk with me about the way to the cross of Christ. Their case deserves special notice. A few weeks ago they came from the village of Ada, and applied for admission to the seminary. We declined receiving them, on the ground that we could not increase our number. But they were not to be put off in this way. They came again and again, and pleaded with us to give them any place, however hum-

ble, in the school. As they were so earnest in their suit, and we learned that they had been for some time under Catholic influence and wished to retrace their steps, we reluctantly granted them some of the privileges of the school. Never having spoken to them, however, personally on the subject of religion, I was quite interested to see them coming this morning to inquire how they should commit their all to the Savior. I was still more interested, considering they had never been brought under the direct influence of the mission, till the past month, to see the amount of doctrinal knowledge which they possessed, and the depth and fulness of their religious experience. They are both much bowed down under a sense of their sins, but express a desire to accept of salvation by Jesus Christ. These persons, we must believe, were brought hither by a kind, overruling Providence, and have evidently been taught by the Spirit of God. They speak with great emotion of their past lives, and especially of their image worship, while with the Catholics, and are very grateful to God, for giving such "vile prodigals" a place among his children.

This noon I conversed with Tamu, a deacon from the mountains, who has recently been employed as a teacher in the seminary. Some time ago he made a pilgrimage to Jerusalem, though we have reason to believe from other motives than a desire in this way to purchase salvation. Being of an ardent temperament, and rather forward and boisterous in his manner, I have been somewhat tried by him during his connection with the school. And this was more especially true the past week, when so much solemnity pervaded the minds of others, and he apparently was quite unmoved. My heart has been much drawn out in prayer for him, and I have repeatedly asked myself if it could be, that God had suffered him to come here at this time to hinder the work. Whenever this thought has crossed my mind, it has immediately given way to another, that God had brought him to us that he might be converted, and hereafter scatter light and truth among the poor mountaineers.

While conversing with him to-day, he was much affected, and cordially thanked me for my interest in his salvation. After praying together, we rose from our knees, looked each other in the face and burst into tears. It may be imagined what my feelings were, when I saw this proud and hitherto hardened man, who holds a very responsible position in the seminary, so subdued by the Spirit of God. 'Surely, thought I, God is magnifying the riches of his grace!

A large number assembled this afternoon to hear the preaching of the gospel, many of whom were deeply moved, apparently, and suspended, as it were, between life and death. After meeting, priest Eshoo remained in his seat, his face buried in his handkerchief. Mr. Stocking took him by the hand. The priest wept, but said nothing. We trust that if he has deceived himself hitherto with a false hope, as we have reason to fear, he may now be undeceived; and if, as is possibly the fact, he is a backslider, that he may be restored to the fold of Christ.

Deacon Tamu has this afternoon asked John to pray with him, five or six times, and appears very much overcome by his convictions of sin. It will be interesting to those who have hitherto been familiar with John's name, to know that at this time he is exceedingly prayerful and forward in every good work. By day and night he is conversing with inquiring souls, and with much zeal combines a judiciousness and maturity of Christian character, which render him an invaluable helper. His prayers and labors have undoubtedly much connection with this work of the Spirit.

Love of Prayer—Progress of the work.

The following paragraph cannot fail to excite the most lively emotions in every Christian heart.

This evening John, in coming up to my room, stumbled over a boy who was praying on the stairway. I overheard another praying in the wood house. Though we have opened for retirement every room about the premises that can possibly be spared from other uses, such is the disposition to pray without ceasing, and so numerous are those who are awakened, that individuals are often distressed because they can find no place in which to pour out their souls to God. This evening ten of our pupils seem to be reposing their all on Christ, and are in a very interesting state of mind. We see no ecstasy, no violent emotion of joy; but their deep distress has given way to a sweet peace, which is written on their countenances, and fills our own hearts to overflowing with gratitude to God.

Thus closed the first week of this remarkable revival.

26. This morning priest Eshoo led

our devotions in the seminary. His prayer was so humble and earnest, and formed such a contrast with his former singsong tone and thoughtless manner, that it was difficult to restrain our tears. He has evidently learned how to pray, and, as well as deacon Tamu, hopes to-day that he is sitting at the feet of Jesus.

This evening John came to my study, and said that the boys were weeping violently in one of their rooms, and wished me to go to them. He added that he had been looking at them with amazement, never having witnessed any thing of the kind, and being entirely at a loss what to do. In company with Doct. Wright, I entered the room, and found fifteen or twenty boys lying on the floor, weeping, groaning, in broken sentences asking God for mercy, and presenting a scene of great confusion. Some of the older natives were standing around in silent wonder, thinking that an angel had visited the school.

We very soon succeeded in checking this manifestation of feeling, and addressed those assembled on the nature of true repentance, and the danger to be apprehended from such disorder. The whole school was afterwards called together, and the subject pursued at some length. Considering the excitability of the people, as well as the tender age of some in the seminary, and the fact that they are brought into contact with each other, day and night, we feel very solicitous to preserve perfect quiet and order. The pupils have all promised that no two of them will pray together; and the teachers seem to be impressed with the desirableness of preventing any similar occurrence.

27. The school to-day is stiller than ever, but with no diminution of solemnity. One of the older pupils was overheard to pray this morning for forgiveness, because he had shared in the noisy proceedings of last evening. This tenderness of conscience it is very interesting to observe.

Priest Eshoo yesterday called together his neighbors, and told them of the great change in his feelings. He has been so upright in all his conduct hitherto, and is so prominent and influential a priest, that a confession of his lost condition and his need of salvation, procured not by good works but by the blood of Jesus Christ, can hardly fail, with God's blessing, to produce a powerful impression on the people.

Under date of February 3, Mr. Stoddard wrote in his journal that the work in the seminary was steadily progressing. "Several in the printing-office," he adds, "are, as we hope, born again."

A promising Convert—Precaution used.

February 5. Several weeks ago, two Nestorian tailors came from a neighboring village to make clothes for our pupils. They were both ignorant and depraved, and, for some time, wondered at the work of grace now in progress. But gradually one of them, a young man of twenty-one or twenty-two years of age, has become deeply interested, and, feeling his sin and misery, hopes that he has thrown himself at the feet of Jesus. He is full of gratitude to God for bringing him here at this solemn time, and begs that we will bore his ear with an awl and make him a servant for ever. Dreading to leave us, lest he should fall into sin and grieve away the Spirit of God, he is desirous of entering the school and learning to read. He will very cheerfully pay for his board and clothing, by occasionally making clothes for our pupils. A request, so reasonable in itself, and made with so much earnestness, we cannot refuse; and we have accordingly given him permission to remain.

To-day I have had a very interesting conversation with priest Eshoo. It is more and more evident that he is truly a child of God. He says he has great joy in his oldest daughter, who is a member of Miss Fisk's school and hopefully born again; and he thinks that she knows the way to the cross of Christ better than himself. How striking a fact is it, that a man, so long regarded as one of the most learned priests among the people, and supposed to be so thoroughly versed in the Scriptures, should go to a child to learn heavenly wisdom!

Three days later, Mr. Stoddard began to hold prayer meetings with those who were indulging a hope of pardon through the blood of Christ.

8. (Sabbath.) Mr. Stocking preached this morning on the sovereignty of God; and in the afternoon the subject of man's ability and dependence was presented. Considering the tendency of the people to a presumptuous trust in the mercy of God, and the idea which many of the ignorant have, namely, that it is as easy to repent as to lift a finger, there is danger of holding up ability too much and dependence too little. At least we need far more caution in regard to encouraging hopes than would be necessary in Amer-

ica. This we all deeply feel; and those who have professed to become Christians in the seminary, have been, for many days together, warned against deception, and driven, so to speak, away from the cross of Christ. And when I look around on these sixteen or seventeen who are hopefully born again, and remember how solemnly we have cautioned them, and how closely they seem to be knit to Christ in the bonds of love, I feel great confidence in the genuineness of this work of grace.

The individual referred to below is the same who was mentioned under date of February 5.

11. When we gave our consent that the tailor, before spoken of, should remain and learn to read, we expected, as he was a good workman and engaged in profitable business, that his friends would endeavor to draw him away from us. And this proves to be the fact. His uncle came to-day to ply him with arguments on the subject, and told him, especially, how he was ruining his worldly prospects. But the young man was not to be moved from his purpose. On his uncle's urging the point with much warmth, priest Eshoo interposed, saying, "You must not take him away." "But," replied the other, "if he would become such a man as you, (referring to the reputation of the priest for learning among the natives,) I would not add another word." "If he would become like me!" said the priest; "he is now far in advance of me. I yet cling in a measure to my family and the world. But this young man has left every thing for the gospel's sake. He gives you all his property; he resigns all his hope of worldly gain; and, taking up his cross, goes after his Lord and Master. Would that I had more of his spirit!" The man, having used all his arguments without effect, went away, weeping over what he considered his nephew's obstinacy. We of course took no part in the discussion; though we rejoice in the result. This tailor is evidently growing in knowledge and in grace. He is diligent in learning to read and more diligent in prayer.

The following day was observed by the mission as a season of fasting and prayer.

Geog Tapa—A Brother of the Patriarch.

12. This afternoon John returned from Geog Tapa, where he has exhausted himself by preaching. His representation of the state of feeling there is very interesting. He found all the members of one school in the village weeping, and some seriously inquiring the way of life. Eight women accompanied him hither, to visit the seminaries and receive our instructions. They were present at evening prayers; and deacon Tamu afterwards preached with special reference to them, in one of the rooms of the seminary.

One of the younger boys in the seminary, perhaps eleven years old, is to-day manifesting deep feeling, and hopes he has consecrated himself to Christ. He has been with us only six weeks, and has had far less instruction than many others; but his religious views are remarkably clear. When I told him how difficult it was to follow Christ, and how many temptations such a boy as he must encounter, he wept profusely, fearing that I wished to discourage him from running the Christian race. But when I afterwards spoke of the Savior's love, and his willingness to carry him as a lamb in his arms, if he would only commit himself to him forever, his tears were quickly dried and his anxieties were all lulled to rest.

The following extract will be read with profound interest and sympathy. Will not American Christians pray that this individual, and all the Nestorian ecclesiastics, may become savingly acquainted with the Lord Jesus Christ?

13. This morning deacon Isaac, a brother of the Patriarch, and to a considerable extent his representative here, a man respected among the people for his vigor of mind as well as for his official station, paid me a visit. As I inferred from his manner that he wished to converse on the subject of religion, I commenced by asking him if he rejoiced in what the Lord was doing for his people. He replied, "None but Satan can help rejoicing. I do certainly rejoice. But I am like a man that stands on the shore of a lake, and, seeing a beautiful country on the other side, is gladdened by the prospect, but has no means of reaching that beautiful country himself. Would that I were a child, that I might repent too! But no; it cannot be. My heart is ice. There is no such sinner among the people as I am. I do not believe it is possible for me to be saved." I reminded him of the freeness of Christ's love and his willingness to receive the vilest sinner that will come to him. After some hesitation, he admitted that it was indeed so. "But," said he, "the great obstacle is myself. My heart is perfectly dead.

You may cut and thrust me with a sword, but I am insensible to the stroke. And if you kindly pour ointment on my wounds, it is all the same. I choose sin. I love sin. The wild beasts in the mountains are enticed by the hunters, and seize the bait, not knowing what they do. But I take this world with my eyes open, knowing that I am choosing destruction and eating death. It is a shame for me to remain in such a miserable condition, while these boys are weeping over their sins; and I am ashamed. But such is the fact; and I expect to die as I have lived and go to hell." The man seemed to speak with sincerity, and we learn that he converses with his people in a similar way.

It will be remembered that there was considerable religious interest in the place mentioned below during the last year.

15. Two individuals are here to-day from Geog Tapa. One is a young man about twenty years old, and the other a boy of thirteen. Both are very deeply affected by the truth, and hope that they have, during the past week, found the pearl of great price.

22. (Sabbath.) I have spent this day in company with John at Geog Tapa. There is evidently a decided movement there in favor of the truth, and great attention given to the preaching of the gospel. John has been so active in doing good as to leave him hardly time to eat. He hopes that his wife and his mother have both recently accepted of Jesus Christ as their Savior. His infant child he has named Elizabeth—a name despised by the people—after the Dairyman's Daughter, and expresses the earnest desire that she may, at some future day, become a missionary. It is interesting to remark, in this connection, that the Dairyman's Daughter is very much prized by the people, and, except the Scriptures, is probably doing as much good as any thing we have ever published.

Prayers of the Converts—A young Bishop.

25. The prayers of these hopeful disciples of Christ are very remarkable. There being several rooms near my study which are appropriated to prayer, I hear their voices from morning to night, as they are pleading with God. There are many in the seminary who spend several hours every day in this holy employment; and it is only necessary for us to listen to their importunate manner, to be satisfied that their prayers come from the depths of the soul. At one time they are praying that the dog may have a single crumb from the table of his master; at another they are smiting on their breasts by the side of the publican; at another they are prodigals, hungry and naked, and far from their father's house; again they sink in the sea and cry out, "Lord save me, I perish;" again, poor, diseased, outcast lepers, they come to the Great Physician for a cure.

Those who have given themselves to Christ now build their house on the Rock of Ages, while the waters are roaring around them; now they wash the feet of their Redeemer with tears and wipe them with the hairs of their head; and now, having become the soldiers of the cross, they plant the blood-stained banner in the inner citadel of their souls.

The natural love of the people for figurative language, when combined with the ardent feelings of these new born souls, leads even children to pray in a manner which is very edifying to us; and I often stand motionless that I may catch every word, and learn from them, as I never learned before, how to pray. It is here true, in a very peculiar sense, that out of the mouth of babes and sucklings God has perfected praise.

The readiness with which the young converts give themselves to prayer and effort for the souls of others, is very encouraging. "We are strongly reminded," says Mr. Stoddard, "of the spirit of their fathers."

27. It has been already stated that a member of our seminary is designated to succeed Mar Elias as Bishop. This young man is now hopefully born again, and gives as decided and delightful evidence of piety as any around us. Last evening he accompanied John to Geog Tapa, his native village, and at prayers in the church mentioned the change in his feelings to the people. The effect was happy. On the death of Mar Elias, who is already advanced in age, he will of course, from his official station, exert a wide influence among the people. He has, moreover, very promising talents, and seems full of faith and love. His companions in the seminary look on him with great delight; and though they are from different parts of the province, and will many of them not be included in his future diocese, they all express the strong desire that he may become their spiritual shepherd.

March 7. Last evening we had our conference meeting in the seminary.

The prayers were exceedingly earnest, and the assembly was very solemn. One of our pupils, who gives us good reason to believe that he is a child of God, was deeply affected, as he has often been before on similar occasions, and trembled like an aspen leaf, from head to foot. This agitation of body was followed by a fever, which continued violent all night, and till noon of the next day. So far as I can judge, this fever was induced, at least indirectly, by the intensity of his feelings. And there is more reason to think so, as he has recovered perfectly, without medicine or any thing else, except the soothing effect of time.

Other Incidents of Interest.

8. (Sabbath.) To-day I have been much interested in conversing with a new inquirer. He came just as I was going to our service in Syriac this morning, and said that after preaching he wanted one of the pupils to accompany him to his village and teach the people. I sent the young Bishop, mentioned above; and on their return I sought an interview with the stranger. He stated that three or four weeks ago he came here for medicine, from a small hamlet which has been reached very little, if at all, by our labors. Hearing that there was a religious excitement on the premises, and prompted perhaps by curiosity, he visited the school. Several individuals there talked with him about his sin and his danger; and before he left, he was considerably affected. Since that time, as he says, he has been more and more convinced of his lost condition, and has come here several Sabbaths, without our observing him, to hear the preaching of the gospel. He appears very humble and earnest, and expresses his determination, with aid from above, to leave all and follow Christ. His views of the hatefulness of sin, and the inefficacy of outward observances to save the soul, are remarkably clear. And considering that he is not a reader, and has always lived in an ignorant and wicked community, I am forcibly impressed with the idea, that he has been truly led by the Spirit of God.

This afternoon priest Eshoo preached for the first time since he hopefully became a disciple of Christ. He gave an exposition of some parts of Isaiah, in a very evangelical and able manner. I have rarely listened to a sermon in the native language which seemed more calculated to strip the sinner of all his self-righteousness, and lead him, convicted and humble, to the Savior's feet. It is matter of devout thanksgiving to God, that so many of these new born souls, owing to the natural fertility of their minds, their fluency, and their ready command of Scripture, may almost immediately be useful in building up the walls of Zion.

The tailor mentioned below, is the one whose case was referred to under date of February 5 and 11.

9. To-day the grandfather of the tailor visited the seminary. The old man is evidently much surprised to see what an influence is pervading the minds of our pupils. He says this is certainly the true way to heaven, and that he feels the necessity of devoting his thoughts to the great subject. He will probably remain with us some days. Siyad, the tailor, appears full of love to Christ; and, remembering the direction of Paul, "Rebuke not an elder, but entreat him as a father," is laboring with unwearied diligence for the salvation of his venerable relative.

10. I have talked much this evening with Siyad's grandfather. He is evidently impressed with a sense of his sins. I hear that he sat up with Siyad nearly all last night, and has done little since he came here but weep and pray. He speaks of his trying situation, (being the patriarchal head of a family of thirty-three persons,) and the incessant cares which press him into the dust; but professes a desire to cast his all into the hands of Christ. Should he really become a child of God, he will exert much influence in favor of the truth, not only as the father of a great household, but as an influential inhabitant of a populous and wicked village. Every new case of this kind increases our hope that we shall soon witness a change among the mass of the people.

Mar Yohannan—Influence of the Seminary—Thanksgiving.

12. This evening Mar Yohannan, at my request, conducted prayers with the members of the seminary. While describing what he had seen of the grace of God in America, and what this people might become, if the revival should extend to the villages around us, he was affected himself and produced a happy impression on others. He urged the pupils who are soon to leave us for a short vacation, not to fear the laughs and scoffs

of their old companions; to conduct themselves with meekness and love; to pray much for their people; and, in a word, to give themselves entirely to the service of Christ. We have had some doubts, and with good reason, as to the piety of this high ecclesiastic; but we are glad to see in him an approbation of this work of grace, and so much apparent desire that it may progress among the people.

15. (Sabbath.) We have had in the seminary to-day twenty-five visitors, mostly young men from the neighboring villages, of whom quite a number are thinking about the salvation of their souls. Our oldest pupils have been very prayerful and laborious in efforts to do them good, and our rooms have, from morning to night, reminded one of an inquiry meeting. We must believe that the seminary is thus exerting a powerful influence, not only by training up young men for usefulness hereafter, but by attracting around us, at the present time, those from abroad who are in any measure awakened to the truth.

16. It has been stated that one of the teachers in the seminary is a deacon from the mountains. A few days ago his elder brother, a plain, illiterate man came to the city. The deacon informed him what God had done for his own soul, and begged him to remain here a short time, that he might hear the good news of salvation through Christ. He consented to do so. The result is that the man has been convicted of sin and hopefully born again, and is now about to return to his native province, several days' journey from here, rejoicing in hope of the glory of God.

The reader will appreciate the feelings of our brethren, in some measure, as described in the following extract. A season of thanksgiving was eminently proper in such circumstances.

17. To-day the members of our seminary enter on a vacation of ten days. Those who have hope in Christ, have looked forward to it with mingled emotions of sorrow and joy. While they dread very much the chilling atmosphere of the villages, they evidently burn with desire to go and proclaim the gospel to their friends. Last night we had a meeting for thanksgiving to God, in view of his rich mercy toward us the past two months. The season was very solemn and affecting; and I believe most of us forgot this world, and even forgot our ordinary supplications, and, for the time, joined in raising hallelujahs with the saints before the throne of God. And who has more cause for gratitude than we? Not many weeks ago, and every member of the seminary seemed more or less sunk in stupidity and sin. Now, besides the two teachers, thirty of the pupils are hoping that they have been washed in the blood of Christ. And as they stood last night, hand in hand, before the mercy seat, and remembered the loving kindness of God in bringing them out of the horrible pit and the miry clay, and putting a new song into their mouths, it is no wonder that earth with its toys and vanities was all forgotten, while we mingled our voices in ascriptions of praise.

Characteristics of the Revival.

In concluding this journal, Mr. Stoddard refers to the leading characteristics of the revival which it has been his privilege to report to the churches. At the risk of some apparent repetition, it may be profitable to advert to these characteristics.

1. The revival was sudden in its commencement. This is sufficiently obvious from the preceding narrative.

2. The subjects of this work have been deeply convicted of their sinfulness and their hopeless condition. "Many of the pupils," says Mr. Stoddard, "have been so deeply affected as to be unable to eat or sleep."

3. Still the revival has been remarkably free from mere animal excitement. On one occasion, as already mentioned, there was considerable confusion; but this was at an early stage of the work, and before the attention of the seminary had been fully directed to the subject. Mr. Stoddard thinks there has been as little of mere animal excitement, as in any revival which he has known in this country.

4. There has been little disposition among the pupils to talk about each other. This is the more surprising, as forty persons sleep in two apartments, and have necessarily frequent intercourse with one another. "Each individual has seemed to be so much absorbed in his own feelings, as to leave him no time to indulge his curiosity, or occupy his thoughts, about others."

5. The oldest and most advanced pupils were generally the first to be affected. Had they remained careless and unconcerned, they would probably have exerted a very unfavorable influence upon their younger associates. But the Spirit of God soon subdued the enmity of their hearts, and made them the willing instruments of his pleasure. The ten who were not hopefully born again at the close of the term, with a single exception, were quite young, or had but recently joined the seminary. This fact is very encourag-

ing from its bearings upon the plans of our brethren in relation to a native evangelical ministry.

6. No extraordinary means have been used. A Bible class which had been previously confined, for the most part, to members of the seminary, was made more comprehensive; a Friday evening meeting, for the serious minded native helpers, became more public, and was transferred to a larger room; but, with these exceptions, no change was made in the ordinary arrangements. Whatever instruction has been necessary, has been given at morning and evening prayers and in private interviews. "The work has thus been emphatically the Lord's work." To him be all the praise!

LETTER FROM MR. STODDARD, MARCH 31, 1846.

THE following letter should be read in connection with the foregoing journal of Mr. Stoddard. It developes more fully the character of the revival; and it also shows how much reason we have to rejoice in what the Lord is doing for this people.

It gives me much joy to state that, with a single exception, those for whom we entertain a hope, have manifested great humility and prayerfulness, and been full of zeal for the salvation of others. In those villages where several members of the seminary resided, they daily assembled for prayer; thus strengthening themselves in their vows of devotion to the Savior, and furnishing to the people—what they have never before seen among them—an example of Christian fellowship and love. In a number of villages also, the older and more advanced of our pupils held meetings, every night, in the houses of their parents; at which twenty, thirty or forty of the neighbors were in the habit of assembling. About the middle of the vacation, a boy of thirteen years of age, who was laboring in Degalla, his native village, unsupported by any companion, came to me and asked for help. He stated that while very few seemed convicted of sin, such was the disposition for inquiry that he had not a moment's rest; and that the evening previous he was invited to hold neighborhood meetings in eight different places. At Geog Tapa, where ten of our pupils belong, the effect of their labors has been very happy; and at the close of the vacation many of their relatives had become interested in the truth, and some hopefully converted to Christ. In the case of one young man, his father, mother, brother and sister have all been awakened; and the mother, John informs me, seems to have passed from death unto life.

At Karajala, a large village some distance from the city, which has hitherto been reached comparatively little by our labors, the interest in the truth has been very considerable. As four of our pupils —all of them hopefully born again—belong in this village, I requested John to accompany them home and labor with them during the vacation for the people. On reaching that place myself, a few days after, I found him full of joy. The attention of the villagers had been at once arrested by the great change in the young men, and they had come in crowds to the church to hear John preach the gospel. The teacher of the school there, a young man of good abilities and interesting appearance, was deeply affected in view of his sins, and seemed to have consecrated his all to Christ. This individual is a deacon, and will probably, at no distant day, become the priest of the village. Several of his oldest scholars were also awakened; and it is more than possible that two of them are sitting at the feet of Jesus.

On the re-assembling of our seminary, four days ago, the first desire of the pupils was to enter their closets and pour out their souls to God in prayer. And their appearance is such as to strengthen very much our hope that about thirty of them are the children of God. They have been, during the vacation, exposed to great temptation; and probably have all received much ridicule and abuse. But this, so far from driving them away from Christ, seems to have knit them closer to him in love; and to have sundered more of the ties which once bound them to a wicked world. In one case we have some reason to apprehend that our hopes will be disappointed. But, on the other hand, several of the ten who left us almost unaffected, are now fully awakened, and lead us to hope that they will soon be translated into the kingdom of God's dear Son.

The general state of the school is highly encouraging. Every day resembles a Sabbath; and I never saw new born souls who gave themselves up more fully to reading, meditation and prayer. During at least sixteen hours of the twenty-four, I believe the voice of prayer never ceases around us; and it is no uncommon thing to hear those who, like Paul and Silas, are at midnight singing praises to God. A more delightful em-

ployment can hardly be conceived than that of training up these pupils in the knowledge of the Scriptures, in faith and in love, that they may go out and herald among the people the news of salvation through a crucified Savior.

At the close of his letter Mr. Stoddard mentions an incident which strikingly illustrates, as he says, the character of the people and the earnestness with which many are now pressing forward in their way to heaven.

As I was riding this evening for exercise, I saw three Nestorians before me, who were going to the neighboring village of Seir in company. One of these I discovered to be John; and I was surprised to see his head uncovered and his hair dishevelled by the breeze, which at the time was blowing quite freshly. On approaching nearer, however, I heard the voice of earnest prayer from the one who was riding between his companions. All three had their eyes reverentially closed, and were suffering the horses to take their own leisurely pace along the road. When I joined them I was observed for a single moment by John, who immediately closed his eyes again, without giving me the usual salutation. The other individuals seemed entirely unconscious of my presence, and the prayer was continued for some time after. On another occasion, as John and Moses were riding to Geog Tapa, both mounted upon the same horse, they united in two prayers for God's blessing. Occurrences like these, which are now frequent, put me to the blush for my want of zeal and devotion to the cause of our blessed Lord!

LETTER FROM MR. PERKINS, MARCH 25, 1846.

Progress of the Revival.

This letter of Mr. Perkins, and the one which follows it, contain the latest information which has been received from the mission to the Nestorians. The hopes excited by the communications which were published in the July Herald, will not be disappointed.

The revival of which we wrote you last month, still progresses with increasing interest and power. We are filled with wonder, as well as with joy unspeakable, in view of this work of mercy and grace. In whatever aspect we contemplate it, it deeply impresses us as "the Lord's doing," and as great and glorious, as well as "marvellous in our eyes."

We expressed the hope, in our communications of last month, that this revival would spread among the villages; and such is becoming extensively the fact. There are now inquirers, and some who are hoping in Christ, in several villages; and in Geog Tapa a great work is in progress, by which that large and important village is pervaded. In our seminaries, the interest continues undiminished; and they naturally form radiant points from which a strong and blessed influence goes forth through the length and breadth of our field, not only by the scores of the pupils who, we trust, have become new creatures in Christ Jesus visiting their homes, but also by attracting large numbers of their friends and people to our premises, for the express purpose of hearing the gospel preached and learning the way of salvation.

No opposition worthy of mention is yet manifested to this work of grace. Most of the leading Nestorian ecclesiastics—some of the family of the Patriarch, among the rest—habitually attend on our preaching, neither contradicting nor objecting, but acknowledging, in words at least, that this is unquestionably "the work of the Lord." We have much occasion to recognize the hand of God in thus preventing serious opposition to a work of such signal power, in our remote position and defenceless circumstances. The Lord orders all things well!

There are almost innumerable incidents of great interest connected with the progress of this work, illustrative of its character, but few of which will probably ever reach you. We may safely say in general, however, that nearly all of the large number who have hitherto, during this revival, indulged the hope of having experienced a saving change, give such evidence of the power of grace in their hearts, as to lead us to hope and believe that they will, the Lord assisting them, hold on their way as devoted, active and efficient Christians. The elements of Nestorian character are very marked; and they are exceedingly interesting when renewed and sanctified. They are eminently fitted to form faithful and heroic witnesses for Christ, not unworthy of their illustrious ancestry of missionary and martyr memory. And we have more and more reason to hope that the prayers of American Christians will be answered, and their anticipations

verified; and that this remnant of a once great and venerable church will be speedily raised up from the shadow of death in which it has so long lain, and, at no distant day, bear a conspicuous and important part in the spiritual regeneration of this benighted continent.

Erzeroom.

LETTERS FROM MR. PEABODY.

Quiet at Erzeroom—An interesting Family.

The first in the following series of communications is more encouraging, as to this particular field, than most of those which have preceded it. The date is March 9.

I feel that we ought to call upon our souls and all that is within us to bless the Lord, for so ordering events here that we have been able, without interruption, to continue our meetings for eight months, a longer period than we have ever before been permitted to preach the gospel without a violent outburst of persecution. Although a number of our friends have left this place, and I anticipated, when I wrote you the last of November, that the number of attendants at our Sabbath service would be diminished, this has not been the case. Indeed our hearers have increased. We have never had so many at one time, nor so many on an average, as during the last three months. The whole number of those who have met for this purpose, since we resumed our meetings in the summer, is between sixty and seventy. Since that time five have been hopefully converted. There are others who are very attentive listeners to the truth, and who, should no violent persecution break out upon them, will soon be established, as we hope, in the right way. Several young persons have recently begun to attend our meetings, one of whom, in particular, interests us much by his earnest attention to the preached Word and his daily searching of the Scriptures.

It would be wrong, however, to infer from the foregoing statement that the friends of the missionaries have enjoyed perfect quiet.

Early in December a beloved Armenian brother called at our house, who was full of joy. The Bishop had just sent his former school-teacher to call him to his presence. His father inquired, "Why does the Bishop wish to see my son?" The answer was, "Because he reads the gospel." "What harm is there in that?" said the old man. "Is it a bad thing to read the gospel? Not unless it is a bad thing to cease to do evil and learn to do well. What were my former practices? I once cursed and swore; but my son, in consequence of searching and obeying the Scriptures, has taught me the sin of this habit, and I have abandoned it. In former times, when I was angry, I used the most abusive language; but my son has taught me to restrain my anger and lay aside evil speaking. I was also dishonest in my dealings with others; but my son has taught me to love whatsoever things are honest. Now if it can be proved that what I have done is wrong, I will admit that the reading of the gospel is a bad thing. My son shall not go to the Bishop." "Then you must go," said the teacher. "No, I will not," was the reply. The young man was so delighted at the testimony which his father was able to bear to the good influence of the gospel, that he could not refrain from informing us of it immediately. The influence which he has exerted by his example and conversation upon his father, mother, wife, children and apprentice, has been very happy. But his efforts have not been confined to his own family. He has been an instrument of much good to others, and was the means of the conversion of the man mentioned in my last journal, who continues to run well.

This same individual was again sent for in January by the Bishop. He went, accompanied by a friend, not an enlightened man, but possessing considerable influence, and disposed to exert it in favor of this young brother. On this man's inquiring of the Bishop why he had sent for his friend and neighbor, he answered, "You are ignorant of his character and conduct. He has produced a great deal of discord and division in his father's family, and trouble among the people." "No," was the reply, "I know him well. There is not another such united and harmonious family in the city as that to which he belongs; nor is there an individual of my acquaintance so moral and upright in his conduct and conversation." Upon this the Bishop said, "I will not talk with him now; but let him come to-morrow." "He shall not come to-morrow," said his friend; "if you have any thing to say to him, say it now." They were then dismissed.

During this interview, it should be added, cer

tain friends of the young man were engaged in prayer on his account.

Character of the new Converts—The Bishop.

Two of the new converts, more than two months since, left for their native city. Some time after their arrival there, they wrote to our assistant that they met with much opposition in their efforts to enlighten their fellow-citizens, and were very anxious that we should visit that place. The three that remain here are making rapid progress in religious knowledge, and are very bold, decided, and active in their efforts to do good. They are doing much to induce others to attend our preaching, and not without success. This, of course, brings upon them much obloquy from their former associates and acquaintances. Their priests also give them not a little trouble; and two of them have been repeatedly called before the Bishop. The individual mentioned in my last communication, formerly a persecutor, but now a bold and zealous advocate of the gospel, being greatly annoyed by his priest, who was continually rebuking and threatening him for his change of sentiment and conduct, and who finally told him that the Bishop had ordered him to appear before him, absolutely refused to go. He said to the priest, "You can tell the Bishop that I will not appear before him, unless I am compelled to do so by force; and then if he bastinadoes me, I will not renounce the gospel, but only proclaim it the more boldly. Besides, I will make known my case to the Pasha, and inform him that my only crime is the abandonment of picture-worship and the other idolatrous practices of my church, and endeavoring to follow the pure gospel."

Some time afterwards the priest renewed his efforts to get him before the Bishop; but, not being successful, another man was sent to call him, when he concluded to go whatever treatment he might receive; not, however, without first preparing his feet by lining his stockings with pieces of thick felt, for the terrible blows that might be inflicted upon them. The Bishop, however, received him very graciously, calling him his son, and using many soft expressions; warning him, however, of the danger of his course, and forbidding his attending our meetings. The man inquired what he should do, as he wished to hear the gospel preached. "Oh," said the Bishop, "come to me and I will preach the gospel to you." "Very good," the man replied, "if you will only instruct me in the pure truths of the Bible, I will most gladly listen to you, and then it will not be necessary for me to go elsewhere." In accordance with the Bishop's invitation, he went to him the next Sabbath, taking one of his brethren with him; and the Bishop commenced his accustomed harangue upon the authority and power with which ecclesiastics, in the regular apostolic succession, are clothed, attempting to justify picture-worship, praying to the saints, &c. &c.; to all of which his hearer took the liberty to reply, by turning to some of those passages in the Scriptures which prohibit such practices, and asked for an explanation of them. The Bishop, finding this too much of a task, dismissed him; and when he called again, sent him to his vakeel. With him and a vartabed present, he had a long conversation.

Being entirely unable to invalidate the proofs which he brought forward from Scripture, they said to him, "Why do not the Americans come to our church and preach, if they proclaim the truth?" He answered, "It is so full of your idolatry and superstition, there is no room for them." Upon this they exclaimed, "Go to them, if you will." "I shall do so," was his answer, "and I should be much pleased if you would accompany me." This individual has pursued such a straight-forward course, that the ecclesiastics have ceased to trouble him.

Other incidents, of a character similar to the foregoing, are necessarily omitted.

The Bishop's treatment of those who have been called before him, has been far less severe than it ever was before. For some time we did not know how to account for this; but we have since learned that he had received a rebuke from the Patriarch for bastinadoing evangelical Armenians. This was administered to him in consequence of a remonstrance against such treatment, sent to the Patriarch by the English ambassador at the Porte, who was induced to interest himself in favor of the oppressed by a petition presented to him by the man who was beaten here last winter, and who went to Constantinople in the spring, to escape further vengeance from his enemies.

It was the duty of the Bishop to show the order which he had received from the capital to the Ishkhans; but this he did not do. Some time afterwards one of

the Ishkhans received a letter from the Patriarch, inquiring in regard to the order which he had sent to the Bishop. This man then went to the Bishop to inquire what he meant by thus keeping back the order? He replied, "Why should I read it? Who is the Patriarch that I should fear him? He was formerly my pupil." This individual, entertaining an old grudge against the Bishop, in consequence of his having unjustly extorted a large sum of money from him, seized upon this opportunity to make him trouble. He wrote to the Patriarch, representing the Bishop's proceedings and the contemptuous remarks which he had made, and an order soon came that he should be banished to Sivas. He left yesterday (Sabbath) for his place of exile.

Another Outbreak of Persecution.

The reader will hardly expect Mr. Peabody, five days after the foregoing letter was written, to speak of a violent persecution. But such is the fact. The Ishkhan who had the chief agency in procuring the banishment of the late Bishop, to show that he was not influenced by any love for Protestantism, became a leader in this unrighteous work. The following extract was written March 14.

On the twelfth instant the Armenian priests and two of the Ishkhans of this city met the vakeel at his residence, to deliberate as to what they should do to those members of their church, who conscientiously believe that the Holy Scriptures are the only rule of faith and practice. Before calling any one before them, among various other questions, the following was proposed: "What shall we say to them in regard to the worship of pictures?" After discussing this question, it was decided by the majority that they should demand strict adherence to this practice, on the ground that the Holy Spirit, when these pictures were anointed, descended upon them and dwells in them, and they are, therefore, to be worshipped as God. The next question was: "What punishment shall be inflicted upon those who will not conform to this practice?" There was a division of opinion in regard to this point. It was decided, however, that resort should be had to the bastinado; but not without objections, on the ground of their not having a Bishop or firman.

After these matters were settled, one of the most prominent objects of their hostility,—the man so favorably mentioned in my recent communications, as having been lately converted, and as being so bold and active,—was sent for. When he appeared in their presence, he was closely interrogated in regard to his faith and practice. His answers were so judicious and decisive, being confirmed by proofs from Scripture, that they were utterly unable to reply. When it was made fully evident that he would not consent to the worship of pictures and some other idolatrous practices, the inquiry was: "What shall be done to him?" One of the Ishkhans and several of the priests replied: "Let him be bastinadoed." But it was not sufficient that blows were inflicted on his feet by a number of individuals, who, in the course of the operation, broke up several sticks; some of the priests kicked him and smote him upon the face, till the blood gushed from his nose and mouth. They also spat in his face. He was then put in chains and thrust into a cold prison, without being allowed, though he earnestly requested it, any water to wash the blood from his face.

During the evening two priests went to his prison, and he earnestly besought them to procure his removal to a stable; but this request was not granted, one of them calling him a dog, and applying other opprobrious epithets. He told him that no favor should be shown him, unless he submitted in every thing. This, the man said, he could never do. He was afterwards, however, removed to a stable; and the next day he was brought again before his persecutors, who required him to subscribe certain articles of faith which they had drawn up. This he did, after some of the most objectionable parts had been erased. He was then released, after being told by one of the Ishkhans that he would give him fifty piastres for his Testament, which he wished to keep.

The day after this affair, our persecuted brother presented a written statement of his case to the Pasha, who, upon receiving it, sent for some of the Armenian priests. When they arrived, the oppressed man told his story. The priests acknowledged that they had beaten him, but only very slightly; and said that he was not put in chains, and that he had joined "the English." This, of course, is all false. The Pasha said to him: "Read the Bible; there is nothing wrong in that." He then inquired of the priests if there were any errors in the New Testament in the modern language; to which question they replied in the negative. After tearing up

the petition, he ordered the man to leave, saying, "Go and yield obedience to your priests; and if I hear any thing more of your disobedience, I will order you to receive five hundred blows."

The young man to whose good conduct his father bore so strong a testimony, as mentioned in the preceding letter, was also called before the persecutors, with a view to his being subjected to the bastinado. But his mother accompanied him and interposed in his behalf with such boldness, that he was discharged on signing a paper, drawn up by a friendly priest, in which he declared his belief in the Catholic Apostolic Church, &c., and his determination not to listen to those who preach fables.

Further Acts of Violence.

Under date of March 17, Mr. Peabody continued the history of the persecution at Erzeroom as follows:

Yesterday morning (Sabbath) the man who was so unmercifully punished the other day, was again ordered to appear before the ecclesiastics and some of the Ishkhans. He did so, and was immediately thrust into prison, where he remained during the day. In the evening he was taken to the church and brought before the altar, where, in the presence of a great multitude, curses were heaped upon him without measure. Three other persons were excommunicated. The vartabed, who performed this act, used language in regard to them, which is precisely adapted to stir up the worst passions of the people; many of whom, being under the influence of intoxicating liquors, became so enraged that when our brother was conducted to the vartabed's room, they grossly abused him, not only by words, but also by buffeting him and spitting in his face. After he reached the room, they crowded the door, declaring that he was worthy of death, and that they were ready to imbrue their hands in his blood, even if, for so doing, they should be called to shed their own; and it was with difficulty that they were prevented from rushing violently upon him. Indeed, some actually entered and kicked him upon his head, as he was seated upon the floor, without one word of rebuke from any of the ecclesiastics or Ishkhans. Their object was to compel him to sign a paper, recently sent hither by the Patriarch. He told them he never could heartily sign such a paper. "No matter about your heart," they exclaimed; "we do not want that; we want your face. Perform this outward act."

In consequence of this remark, and terrified by the formidable mob, who seemed to be panting to lay violent hands upon him, and into the midst of whom he was to be thrust, if he did not give his name, he at length yielded, no doubt to his spiritual injury, and to the injury of the good cause he has so boldly and earnestly advocated. He was then conducted to his house by an officer of the Pasha, called for the purpose of protecting him from the enraged multitude; and the next morning his sentence of excommunication was revoked.

Other Incidents.

Mr. Peabody has mentioned, in a previous letter, the case of a lad who has given some evidence of piety.

The same day, the hopefully pious lad was called by the vartabed and cast into prison, where he remained till night. He was then released, without making any concessions or promises, and conducted to his house by a priest. Two or three individuals who have attended our meetings for some time past, were also sent for, and dismissed without punishment, on their promising to do so no more. One of the brethren has yet escaped this ordeal, through the intervention of his brother. The enlightened priest, with whom we have had several interviews of late, and one even since the persecution was commenced, says his conscience troubles him much on account of the course he is obliged to pursue. He is sighing for deliverance. He was so much threatened and molested, soon after the persecution broke out, that he thought his only hope of safety would be in taking up his abode, for the present, at our house; and we gave him a cordial invitation to do so. As things have taken a more favorable turn in his behalf he is now less disturbed.

Under date of April 6, Mr. Peabody wrote again:

Since my last the persecutors have been more quiet. They are evidently checked by fear of the consequences of what they have already done; knowing, as they do, that they have openly violated a law of the empire, recently promulgated, which enjoins that the bastinado be not resorted to as a mode of punishment, and also that their conduct has been reported to the English Am-

bassador at the Porte by the British Consul of this place. They also know that he has sent to Constantinople, the man who went thither last year, on account of his being so persecuted here. In consequence of his assisting the brother, who was recently bastinadoed, in preparing a petition for the Pasha, and the recollection of his past course of conduct, the wrath of the enemy was raised to the highest pitch against him; and he was obliged to flee to us, as he could not remain at his own house with safety. He remained as our guest till last week, when he left for the capital.

The latest information from this station is dated April 17.

We and our assistant have recently had several interviews with some of our brethren and friends. The individual who was treated with the greatest severity, much regrets the step which he felt compelled to take when brought into such perilous circumstances. He seems to have no thought of abandoning the views which he has recently learned, or the new life which he has begun to lead. He continues to make efforts to enlighten the dark minds of those to whom he has access; though by so doing he exposes himself to new trials.

The friendly priest, to whom we have before alluded, thinks of laying aside his sacerdotal robes, and of going to Mr. Hamlin's school to prepare himself to serve God in a more excellent way. He and all our brethren and friends here are entitled to the sympathies and the prayers of all Christians whose unspeakable privilege it is to live in a land of light and liberty.

Smyrna.

LETTER FROM MR. EVERETT, APRIL 22, 1846.

Excommunications—A Case of Defection.

THE persecution commenced at Smyrna at the very time when our brethren were receiving new encouragement in their labors. A few had begun to delight in the truth; but before they were established in the way of the Lord, the storm burst upon them. In respect to some the result has been, what might have been anticipated. That any have stood firm, should excite our gratitude to God.

On Sabbath morning, March 22, the anathema was read in the Armenian church against all who had been called before the Bishop, and would not sign the Patriarch's confession of faith, with the exception of Baron Sarkis. Five were cursed, their names cast out as evil, and themselves pronounced a nullity; and all of their nation that should afterwards salute them, or have any intercourse whatever with them, were pronounced liable to the same condemnation. This anathema has been repeated in the fifteen or sixteen parishes of this diocese, and has, for the present at least, separated our native brethren from their nation; but it has not led to any personal violence, as in some other places. Some Armenians, in spite of the curse, salute our brethren and even call at their houses. The brother of Muguditch and Carabet was quite enraged at the proceeding of the Bishop; and on the same day that they were anathematized, sent for them to come and dine with him; which they did in the sight of other Armenians.

One of the five excommunicated persons resides at Magnesia. His situation is very trying; but the Lord appears to be with him, and raises up friends for him among the Turks. The measures taken against him have attracted the attention of the whole place; and thus the gospel is made known to many who otherwise would not hear it.

The friends of missions will peruse the following narrative with a melancholy interest.

Baron Sarkis had been frequently called up before the Bishop, and violently threatened. His father had turned him out of his house, his brothers had tried all their arts to lead him to recant; but he remained firm, and expected to be anathematized with the others. By the entreaties of his father and friends, however, the Bishop was induced to spare him another week. During this week, having no where else to stay, he lodged at Mr. Adger's; and various expedients were resorted to by our opposers to lead him to retract. They endeavored to bribe him. His brother wrote two letters, in which he pictured to him the disgrace he was bringing upon his father's family; and how his father and mother and sisters did nothing but weep for him; and that they would die of grief if he did not recant. His brother told him that he would have five thousand piastres down, or fifteen thousand at a low rate of interest, or a large sum and a wife, if he would return to the bosom of the church and worship the pictures. "The Bishop says this, the primates say this, the people say

this, and pray what more do you want?" He answered these letters with decision, showing from the Bible his reasons for his present course. On the twenty-sixth of March he was called again before the Bishop, who urged him to sign a recantation. "Sign," says he, "and then believe what you please." And while poor Sarkis was arguing with the Bishop, that it was not right to sign what he did not believe, and the Bishop was endeavoring to persuade him that it was of no consequence whether he believed it or not, his father came in, threw down his cap on the floor, fell on his knees before his son, and, wailing, besought him to kill him, but not to go on in that way.

Then the Bishop and the priest began together to urge him to sign, saying, "Do you not sometimes commit little sins? Well do this little sin now and sign this paper." He promised to give his final answer at another time. Special prayer was made for him at the Thursday evening meeting, and he was conversed with by Messrs. Riggs, Adger and Johnston, and commended to that Being who alone is able to keep us from falling. We knew that the plot was laid deep to entrap him, and that neither money nor force would be spared to make good the boasting of our enemies, namely, that the "Smyrniots are not so easily caught as the stupid Constantinopolitans."

The next day Sarkis went again to the Bishop who received him with a smile, and called for his servant to bring the paper. He said, "I do not mean to sign." "Why not?" "Because I have been studying that passage you gave me, which says, 'Except ye eat the flesh of the Son of Man, and drink his blood,' &c. I find that Christ says, just below, 'My words are spirit or spiritual.'" Then the Bishop began to scold and said, "I see then that you are not going to submit; so then you will be cut off. There will be no more church for you." "Oh yes," said Sarkis, "I shall come to church." "No! we do not wish you to put your foot within the door."

But the trial did not terminate here. Those who lament the issue, must admit that the ordeal was very severe.

Saturday evening Sarkis did not come; and on the Sabbath he did not make his appearance at any of the services. On Monday we heard that some persons had been to his shop the preceding Saturday, and induced him to go to the Bishop; and that he had also signed the paper.

Tuesday morning Sarkis himself called at the khan, and admitted that he had signed. He said that Saturday morning one of his creditors, to whom he owed eighteen hundred piastres, came and demanded his money; and, not having the amount on hand, he was obliged to pay him in goods. Soon another came and demanded his debt of fourteen hundred piastres. Sarkis objected to paying it, as it was not due. The man acknowledged that it would not be due under a month; but he said, "I hear that you are going to fail, and I must have my money." So he paid him in goods, and then went to collect six thousand piastres due to him from the brother of the man whom he had just paid, but in vain. He returned, and, seeing the empty shelves of his shop, he sat down and wept. It was at this time that his brother came along, with some others, and induced him to go to a coffee shop, and there they persuaded, and threatened, and tried various expedients, to make him submit to the church; his father in the mean while sitting by, weeping aloud, but not saying a word. Among other things they said, "We know that you can hold out to the last; but what good will it do you? We tell you that all Smyrna is against you; and why do you try to contend against so many? And besides, we are determined to spend ever so many purses of money, if you will not yield. This is not a question of faith; it is only a trial of strength. What is the use of contending against so many? Sign your name, and believe what you please." With such arguments they persuaded him to go to the Bishop and put down his name!

The intercourse between our brethren and Baron Sarkis has not ceased. He is clearly ill at ease; it is their prayer and their hope that he may come out boldly on the Lord's side.

Broosa.

LETTER FROM MR. SCHNEIDER, MAY 6, 1846.

The Persecution at Broosa.

The storm has burst with less violence upon Broosa than upon some other places. The labors of our brethren, however, are seriously impeded by it, at least for the present.

You will doubtless be anxious to learn the particulars of the persecution at this station. I hope to give them in detail

before long, and will, therefore, only state a few facts at present. After repeated threats of excommunication, four of the evangelical Armenians were anathematized by name. Though no violence, such as bastinadoing and imprisonment, has been resorted to, various efforts have been made to render the situation of the excommunicated as uncomfortable as possible. No means were left untried. They have remained firm. I am sorry, however, to be obliged to say, that one whom we have long regarded as a brother, gave in a recantation, and thus escaped the anathema. Another brother made concessions, entirely through the influence of his numerous and influential relatives, by means of which his name was not included among the anathematized. We have no reason to suppose that his interest in spiritual things has declined, though his connection with us is temporarily broken. At present the excitement and opposition which have been called forth, are subsiding; and the prospect is that no further hostile measures will be taken. The people, however, have been inspired with great fear; and our intercourse with them has been, for the time being, almost entirely suspended.

Two of the evangelical Armenians, who were banished by the Patriarch from Constantinople to the interior of Asia Minor, found their way to my house, and have been here in all safety. One arrived nearly three months ago, and the other about four weeks since. They both bear their trials with a becoming spirit, and their presence has strengthened our native brethren. The Patriarch little thought that in banishing them from the capital, he was sending them to the house of a missionary, to comfort and uphold their brethren in affliction and trial! But thus can God overrule the opposition of his enemies for the good of his people, whom they are laboring to harass.

Constantinople.

LETTERS FROM MR. DWIGHT.

Continuance of the Persecution.

The following letters show that the deeply interesting question which has been pending at Constantinople, for some weeks past, has been brought, apparently at least, to a most gratifying issue. In comparison with the important bearings of the result which has been secured, the relief afforded to our suffering brethren, however desirable in itself, is a minor consideration. The triumph which has been gained, is destined, in all probability, to exert a wide and lasting influence upon the progress of spiritual religion in the Ottoman empire. Not that persecution will never again be known in Turkey. This is by no means to be expected in the present anomalous state of that country. But the law of the land and the policy of the government will be in favor of toleration; and whatever suffering there may be in particular cases, and whatever failures there may be in high places or elsewhere to carry out the true doctrine on this subject, the great principle is settled. Every successive year, moreover, will shed new light upon the course to be pursued by the powers that be; and the day is not distant when perfect religious freedom will prevail throughout the empire. And even now a contrast between the attitude of the Mohammedan government and that of some countries in enlightened Europe, in relation to this very subject, would result most unfavorably to the latter.

Impatient as the reader may be to arrive at the conclusion of this exciting question, it is desirable to preserve a history of the successive steps by which the solution has been obtained. The letters recently received from Mr. Dwight will be published, therefore, in the order of date. That which follows was written April 22.

No material change has taken place in the circumstances of the persecuted Armenians. They are still cut off from their civil rights, and are living, of course, in privation and suffering. Within a few days past both the English and Prussian Ambassadors have sent to us for information in regard to the present state of the persecution; and we, consequently, have furnished them with the facts which they desired. It seems plain to us that the Prussian Minister has received some instructions from his government on the subject; and he seems more ready than ever to exert his influence in favor of our persecuted brethren. Whether the English Ambassador has also been again instructed on this subject from home, or not, we do not know; though it is evident that he is preparing to take some steps in advance. Well, the Lord always has his instruments ready; and it may be that by means of these foreign representatives he is going to perfect what he has in fact begun by their instrumentality, namely, the establishment of perfect religious liberty in this country.

One circumstance is very pleasing; and that is, that both the Turkish government and the Armenian Patriarch theoretically acknowledge, in the most public manner, that henceforth there can be

no persecution for religious opinion in this country. Their conduct in regard to our anathematized brethren only shows that as yet they do not fully understand what true religious liberty is; and we know that it required years for this matter to be understood even in Protestant Europe. But it is a great point gained to have the principle acknowledged in Turkey. A consistent carrying out of this great truth must follow in due time.

The Patriarch has found it necessary to come out in the French paper at Constantinople with a disclaimer, in which he declares that he has, in fact, persecuted nobody for his faith; and that it is not his intention to do any such thing, which he confesses would be against the law. This shows the force of public opinion, and also the gratifying advance made in the sentiments of the people on this subject. It also shows the utter want of principle in the Patriarch, who, after having been guilty of so many plain and palpable acts of persecution, can have the face to come out before the public and deny them all! But what has been done in secret shall be revealed; and what has been spoken in a corner, shall be proclaimed on the house-top.

It is evident that the anathematized Armenians are for ever separated from the Armenian community. The Patriarch has himself cast them out, and the points of difference are so great that they never will return.

Some facts are stated in the following communication which ought to be known to Christians in this country. When the history of this persecution shall be written, as it undoubtedly will be, this record will be valuable. Mr. Dwight is writing under date of May 5.

Every thing here remains as usual. Reshid Pasha has promised Sir Stratford Canning that those of the Armenians who are Protestants, shall have full liberty to open their shops again, and shall otherwise be protected in their civil rights. Up to this day, however, not one shop has been opened, though we are daily hoping that our brethren will be permitted again to pursue their trades. Last week two young men were put into the House of Correction by order of the Patriarch, the ostensible reason being that they were dissolute characters, who were delivered up to the Patriarch by their own father for this purpose. The real reason is, however, that they frequent our meetings. The father of one of them, who is also a sort of guardian of the other, was a violent opposer; and it is a fact that he did thus deliver up his boys to the Patriarch; but he has since been led to see the wickedness of his course, and he now confesses that it was only for their evangelical sentiments that they were imprisoned. He has been to the patriarchate to get them released, but his entreaties are not listened to. To deliver them up to the Patriarch is easy, but to get them back again is another thing. In Trebizond they have been bastinadoing three of the brethren. In Ada Bazar a mob of the persecuting party, urged on by two vartabeds, have committed great outrages on the houses of some of our brethren.

One of these brethren, Stepan by name, addressed a letter to the evangelical Armenians at Constantinople, in which he gives an account of the sufferings endured by himself and others at Ada Bazar. The following extract from this communication will undoubtedly be read with profound sympathy.

April 3. As our brother Hagop, the cook, was going to a village, an hour distant, to find business, he passed one of the worthless fellows mounted upon a horse, going to Nicomedia. This person seized the opportunity to take vengeance, drove his horse after our brother, and, coming up to him, beat him with a stick in a most merciless manner; and, leaving him half dead, he went on his way. While inflicting the blows, he spoke in this manner, "You have turned our town upside down, and I have a written permission from our (Armenian) rulers to treat you in this manner."

Some hours later our brother reached here; and we saw that he had been so badly beaten that his eyes and forehead were swollen and reddened and blackened by the stick, and his legs were bloody. We, therefore, sent him to the (Turkish) Governor, and to the Assistant Judge, who told him that when the person who beat him returned from Nicomedia, they would bring him to an account. Two days afterward the man came from Nicomedia; and our brother, going again to the Governor, a soldier was sent to bring the man and witnesses; but as it was impossible to procure the witnesses immediately, the examination was deferred until the following day. On the same night the man went again to Nicomedia. Two Turks afterwards came as witnesses; but the Governor, taking occasion from the absence of the man, drove away our brother with mockery, and no trial was had.

April 4. About an hour after sunset, some of our houses were stoned.

April 5. To-day Mikael (one of the evangelical Armenians) placed a few goods in a shop which he has lately taken; but one of the (Armenian) rulers in our town, seeing this, went and cast the things of our brother into the street. Mikael went immediately to the Judge and informed him, who replied, "Your neighbors, who are of your own community, do not wish you there; and this is a matter pertaining to the (Armenian) community; and I cannot meddle with it. Go and mend your ways by becoming obedient to your community." After saying this, he took from our brother the key of his shop, which the owner, a Turk, had of his own free will given him.

April 6. To-day another brother was cast into prison for the sum of 1,150 piastres, though the debt was not his, but his brother's. Nevertheless, since our enemies are seeking every occasion to take vengeance on us, the ruler mentioned above instigated the creditor and two other persons, who, taking our brother before the Judge, bore false witness, declaring that he, to their knowledge, became surety for his brother's debt; and the Judge decided that he must pay this money; and now both he and his brother are in prison.

April 7. (Sabbath.) This morning, at daybreak, they cast stones at my house, and at the house of another brother, and broke the windows Also in the evening, about an hour after sunset, some of the leading men of the Armenians came and threw large stones at our houses. The Governor and also the Judge know these things, but they care not for them, saying, "It is a matter that relates to the Armenian community, and we also are afraid"

Behold, beloved brethren, this is our miserable condition! If we go out into the streets, they stone us; and if we remain in our houses, neither by day nor by night are we free from stoning. Whatever the enemies do, they declare to be by the authority of the vartabeds. They have the utmost boldness in wickedness; for the (Turkish) authorities do not interfere, and the vartabeds give them full liberty.

April 9. Yesterday evening the chief ruler of our (Armenian) community, about half an hour after sunset, headed a band of reckless fellows, to the number of about fifty, and went to the house of our brother, Hagop the cook. Breaking down the door, he went up stairs, and urged on the wicked men with him; who, seizing hold of our brother, beat him on his nose and mouth and wherever else the blows happened to fall, and then cast him down stairs. Again, falling upon him, they beat him, driving him out into the street, where, seating him down in the midst of them, they began to spit upon him, &c. Afterwards they carried him to one of their houses, and put him in confinement. You can imagine what were the cries, groans and weeping of his family

To-day, at about four o'clock, (Turkish time,) nearly the whole Armenian population of the city were together; and with clubs and stones they first surrounded the house of our brother Krikon; and, with the most wicked oaths, they began to stone the house, and they tore down the wooden fence that enclosed it; they also broke the windows, and wounded the hand of his mother. Afterwards they went to the house of our brother Hohannes, the barber, and there did the same as at the house of Krikon, except that they also broke down the doors of this brother's house After finishing this work, that immense multitude was poured down upon my house; and, going to work with all their might, they broke down the fence, they cut down the rose-bushes and the cherry-trees; cutting off the heads of the fowls, they cast them to the right and left, and they broke water-jars, pitchers, and whatever they could lay their hands upon. They then broke the window-shutters, and the glass and frames, and filled the house with stones. My beloved mother fainted, and the children ran crying hither and thither. At this time two vartabeds, Stepan and Hoosep, were in the crowd; and the Governor and Judge came upon them, but the vartabeds denied having excited the people to do these things. But, by the mercy of the Lord, a Mussulman bore testimony to these officers that these vartabeds were the instigators of the people in doing these things, saying that he had been present a whole hour, and had heard them with his own ears. Then the Governor of the city and the Judge, with other distinguished Turks, had a council and agreed to report this matter to (the Pasha at) Nicomedia But the vartabeds and rulers of the (Armenian) community agreed to send also two persons from among themselves to Nicomedia, to endeavor to cover up this thing. All the Mohammedans of the town are witnesses of the facts here related, as they witnessed them with their own eyes, and greatly pitied us.

The narration of this suffering brother is continued by Mr. Dwight as follows.

The Governor, after receiving instructions from his superior in Nicomedia, assembled a great council of Turks and Armenians, and called up the brethren. A great effort was made to induce them to sign a paper, acknowledging the intercession of the saints, and all the superstitions of the Armenian church. They, however, resolutely refused. At length a friendly Turk, seeing that things were going against them, took one of them aside and asked, "What do you believe? Do you not receive the Virgin Mary?" "Yes." "And the saints?" "Yes." He then went back into the council, and drew up a paper for them to sign, in which they merely say that they receive the Saints and the Virgin, and that they will go to their church, *provided the gospel is there preached.* All the brethren present, eighteen in number, signed this document, and thus the matter was settled. The vartabeds, however, were not at all satisfied with this paper, but they were compelled to yield. They demanded of the brethren, after the paper was signed, that all their books (from our press) should be given up. The brethren replied that they would not give up so much as one page. The Turks then interfered again, and told the vartabeds not to say any thing more about the books. Orders were immediately given, both by the Governor and the vartabeds, that these people should be permitted to do business again as usual, and that they should in no way be molested. The amount of damages which they had sustained by the outrages of the mob, was also paid to them.

Although the form of the paper signed by the Ada Bazar brethren was as unobjectionable as it could well be, neither the Armenian brethren here, nor in Nicomedia, I think, approve the step. They say, very properly, "Let us put our names to no papers that may afterwards prove a snare."

We learn from Nicomedia that the brethren are very firm and very happy. They meet regularly at Mr. Binn's house, and priest Haritoon preaches to them.

Our meetings at this station are still well attended, and there are some new attendants every Sabbath. We have now a prayer meeting in the chapel every Friday, which is attended by from sixty to seventy persons, male and female. We have also another prayer meeting every Wednesday evening, in one of the houses in Pera, where several persecuted families have taken refuge.

The Persecution arrested.

The intelligence contained in the following letter will carry joy to many hearts. The progress which the Turkish government has made in the matter of religious toleration, within the last two or three years, is one of the most remarkable occurrences of the age. It was not till 1843, that the Christian powers of Europe took up the question in earnest. But already, in 1846, the Sublime Porte has acknowledged the true doctrine; and our persecuted brethren are now restored to their rights, in spite of the power and machinations of the Patriarch. Who would have ventured to predict, a few years ago, that the sword of the false prophet would be so speedily and so effectually broken? Let us thank God and take courage.

The subjoined communication is dated May 13.

The Armenian brethren in Constantinople have all been restored to their shops, by order of Reshid Pasha, Minister of Foreign Affairs. This result has been brought about chiefly through the influence of Sir Stratford Canning, the British Ambassador; whose noble efforts for religious liberty in Turkey are worthy of all praise. It matters not with him by what name the victim of persecution is called, or to what nation or denomination he belongs; whether he be Jew or Greek, Mohammedan, Armenian or Roman. This noble philanthropist is always ready to fly to his relief; and his influence in Turkey, I scarcely need inform you, is very great. The Lord has used him as an instrument in bringing about as great changes in this land as we have ever seen in any part of the world; and the recognition of the principle by this government that Protestant rayahs (subjects) can live in this country and pursue their lawful callings, and, at the same time, worship God according to the dictates of their consciences, is not among the least of these changes.

You are to understand that no *Protestant sect* has been formed and recognized by the government; nor would Sir Stratford lend his hand for a moment to promote such an enterprise; nor could we desire it. His sole aim is to prevent, if possible, all religious persecution; and this he endeavors to do without identifying himself with any sect, or interfering, in the least, with the politico-religious communities existing here. I do think that he is a chosen instrument of God for this work; and the zeal, prudence, perseverance and decision with which he pursues his object, are truly wonderful. The Prussian Minister, Mr. Le Coq, has also been ever ready to lend a helping hand; and so has Mr. Brown, our own Chargé d'Affaires.

I think we may now consider it a settled point, that direct and open religious persecution will not be tolerated in Turkey; though evangelical Christians will be vexed, in many ways, by their numerous, powerful and bitter enemies; and for a long time to come they will, probably, be called to suffer severe trials. I would say that such trials, in the existing state of things, are likely to be among the best and most efficient means of strengthening the church and preserving its purity; though we are not to pray for persecution, nor to hope for it, any more than we pray for personal bereavements, and other afflictions; but the reverse.

I have spoken about a *recognized Protestant sect* in Turkey. You will understand that, while we feel that any direct effort on our part to bring about such a result would be a departure from our great spiritual work, and also very impolitic, we see it to be clearly our duty, at the same time, to provide every spiritual ordinance and privilege of Christ's church for our brethren who have been anathematized and cast out. I am quite sure that they will never again have any spiritual connection with the Armenian church, which has cut them off as "decayed branches, fit only to be burned."

Scene in a Prison.

It will be important for the readers of the Herald to keep in mind the remark of Mr. Dwight, in the last paragraph but one; namely, that "evangelical Christians will be vexed, in many ways, by their numerous, powerful and bitter enemies; and, for a long time to come, they will probably be called to suffer severe trials." This must be expected to take place, though the law of the empire favors toleration. It will be the act of individuals, and not of the government; and it will also be done in defiance of the declared will of the government. In some cases, undoubtedly, as in the following, the forms of law

will be made use of to injure the friends of the Lord Jesus Christ.

Last Sunday afternoon and evening no less than twelve of our brethren were seized by the Turkish police officers and thrown into prison. This excited great alarm. What the charge against them was, could not be ascertained until the next morning; when it was found that it was a mere pretence of some informality in the manner of hiring a house, in which several of them lived in Galata; and the thing was got up, undoubtedly, by some enemy merely to vex them.

They remained one night in prison, and then were liberated. The enemy designed it for evil, but God overruled it for good. The twelve brethren were confined in one room, and they spent most of the time in singing and prayer, "and the prisoners heard them." Four times, in the course of the night, did the Turkish officer in command send for one of them to come up to his room, to answer questions in regard to this so called "new way;" and he heard more about the gospel that night than he had during all his life before; though we do not know that, like the jailor at Philippi he truly repented of his sins. Their fellow prisoners were of several different nations, and among them were some noisy and blaspheming Greeks, who ridiculed these evangelical men, and told the Turkish prisoners that they were infidels. The Turks replied to the Greeks, "These men are good men, and you are the infidels; for these men have prayed to God several times in the course of the night, but we have not seen you pray once." The Greeks said, "We pray in our hearts." "No," replied the Turks, "we cannot believe that you pray in your hearts, so long as you utter so many blasphemies with your mouths. Look at these men whom you call infidels. They not only do not utter blasphemies, but all their words are good words. You are infidels and they are good men."

Surely it is worth while for our brethren to be put in prison, when such opportunities are given for preaching the gospel! How often do Satan's emissaries overshoot the mark. They persecute and imprison and banish men, in order to prevent their making known the gospel; while this is the very means of sounding it abroad more and more, and in places where it would not otherwise be heard. There has been such a proclamation of the gospel of Christ made throughout all classes of the inhabitants of the Turkish capital, during the last three months, by means of the persecution, as could not have been made in twenty years, in the ordinary way. Praised be the Lord of Hosts from whom "this also cometh forth," who "is wonderful in counsel and excellent in working."

From Nicomedia and Ada Bazar we hear that the brethren remain firm and joyful, and their numbers are increasing. Some Greeks in the latter place are inquiring what they must do to be saved! This is also the case here. Our brethren are constantly meeting new inquirers among Greeks and Jews. The Lord has a great work to perform here.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, APRIL 11, 1846.

The Out-Station at Wudáley.

THE last number of the Herald contained an account of the opening of a chapel recently erected at Wudáley, in very favorable circumstances. One of the native assistants has since been devoting his attention to that place; and the following extract describes the encouragement which he received in his labors.

I have already written that Haripunt had gone to Wudáley with his family, and that they had met with some abusive treatment. They returned last week, having had a most interesting time. The people had become completely changed in their feelings towards them; many visited them to receive instruction; and even the pateel, who had been so violent, soon after began to come to the chapel and to join in their morning worship daily. Haripunt said, "Before, he was like a tiger; now he is like a lamb." When Haripunt left, this man showed the utmost anxiety for his speedy return. Many of the women, koonbees and others, with one bramhinee among them, came often to hear instruction; and they were much delighted in hearing Haripunt's children read. He and his wife were both much pleased with the work. We all feel deeply interested in that new station.

While Haripunt was at Wudáley, Mookinda, the principal Christian of the village, who gave the land for the chapel, was taken very sick and was not expected to live. It was well that Haripunt was there at the time, as he was able to administer comfort to him by

reading the Scriptures and praying with him. The heathen of the village told Mookinda that this sickness was in consequence of his having cast away his idols and become a Christian. His relatives also beset him, telling him that this was the work of evil spirits, and urging him to have recourse to charms. He told them all that his confidence was in God; that God had sent this sickness, and he could remove it; and that if it was God's will that he should die, he was prepared to go. The heathen were very much astonished, and said that they were satisfied that those who embraced Christianity, did so from the heart, and that nothing could induce them to give it up, not even the prospect of death itself. The Christians, both here and at Wudáley, were instant in prayer to God for Mookinda's recovery, who graciously heard us and raised him up from his bed of sickness. The effect of all these things, and of Haripunt's mild, meek conduct through all his trials, has been great on the people of Wudáley; and I cannot but hope that God is intending to carry on his work there gloriously. Surely the beginning has been very auspicious.

Last Sabbath I baptized one person, a man from Wudáley, who was deferred at the time the others were baptized in that place, for the purpose of becoming better instructed in the faith. So we have now a little church of seventeen Christians in that vicinity! Last Sabbath was our communion season at Ahmednuggur. We had sixty-one native communicants, more than we ever had before. I expect to baptize another man to-morrow. He is from a village, six miles beyond Chanday. He is a very intelligent man, is a good reader, and has long been under Christian instruction. He would have been baptized last Sabbath, but did not arrive in time to be examined by the church. I think we have the nucleus of a church now at Chanday and its vicinity; and we must try to erect a chapel, and have a native assistant settled there. We have also very favorable prospects as to collecting the nucleus of a church about sixteen miles directly west from Ahmednuggur. May God speed his cause! The new missionaries will have as much as they can do, as soon as they arrive and commence their labors. It is a most interesting work. Two or three persons are expecting to present themselves for admission to the church on the first Sabbath of next month.

Madura.

ANNUAL REPORT.

Statistics—Christian Villages.

The members of this mission, in submitting their annual report, describe, at considerable length, their operations at each of the stations during the past year. Whilst it is abundantly manifest that God is opening the door, on every hand, for their labors, it is equally clear that the work which they are endeavoring to do, is beyond their strength.

The number of pupils in all the schools under the care of the mission is 3,891; of whom 54 are in the seminary, 37 in the preparandi class, 299 in the boarding schools, 109 in the select schools, 2,757 in the free schools, and 635 in the Christian village schools. The number of pupils in the free schools is smaller than it has been for several years. This is owing to the efforts of our brethren to make these schools more efficient and useful, in which they appear, in some measure, to have been successful. Three members of the girls' boarding school at Dindigul, Charlotte Taylor Agnew, Sarah Seward and Anna Maria Jones, have been married during the year.

The average Sabbath congregations amount to 1,650. At some of the stations there seems to have been a gratifying increase of the number present; while the attention to the Word has also been very encouraging. The number of church members is 120, of whom 24 have been received during the past year. Many are candidates for admission at a future time

The number of Christian villages is 40. These are a source of much solicitude, as well as satisfaction, to the mission. While there is much to animate and quicken, there are some things which give a discouraging aspect to this part of their labors.

The discouragements arise mostly from the great ignorance and degradation of the people. So low are they sunk, that it is almost impossible for them to realize any moral obligation whatever. This is the direct and legitimate fruit of idolatry, especially of that system which is prevalent in India. A heathen selects from his thirty-three millions of gods two or three whom he chooses to worship, and neglects all the rest. Indeed, a man may be considered by them as pious, though he neglect all the commandments and laws of all the gods save one; and even this one is so much like themselves, that he will not only wink at, but view with complacency, their greatest crimes, provided a sufficient present is given, or penance performed. Thus their sorrow

for sin is generally a sorrow for the loss of money, or of some gift, by which they may purchase an exemption from punishment and an entrance into heaven. Of a perfectly holy God, who will by no means clear the guilty, they have no idea. Thus, although they bind themselves to forsake idols and serve the true God, they seem to feel but little compunction in breaking the promise, whenever their worldly interest appears to demand it. Hence we experience great difficulty in securing their obedience to any of the divine commands. Nor can this be accomplished, humanly speaking, without the blessing of God on constantly repeated warnings and instructions. This shows us the great need of more laborers, to enable us to retain what the Lord has given us. The reinforcement now on the way will not supply, nor will it scarcely mitigate, these wants.

It is a ground of encouragement to us, however, that notwithstanding all the temptations to apostasy and other disadvantages under which this people labor, so large a portion of them have been thus far preserved and carried forward, at least, as we would hope, in the outward profession of Christianity. This we cannot but consider as the Lord's work; and if it is so, it will certainly be conducted to a glorious consummation. In him is all our hope, and from him is all our expectation! If the cause is not his, let it fail.

Another circumstance which we consider an encouragement, is the opposition with which we have been assailed. The society for upholding heathenism in Madras, hearing of the progress of the gospel here, sent its agents to oppose it and to bring back the people to the religion of their fathers. This effort has shown the people the difference between Christianity and heathenism, in a light in which they might not have seen it, had not the opposition been made; and which has, as we are assured by the people, given them much more favorable views of Christianity than they formerly had. It has also shown heathenism, even in this its most extraordinary and unheard-of benevolent action, (for they promised the people books and schools and teachers, &c.,) as violent, selfish, and altogether unworthy of trust. The object of these fair promises is seen to be, to deprive the people of the light and knowledge with which Christianity is beginning to bless them.

The mission recognize the goodness of God in sparing the lives of all its members through another year. Many have fallen around them; and four of their own number—Mr. and Mrs. Tracy and Mr. and Mrs. Cherry—have been laid upon beds of sickness by the cholera. Yet their heavenly Father has been pleased to raise them up and restore them to their chosen employment.

Canton.

LETTER FROM THE MISSION, JANUARY 1, 1846.

Introductory Remarks—Openings at "the five Ports."

The readers of the Herald are so well acquainted with the present state of this mission, that it will not be necessary to go into much detail. Doct. Parker's labors at the hospital have been much as heretofore. The whole number of patients admitted is reported to be 4,760; of whom 1,347 have been received since July last. "Orally, or by means of books, all of these have heard the gospel. Since July there has been formal preaching in this institution every Sabbath; and during a part of the time the Scriptures have been daily read and expounded. Four young men have been constantly, and two others a part of the time, under the care of Doct. Parker. In addition to their knowledge of English branches, and especially of the Bible, they have made some progress in surgery, &c. Two of them already perform the less difficult operations in this department. In the mission school under the care of Doct. Ball, eleven boys have received instruction.

The leading topic of the mission letter, however, is the desirableness of a large increase of laborers. In urging this subject upon the churches, they proceed, in the first place, to consider the claims of each of "the five ports."

At Canton we ought to have a permanent station. The population is vast, there being a million resident here, and tens of thousands annually coming and going. Here a hundred missionaries might labor successfully all their lives, and gather large and flourishing churches. They might labor long and die here, and never cross each other's track. What are a hundred pastors in a city like New York? What then in such a metropolis as this ought to be the number of laborers? The London Missionary Society considers this as one of their stations, as does also the American Baptist Board. But were each of these societies to send ten laborers here, and seven others each an equal number, there still would be

need of a like number from your Board. Ten is the least number we dare request. We care not how many come from other societies, provided always that they be good, discreet and faithful servants of Jesus. The more of such we have, the better. The field is so wide, there is no danger of there being too many. Besides, in neighboring towns and villages new and promising fields will ere long be opened. Even now, on the river, and in Honán, on the south of the river, we have the same freedom as in the suburbs of Canton.

The brethren at Amoy will best plead for the two or three hundred thousand Chinese who live there, and for an equally large population at Fu-chau. At both of these places our Board ought to have strong and efficient establishments, each manned by at least five ordained missionaries, to say nothing of the towns and villages around them.

At Ning-po a like number of missionary laborers is required from your Committee, judging from the best accounts we have of that city. It is not, nor is it likely to be, a place of great business; and, for the present at least, few foreigners will resort to it. This, however, will only make it, in the view of some, a more desirable sphere for the propagation of the gospel. The Rev. George Smith, of the English Church Missionary Society, in a recent letter, writes that on his late visit there, he resided for a week, unmolested, in a monastery some twenty miles from that city.

Shánghai is at the north what Canton is at the south; and we do not hesitate to request the same number of missionaries for that place which we have asked for this city. Just cast your eye upon the map, and run over the wide plains of Kiángnán. There you see a population greater than that of the whole United States; and no small part of that mass of human beings is now accessible. Shánghái is not itself a very great city, but it is in the midst of cities; or, as some one has termed it, "a gate through which you enter to a world of cities." At Suchau, and other places in that region, the Roman Catholics have their missionaries, sent from the Pope at Rome. The English Protestant and the American Episcopal churches have their missionaries at Shánghái; and there we think your Board should also have a station, designed not only to act on that city, but to bear a part in carrying the gospel into all the surrounding country.

The number of missionaries requested in the preceding extract, it will be seen, is thirty-five. "This," our brethren say, "is the very smallest number that we dare ask. Let it be kept in mind that we are only making a beginning. All that has been done or attempted hitherto, is so very little, compared with the great work that remains to be accomplished, as scarcely to be worthy of being named."

Appeal for more Laborers.

The missionaries next give a rough estimate of the population at "the five ports." That of Canton they put down at one million; that of Amoy, Fuchau and Ningpo, at two hundred and fifty thousand each; and Shánghái, at four hundred thousand. In these cities, together with Hongkong and Macao, there are about thirty missionaries, and an equal number of assistant missionaries, from all Protestant denominations. Of these thirty missionaries, only five are sustained by the American Board! With great pertinency do our brethren inquire, "Is this as it ought to be?"

Repeatedly and urgently have we asked for more laborers; but since 1839 not one has been appointed to the Chinese mission. We now request to have the ordained missionaries from your Board immediately increased to thirty-five. Is this number too large? We put it thus low only because we fear you would not be able to grant our request, were we to put it higher. In your letter to the mission of March 14, 1845, you thus wrote:

> With the information now before the Committee relative to the opened and opening state of China, in respect to labors for making known the gospel to the people of that country, there can be no doubt that it would be incumbent on the Board to send out a considerable number of new missionaries immediately to China, were the suitable men at command; and the Committee feel it to be their duty to call for as many as a score of missionaries, to be in readiness for going to the missions under the care of the Board in that field, during the two years to come; and also to entreat the churches with which they are connected to unite with them in praying the Lord of the harvest to send forth laborers into his harvest.

Keeping in mind this determination of the Committee, we feel doubly bound to ask for what may seem to some a large reinforcement immediately. We feel bound to ask for the number specified above, because, 1, the New Testament of our Lord and Savior requires and enjoins his followers to go into all the world and to make disciples of all people; 2, considering the great numbers of Chinese, now accessible to Christians, fewer missionaries than we have specified would not be a proper proportion for

your Board; 3, unless the mission is immediately and numerously reinforced, large multitudes of the Chinese will be neglected, left without the gospel, and, for aught we can see, must perish in their sins; and, 4, so many towns being now accessible, and the imperial prohibitions being removed, the providence of God seems to unite with his word in calling on us, and, through us, upon the churches, for all the help they can give. The harvest is truly plenteous.

China is the largest missionary field in the world. In fact, it is scarcely less than, if it be not quite equal to, all others put together. But oh how few, how very few are the laborers! By obligations a thousand times stronger than we can express, we feel bound to call, in the most earnest and solemn manner, for many missionaries, the most able, pious and devoted, who can deny themselves, and who can endure hardness as good soldiers of the cross of Christ. Those who come to China should be men of sterling abilities, tried character, well educated, having a large share of common sense, and prepared to encounter the most deceitful of all people. The Chinese have long been led willing captives of the great deceiver. They have been long trained to do his will. Here he has his seat and his strong hold; and here a great victory is to be won.

LETTER FROM MR. BRIDGMAN, MARCH 27, 1846.

Further Remarks on a Reinforcement.

THIS letter, written nearly three months after the preceding communication, shows the urgency of the case which is therein presented.

In specifying the number of missionaries wanted for China, in our last general letter, we intended to act in strict accordance with your instructions, stating how many the Board ought to have, and at what stations in this vast empire. We put the number as low as we dare; and for one I feel constrained to urge you to send this number as speedily as possible. And you must not expect to have any rest until this number of preachers of the gospel are here. Thirty-five will only serve for a beginning. Reinforcements will soon be called for, say one missionary, annually, for each of the five stations. This will not be equal to what the Roman Catholics are doing. By the last overland arrival, nine Italian priests came to China; and these are not the first who have arrived this year. Besides you, as well as they, must provide for new stations. Before long the whole country will need missionaries. In my judgment it is much more likely that all China will be open to us ten years hence, than it was, ten years ago, that we should now have five ports accessible, and free toleration for native Christians throughout the empire.

As to the act of toleration, I think you need have no concern. It is the opinion of many,—of most indeed,—and they are doubtless correct, that the Chinese government intends to give full toleration to Christianity, not to one sect, but to all who, "doing well," worship the Lord Jesus Christ. An imperial decree has just been promulged throughout the empire, restoring to the Chinese Christians all their ancient houses, built in the reign of Kánghi, with the exception of such as have been converted into temples or into dwelling houses for the people. At present, though we cannot go into the country ourselves, Christian converts and our agents can. When we see how much God has done by his providence, of late years, to open the way for his glorious gospel among this long secluded people, we cannot doubt that he will bless the means now employed to convert and save many souls.

Amoy.

LETTER FROM MR. POHLMAN, FEBRUARY 25, 1846.

Monthly Concert in Chinese.

MR. POHLMAN has at present no associate in his labors. There are English missionaries at Amoy, however, with whom he is on the most friendly terms. He is evidently encouraged by his prospects of usefulness in his present position. In a postscript to his letter he says, "On the nineteenth of this month we were all invited to a feast prepared by the five high mandarins of Amoy for the missionaries. Such an event is unknown in the history of missions in China; and it is an attention which has not been shown to any of the mercantile foreign residents. The utmost friendliness of feeling prevails here among the rulers as well as the ruled, and our message is listened to with attention by all classes. With such a beginning and such prospects, how loud the call for more missionaries to enter at once upon this inviting field."

The first event worthy of mention,

since my last letter, is the establishment of a Chinese monthly concert of prayer. The first Monday of January was observed by us as a day of fasting and prayer. In the afternoon of that day we all met, according to previous notice, with our teacher and others to the number of about thirty. The exercises throughout, though novel, were engaged in with apparent feeling and interest. In order that you may form an idea of this interesting meeting, I will briefly describe the second service of the kind, held on the first Monday of the present month, February 2. After singing a hymn in Chinese, and a prayer, one of the missionaries who was present, explained the object of the meeting. The teacher, Tan, then read, from a manuscript previously prepared, a statement of the origin and nature of the meeting, concluding with a brief allusion to the first efforts of Protestant missionaries in China. He stated the object to be that of uniting in fervent prayer for their own conversion and that of the whole world. He mentioned the time and country in which the first meeting of the kind was held, and the manner in which it has gradually been adopted by Christians of other countries. He then asked the question, why it had not before been established in China; in answer to which he said, that it was not because the doctrines of true religion are not the same; neither was it because these doctrines are not true; but because the promulgators of these doctrines, the missionaries, have been so few. It was only in 1807 that the first Protestant missionary, Morrison, came to China. He was obliged to live in seclusion at Canton, lest he should excite the opposition of the mandarins. But now how different! Now missionaries have free access not only to Canton, but also to Amoy, Fuchau, Ningpo, and Shánghai; and our hope is that, daily and monthly, these doctrines may be diffused until all the provinces of the empire may hear them, repent, believe, and be saved.

Another prayer was then offered by one of the missionaries; after which teacher Lim read a paper on the beginning and gradual progress of missionary labors among the Society Islands. He dwelt, especially, on their former character as idolaters, infanticides, murderers and licentious; and contrasted with their former wretchedness their present condition as believers in Jesus and worshippers of the true God, reading, in proof of this, interesting details and anecdotes, compiled from the work of the lamented Williams. The reading of this paper occupied about twenty minutes.

Teacher Tan again rose, and read a lecture on Tracy's missionary map of the world. After pointing out the spherical form of the globe, the names of the principal countries, their size and population, and the religions professed by each, he drew attention to the fact that six hundred millions were idolaters, and that it was the will of God that all these, with every system of false religion, should acknowledge Jesus, and be converted to the gospel. In accordance with which the command of the Savior had been given, "Go ye into all the world, and preach the gospel to every creature." Obeying this command, missionaries had come hither; and God had opened five ports in China to their labors. Many had heard the gospel for four years; but missionaries were prevented from going into the interior to proclaim their message. He then concluded by an appeal to those present, remarking on the responsibility of himself and those who heard him to embrace this gospel to the saving of their souls; so that they might become in turn preachers to their countrymen, and the gospel be known among all the four hundred millions who use the Chinese written language. During the reading of this paper the four divisions of the globe, and the kingdoms mentioned, were pointed out on the map by one of the missionaries. An appropriate prayer closed the assembly. The meeting, though prolonged to an unusual length, happily maintained its interest to the close, the Chinese hearers listening with fixed attention and apparent profit.

It is already known that two old men at Amoy have shown considerable desire to become acquainted with the doctrines of the gospel. At the date of this letter, they were candidates for admission to the church; indeed they would have been baptized before Mr. Pohlman wrote, had not one of them been absent.

Opium—Infanticide.

Within the month past, Mr. Smith (an English missionary) and myself have made further investigations on the subject of opium and infanticide. We have together visited about a dozen dens where the noxious drug is smoked, and investigated its effects on those addicted to its use. My previous opinions of its deleterious effects on the human constitution have been strengthened. All whom we questioned on this subject, bear their

unanimous testimony to the following effects: Wasting of strength, loss of appetite, destruction of morals, impoverishment, misery and premature death. It is said that in the city of Amoy alone there are as many as one thousand opium-shops, where the drug, in its prepared state, can be purchased; and facilities are afforded for reclining to smoke it. In order to give an idea of the drain of specie from the country, on account of opium, it need only be mentioned that the annual sale of opium at the port of Amoy alone averages one million two hundred thousand dollars; and that there are along the coast of this single province four other smuggling depots. The total annual drain on the finances of the country is estimated at twelve millions of dollars.

In regard to infanticide, I need only state that recent inquiries substantiate the facts published by Mr. Abeel in his paper on the subject. In the villages of Amoy Island it is well ascertained that, among the poor people, one half of the female children are destroyed. Among the better classes the evil does not prevail; inasmuch as the great cause of infanticide, the want of means of support, does not exist.

Sandwich Islands.

OBITUARY NOTICE OF MR. KNAPP.

The death of Mr. Knapp occurred at Honolulu, March 28, 1845. An earlier notice of this event would have appeared in the Herald, had the necessary data sooner reached this country. A sermon, preached by Mr. Armstrong at the funeral, and published in accordance with the wishes of the friends of the deceased, has at length been received. The following account of the life and death of our departed brother is mainly derived from this source.

Mr. Knapp was born in Greenwich, Connecticut, March 21, 1813. He became hopefully pious in 1831, and joined the church in North Greenwich, in August of the same year. It soon became his desire to preach the gospel; and he commenced a course of study with a view to entering the ministry; but in consequence of a call from the Board for teachers to be sent to the Sandwich Islands, he offered his services in this department of labor in 1836, without relinquishing, however, his original design of qualifying himself for the sacred office. He embarked for the Islands in December, 1836, and arrived in April of the following year. He was designated to the station at Waimea, Hawaii, as the associate of Mr. Lyons. During the wonderful revivals which began at the Islands about that time, he was so abundant in his labors as to injure his health. He subsequently spent some time at Kailua and Lahainaluna, but without the benefit which he desired. Since January, 1839, he has resided at Honolulu, devoting whatever of strength he possessed to the schools of that station. The following extract from the sermon of Mr. Armstrong will show his estimate of Mr. Knapp, and also the feelings with which the last struggle was encountered.

Mr. Knapp's temperament was modest and retiring. In business he was diligent; in intercourse, courteous, generous and obliging; in dealings, just; in conversation, circumspect. His piety was eminently consistent and active. Few men have been more blameless in their lives, or left more pleasing evidence at the close of life of an interest in Christ. His last days were full of bodily pain and languishing; but he witnessed the gradual advance of death without alarm or emotion, for death was a conquered enemy, and

Dying was but going home.

His last hours were filled up with pious conversation of the most interesting and elevated character. For the last two hours before his heart ceased to beat, when the clammy sweat of death was already upon him, his mind was exceedingly wakeful and happy, more so than I had observed it for months previous. He talked a great deal, calling one and another to draw close to him, to receive his dying messages, which were uttered in faint whispers. He said he knew he was dying, but his soul was full of joy; that his pain had ceased, and he found it easy to depart; that Christ was precious, and he prayed that he might come quickly. His heart seemed to be full of affection to those who stood around his bed, and he sent messages of love to all the members of the mission, the children and other friends, and all his family connections in America, calling them by name. He sent a message of love to the native children and his beloved pupils, and expressed a strong desire that his Majesty, the King, might become a Christian and be saved. When asked if he ever regretted his becoming a missionary, he replied, "No;" he would make the same choice again.

He requested repeatedly that hymns might be sung, and prayer offered by one and another present; and the last hymn

he mentioned, contained the following verse,

> Jesus can make a dying bed,
> Feel soft as downy pillows are;
> While on his breast I lean my head,
> And breath my life out sweetly there.

He has gone, but his memory is precious; his example and his virtues still speak.

LETTER FROM MR. BISHOP, DECEMBER 12, 1845.

State of Religion at Ewa.

The constant readers of the Herald may remember that a letter from Mr. Bishop was published in the number for May, 1845, which seemed to present a very discouraging view of the state of things at the Sandwich Islands. The following communication, it will be noticed, is of a different character. And it may not be amiss to say in this place, that in forming our opinions respecting the success of a mission, we ought to take into view its entire history. It is not enough to inquire, "What is its present state?" We should also go back and see what was the condition of the people when it commenced its labors. *The progress made* is the true criterion of success. And another idea should be kept constantly in mind, namely, that the results actually secured are to be inferred from the general tenor of the reports which we receive, and not from particular communications. At one time a missionary writes in the midst of a revival, and the work of the Lord seems to be going forward with wonderful power. In the course of a few months, however, a season of declension ensues, and he addresses us, as we think, in a very desponding strain. Now it is the part of wisdom not to infer too much from either of these representations. Not that the missionary is in fault in either case. He gives a true account of his field at the time he writes; and he does not aim at anything more. It is our business to apply those principles of interpretation, which are universally recognized in other cases.

The foregoing remarks are not intended to weaken the impression of any statement which follows. In speaking of the religious interest which has been lately awakened at Ewa, it will be seen that Mr. Bishop is very guarded. Still, as the communications from this mission must hereafter be, almost of necessity, of a somewhat diversified character, it seemed desirable to suggest a mode of interpreting them, which will probably do as little injustice to the missionaries and their work as any other.

For several years past the interest in religion has been diminishing among this people. There have been extensive revivals in different places; but the fact that the religious feeling in the nation, as a whole, has been decreasing, should not be concealed. And the separation between the religious and irreligious part of the people is widening. Our influence with, and access to the latter has, for some time, been lessening; until but a small portion of them are in the habit of attending our religious meetings. Our congregations are almost wholly made up of the members of the church, or of such as profess to be inquirers. The others keep mostly aloof from our influence. This is more especially the case in those congregations where religion is in a cold state.

But with all these abatements the gospel has not lost its power. Perhaps there is no part of the world where that power is, in numerous instances, more visibly manifested than in these islands. Though subject to the same flows and depressions of feeling as are observed in other parts of the Christian church, there is this difference with a once heathen people; in times of religious depression the backsliders have not that cold and dead morality around them to fall back upon, and that external decency, derived from early education, which characterizes the older Christian communities. On the contrary they are prone to return to their former heathenish habits, or to adopt the more civilized vices imported by foreigners, to which they were previously addicted. It is this contrast which renders a time of religious declension with us more marked than it is in America.

The present state of religion in the district of Ewa is more encouraging than I have known it for several years. The first special seriousness among us commenced in a populous village, four miles to the west of this station, in the month of May last; but its influence was confined to that place until after I had held a series of three days' meetings in different parts of the district, during the months of July and August. These efforts, together with a central one connected with a season of fasting and prayer, appeared to rouse a great part of the church from their stupor, and lead them to wrestle for the divine blessing. These labors were attended with a large increase of attentive and devout worshippers on the Sabbath. On the first Sabbath of September, I propounded forty-two persons as candidates for church-membership, nearly all of whom had

been under special religious instruction for a year or more. Two of these have since died rejoicing in the faith; and the remainder are expecting to join us on the first Sabbath of next month. Since that time the number of inquirers who have visited me weekly for religious instruction has increased to more than two hundred, most of whom inspire us with a hope that they have indeed repented of their sins. Our chapel is now filled on the Sabbath; and meetings for prayer are held every morning in all the settlements of the district. But the work has hitherto been so still, and attended with so little excitement of the animal feelings, that it is very little known out of our bounds. It has thus far been carried on by myself, aided only by my elders; and I have not yet ventured to give it the name of "revival." But whatever it may be called, it is one of those still triumphs of the gospel, accompanied by the divine influence, which a merciful God condescends to bestow in answer to prayer.

Romanism—Waianae.

The following remarks on the prospects of Romanism at the Islands, probably present as just a view of the subject as can be obtained from a general description. It should be borne in mind, however, that this system of error and delusion has met with different degrees of success in different places.

Concerning the progress of Romanism among us, I hear very little, and consequently have but little to say. My impression is that it is in a declining state. The greatest success of this system in Polynesia has been at these islands. At the Society and Marquesas Islands, it has met with no success worth the name. Here, for a while, its success seemed to threaten the Protestant ascendancy; but the excitement has now wholly subsided, and multitudes have relapsed from the Romanists into infidelity. They still exist, however, as an organized community; but their principles of high exclusiveness have often brought them into collision with the government; and their adherents, being wholly confined to the lowest order and most ignorant class of inhabitants, they have gained no political influence in the nation. The most entire toleration is extended to them by the government; which excellent policy has doubtless contributed more than any thing else to allay all excitement in their favor. It was opposition from the rulers, in the first instance, that gave to the French an advantage which a Frenchman knows so well how to use. Give to the Roman Catholic full toleration, but take from him the power of the sword, and he is then thrown upon the merits of his system, by which he must stand or fall. Give the Protestant the same privilege and restrictions, and if he is faithful to his Master, with the Scriptures in one hand and the sword of the Spirit in the other, he need not fear the result. Such, I think, is the position of papists and Protestants in the Pacific; and what will be the issue, if faithful to our trust, I have long since ceased to doubt. Romanism cannot compete with Protestantism on an equal footing; and it is this inferiority which always leads it to appeal to the sword for its triumphs.

In speaking of the efforts which the natives are making to support the gospel, Mr. Bishop says that the church at Ewa have contributed nearly one hundred dollars, during the past year, and Kaneohe has raised an equal amount.

The new chapel at Waianae has been just completed, three years having elapsed since it was commenced. It is built of adobies, thatched and plastered within and without. It is eighty feet by forty, has four doors and eight glass windows. The church have made out a call to David Malo to be their pastor; and I am now in negotiation with the governor for a piece of land as a parsonage, to which I propose to give in my house. Although the people are poor and unaccustomed to giving for any public purpose, it is hoped that in a few years, with the aid of a glebe, they may be able to maintain a native pastor. I feel that it is desirable to make a beginning; and for this purpose I intend to ask of the mission one hundred dollars annually to help forward the object of David Malo's support. I am satisfied that the interests of religion will continue to languish at Waianae until the people obtain a pastor of their own.

Ojibwas.

LETTER FROM MR. AYER, MARCH 10, 1846.

Admissions to the Church.

The Herald for June contained a brief notice of the religious interest, which has recently developed itself among the Indians for whose spirit-

ual good Mr. Ayer is laboring. Ten persons, it was stated, were received into the church on the second Sabbath in March, besides the two sons of Mr. Ayer. The funeral of a child seemed to give a new impulse to the serious feelings which were already existing in a few minds. Eight relatives of the child give more or less evidence of being born again. A short account of some of these may be interesting.

The grandmother of the child is about eighty years of age. She was the wife of an English trader, who removed, fifteen or twenty years since, from Red River settlement to this place. He soon left his family and went south to reside with a son-in-law, a trader on the Mississippi, and eventually at St. Peters. Here the old man died a few years since. One of the daughters residing here is married to an Indian. Two others are connected with French half-breeds. They have all lived as Indians, and when we arrived, were not distinguishable by their customs and habits from pure blooded natives. The old woman has long been a leading character in medicine dances and drunken frolics. On the very floor where she now kneels with the people of God in prayer, and in the very room where she yesterday commemorated a Savior's dying love, she fought like a tiger one year since, while contending with a drunken Indian for a little whiskey. On asking her a few days since, if she was conscious of love to God, she replied with great earnestness, "Yes, I do love God. I loved whiskey more than my children; but now I hate it. I love God and his word more."

At another time, when I remarked to her, "Your love for whiskey is so great that you may be tempted to drink when you have opportunity," she answered, "No, I shall drink no more; it will be brought here in a few days, and then it will be seen whether I am strong-minded to let it alone." It came to her door, but she heeded it not. On another occasion she remarked, "Since I have received God's word, I have been happy and sleep well. Formerly, when my relatives died, I lay awake all night crying, I was so sad. But since the death of my last grandchild, it has not been so; though I loved it very much, I now look up, and my sorrow leaves me; and I sleep all night."

She possesses great native energy of character, and a strong, masculine constitution; but her habits of intoxication for two years past, and her carrying of heavy burdens in former life, have very much impaired her constitution, and she apprehends that she shall not live long.

The parents of the child that died, were the first who came out decidedly on the Lord's side. The father is the one of whom I wrote you recently, as saying to me, "There is one sin which I cannot put away; I know I cannot, unless God helps me." With the help of God, however, he has, we hope, forever abandoned it. He said to me some weeks since, "I have now no inclination to gamble. I sometimes pass where the Indians are playing, but I hate to see it, and turn away from it." Soon after the death of his child, a number of men had assembled at his house, during the absence of himself and wife, and sat down to gamble. They were busily engaged as he entered. He soon addressed them, saying, "I have put away this sin, and you will do me a favor, when you want to gamble, to go elsewhere." They rose and departed, and he has not been troubled with gamblers since.

Like other Indians, he was addicted to whiskey-drinking, when he had opportunity. He has been strongly solicited two or three times of late to drink, but he has stood firm.

He is a French half-breed, and has been baptized by a Catholic priest, as have also most of his children. He has, however, been an Indian in all his feelings and habits. He possesses a very discriminating mind, and has remarkably clear views of the atonement and justification by faith. Several of his relatives here are nominal Catholics. He has had several discussions with them on the doctrine of salvation by grace and the new birth. He always puts his adversaries to silence, and has induced some of them to come occasionally to listen to the truth. He has a good memory, and treasures up the instructions which he receives, and, being communicative, he also imparts to others. We trust, if his life is spared, that he will prove an efficient helper in bringing this people to a knowledge of the truth.

This individual was expecting, at the date of the present communication, to visit "the States." He is very desirous of becoming personally acquainted with the arts, customs, &c., of civilized men.

His wife is more civilized in her habits than any woman in the band. The work of grace in her heart appears to have been deep. Previous to her conversion, she was in the habit (a universal one

among Indian women) of speaking petulantly to her children when they disobeyed or troubled her. She saw that this was wrong, and tried to overcome the habit; but she still found "old Adam too strong for young Melancthon." Yesterday morning as Mr. Wright called at her house to invite her to a special meeting, she was sitting pensively on some wood near the door. She addressed him, saying, "I shall not join the church to day. I am too unworthy to unite with the people of God; but I wish that my husband and daughter may be received." Mr. Wright inquired why she felt thus, when she replied, "This morning I spoke angrily to my child; I am overcome of this sin again." "Do you watch against it and hate it?" rejoined Mr. Wright. "Yes," was the reply, "I do hate it, and try to put it away; but before I think, I speak wrong."

Another interesting case is that of a young married woman, a grand-daughter of Eunice, the old woman already mentioned. Her husband is a Catholic half-breed. He tried various ways to induce her to cease listening to our instructions, and forbade her attending our meetings. He urged her to consent to go with him to La Pointe, and be baptized by the Catholic priest. She almost yielded to his solicitations. About this time, however, he left home, and she, being sick, came to reside with her mother, near us. She was quite unwell for a time. We conversed with her, and God blessed the truth, and caused it to take hold of her mind with renewed power. She resolved to obey God. Neither threats nor ridicule moved her from her purpose. She told her husband that she had determined to unite with the church. Seeing her decided, he gave his consent, but soon regretted it and broke out in reproaches, saying, "Our priest says we ought not to listen to these folks, any more than to the whining of dogs."

Her brother, a lad of ten, gives delightful evidence of the Spirit's work upon his heart. Though so young, he is as decided in obeying God, as those who are much older. His father is a noted gambler; and he himself, though so young, was extravagantly fond of it, and very much addicted to it. The love of it seems to be annihilated, and he says he has no wish to play. He thirsts for instruction, and appears to love prayer. At school Mr. Wright, his teacher, often found him reading, in the Peep of Day, a description of heaven and the account of "the good angels." The story always seemed new to him. Mr. Wright, conversing with him one day, said, "James, perhaps you will not always feel as you do now. When you are with wicked boys, you will forget these things." Looking full in Mr. Wright's face, he replied, very seriously, "No, Mr. Wright, I never shall. I shall pray as long as I live." When examining him for admission to the church, I said to him, "James, what if your father should tell you to work on the Sabbath." "I should not obey him." "Why?" "Because I should break God's commands." This morning as he was about to go to the sugar camp, five miles distant, I said to him, "James, always remember God." "Yes," he at once responded, "I remember him almost every time I breathe. I always pray to him that I may not sin." He seems happy in bearing reproach for the sake of Christ. We named him James B. Taylor.

Two sisters of this lad were admitted to the church at the same time.

Another individual received is a woman of forty. She has children residing at Red River settlement, from whence she eloped last summer, with an Indian residing here, who has a wife and several children. She has been considerably under Catholic influence. Her children were baptized by the priest at Red River settlement. When she first began to listen to our instructions, she was full of Catholic notions and pharisaical righteousness. According to her own confession, she has been addicted to theft, drinking and gambling.

She has abandoned the man just mentioned, and exhibits, as far as we can learn, a Christian character. While I am writing, she is remarking to Mrs. Ayer, "Before coming here, I resolved I would never pray, but follow the ways of the Indians; still, after hearing the word of God, I could not help thinking of my soul. It seemed as though something was always drawing my heart to hear, and pulling me to meetings."

Recent Intelligence.

GREECE.—Mr. King writes from Athens, April 18, as follows:

Day before yesterday was the time appointed for me to appear before the Areopagus to answer for myself as touching the things whereof I am accused by the Holy Synod of Greece. It is a curious coincidence, that this day was the anniversary, as the Greeks reckon, of our Sa-

vior's appearance before Annas and Caiaphas. He was accused of blasphemy by them, as I am by the high priests of the Greek Synod. But as this is a great day in Greece, my trial was deferred till next Thursday, April 23. As there are other cases before the court, according to my information, it is probable that my trial will occur, April 27 or 30, this tribunal being accustomed to assemble only twice a week.

Mr. King, though assisted by counsel, was expecting to plead his own cause. "I intend," he says, "to speak very plain on the subjects in relation to which I am arraigned. Sometimes I think there may be a little danger from the crowd which may be assembled on that occasion. But the Lord has hitherto supported, strengthened and protected me; and I trust he will still protect me." This trial will probably have an important bearing, not only on the operations of Mr. King, but on the cause of religious liberty in Greece.

Syria.—The members of this mission have been somewhat encouraged of late by indications of more than ordinary seriousness in a few minds. Two of the native assistants are at Hasbeiya, laboring without interruption, but with no special tokens of the divine favor. The circumstances of the brethren connected with this mission are such as to commend their case strongly to our sympathies and prayers. The way is more open than ever for the preaching of the gospel; but the laborers are few in number, and some of these are disabled, in whole or in part, by bodily infirmity.

Nestorians.—The communications received from this mission come down to April 17. The revival was still in progress, apparently with undiminished interest. In respect to nearly one hundred and twenty, a hope was indulged that they had passed from death unto life; and our brethren trust that the Lord is about to do still greater things for them.

The reader will have detected an error in the date of Mr. Stoddard's journal. The incidents described by him occurred in 1846, not in 1845.

Ahmednuggur.—It will be remembered that Mr. and Mrs. Munger embarked from Boston, on their return to this mission, January 3. It was the Lord's will, however, that Mrs. Munger should not resume her labors in India. She died, March 12; and her mortal remains were committed to the Indian Ocean, on the evening of the same day. This melancholy event will be noticed again in the next number of the Herald. Mr. Munger arrived at Bombay, April 25.

Madras.—The missionaries of different denominations belonging to "the Missionary Conference" at Madras, have recently held a "united communion." "It was agreed," says Mr. Winslow, April 13, "that the different denominations should be represented in the services of the occasion, by the oldest member of each body composing the Conference. A preparatory meeting, for prayer and mutual exhortation, was held on the preceding Friday evening; when our brethren and sisters, just arrived in the Malabar, with one exception, were present. It was interesting to them, and cheering to us, that their opportune arrival enabled them to attend such a service The communion took place at the Independent Chapel, Sabbath morning, where the new missionary band were also present. There were nineteen ministers and missionaries at the table, and two assistant missionaries; and in all, from the Church of Scotland, Free Church of Scotland, Wesleyans, Independents and Americans, not less than one hundred and fifty communicants. It was a joyful solemnity; and many, I doubt not, could say with the disciples on the mount of transfiguration, 'Lord, it is good for us to be here.'"

Madura.—The reports from this mission are highly favorable. In a letter dated April 7, Mr. Muzzy says, "Day before yesterday was our communion season, and nine persons were admitted to the Madura church. Five of them were formerly connected with the Church Missionary Society. The experience of one old man is interesting. His sacred thread, wand, beads and sacred ashes, I have in my possession, and will send to the Missionary House when an opportunity shall occur. He appears to love the Savior, and is very anxious that all his people should love him too. He spends much of his time in going about among the natives, and exhorting them to become Christians. Two of the others who were received, were girls from the boarding school. All have been on trial for a long time."

Mr. Muzzy also states that Mr. Cherry admitted thirty-three persons to the Sivagunga church in the month of March.

Messrs. Herrick, Webb and Rendall, with their wives, arrived at Madras, March 28. They had a very pleasant passage, and were much gratified with the conduct of the captain of the Malabar. They were to proceed to Madura in a few days.

Another earnest and affecting appeal has been received from this mission in regard to a physician. The facts communicated and the request contained in their letter, are commended to the medical profession in this country.

It is now nearly six years since the mission first requested that a physician might be sent to us. At that time the health of Doct. Steele was so precarious that it was not possible for him to give the necessary medical attention to the wants of the mission; and, if I mistake not, it was at his earnest desire that the application was made. Since then our request has been repeatedly pre-

sented, though not perhaps with all the urgency which the importance of the case demanded. The death of Doct. Steele left us entirely without medical advice, except that for which we were dependent upon the courtesy of the overworked physician connected with the government. The sad loss to the mission by the death of Mr. Dwight, Mrs. North and Mrs. Cherry, — with the enfeebled health of other members, whose lives, though endangered, were yet spared,— might, humanly speaking, have been avoided, had there been a physician connected with us, in whom we could have felt confidence.

There has been scarcely a month since the terrific prevalence of the disease in 1843 and 1844, in which there has not been more or less of the cholera in Madura or at our other stations At the close of the last year and the commencement of the present, it raged with fearful violence, the disease frequently proving fatal within two or three hours after the first attack. In December Mrs. Cherry had an attack, while Mr Cherry was absent, visiting the stations about Sivagunga. Within a week or two afterwards, Mrs. Tracy and myself were prostrated at the same time We were attacked at midnight, and within a quarter of an hour of each other. Mr. Cherry came to our assistance immediately from Madura, and our lives were spared. We recovered slowly, but it is doubtful whether we shall ever regain the same degree of health which we enjoyed before the attack. The week after our prostration, Mr Cherry was brought down by the same powerful malady. He suffered in much the same way as myself, the disease manifesting itself with nearly the same degree of violence; and we were all, for some weeks, constantly threatened with a relapse, which in our weakened state would probably have proved fatal. How deplorable would have been the state of the mission, had the pestilence proved as fatal in our case as it usually has among the natives, you can easily imagine. The Lord in his mercy has spared our lives, and we would render to him the tribute of praise for his goodness. But for us to fold our hands quietly, without making all the effort in our power to procure the means of preserving our lives and health; to say, "The Lord is as able to save us without a physician as with one, and therefore we need not be anxious on the subject," would be, we think, unwarrantable presumption, rather than intelligent faith.

Mr. Cope of the Jaffna mission, who came to the continent in search of health, was in Madura during part of the time when the cholera was so prevalent. He remarked in conversation that during all the six years he had spent in Jaffna, he had not seen so much real danger, or so much cause of anxiety connected with disease, as during the three or four weeks he had spent in Madura; and he remarked at the same time, that if his opinion could be of any use, we might communicate it to you. His own case forms an illustration of our situation. Soon after reaching Madura, he was affected with a swelling on his thigh, which soon confined him to his couch, and assumed a very threatening aspect. The attention of a skilful physician might have afforded him speedy relief, as appears from the opinion of medical men who were consulted by Mr. Cope after leaving Madura.

In such a mission as ours, so extended and with the stations so far removed from each other, it is of vital importance that we have some one whose assistance can be had at all times. In a country like America, where diseases are generally slow in their progress, residing twenty five or thirty miles from a physician may be attended with little danger; but in a country like this, where they often run their course with frightful rapidity, such a remove from medical help is eminently hazardous. The love of souls may induce a missionary thus to expose his own life and that of his family; but where missionaries are so few, and their lives of so much value, we can scarcely feel ourselves justified in running such a risk. But we are missionaries not merely; we are parents also; and you can understand our feelings when we see our children cut off by sudden disease, or wasting away before our eyes, while yet we cannot but feel that their lives might have been saved, and their health restored, by the use of proper means skillfully applied. We would not arraign the wisdom or love of our heavenly Father, nor utter unreasonable complaints against any one; but our hearts have often been made to bleed from this cause; and we cannot refrain from expressing our feelings, and thus seeking your sympathy and exciting anew your efforts for our relief.

We fear that as a mission we have not heretofore taken sufficiently enlarged views upon the subject of preserving our health. We have been more ready to incur expense to remove sickness than to prevent it. We have not acted wisely in this. But we are not entirely without excuse; for the pressure of our duties in consequence of our reduced numbers and yet continually extending field, has often rendered it impossible for us to take the relaxation which we have felt that we needed. But we trust this may not be the case in future The new brethren whom we are now expecting, will nearly fill up our vacant stations; and the additional reinforcement which you have promised, and which we hope will not be long delayed, will enable us to meet the additional labor which is continually pressing upon us. The kind providence of God has pointed out to us in the Pulney Hills, as we believe, the means of preserving and restoring our vigor, without the necessity of resorting to distant health stations, where we must necessarily be entirely separated from our work. We consider this a discovery of great importance to the future prosperity of the mission. We trust therefore that in future we shall be better able to take a proper care of our health; though while we are at our work, no one can prevent the sudden inroads of disease, or remove the pressing necessity for a skillful physician.

Ceylon.— Messrs. Howland and Fletcher, with their wives, and Miss Capell, all destined to this mission, arrived at Madras, March 28, in the Malabar, Captain Freeman.

The cholera had nearly disappeared, early in April, from the district of Jaffna. The ravages of the small pox had not been as great as many feared.

Borneo.—A letter has been received from this mission, dated February 24. Our brethren are still compelled to say, "Who hath believed our report?" They earnestly solicit a continued interest in the prayers of Christians in this country.

Choctaws.—The intelligence from this mission continues to be of a cheering character. Mr. Byington writes from Stockbridge, June 12, giving an account of an interesting meeting held on the previous Saturday and Sabbath, at a place seven miles from that station. Fifteen per-

sons were admitted to the church, three of them having come from other churches. A number of individuals present appeared to be awakened to a sense of their guilt and danger. Mr. Byington was assisted in his labors on this occasion by Mr. Pliny Fisk, a licensed Indian preacher.

Home Proceedings.

A MISSIONARY CONVENTION.

A CONVENTION of the friends of missions was held in the second Congregational church of Greenwich, Connecticut, June 2 and 3. The Board was represented by Dr. Armstrong, Doct. Scudder, of the Madras mission, Mr. Williams, of the Canton mission, Rev. Mr Walker, of the West Africa mission, and Rev. D. B. Coe, of New York city. A number of clergymen residing in the vicinity of Greenwich, were also present.

The meeting having been opened with a sermon by Rev. Mr. Coe, Rev. Mark Mead was chosen Chairman, and Rev. E. D. Kinney, Secretary. A business committee was appointed, consisting of Rev. F. G. Clark, Rev. C. H. Hubbard, and Messrs. T. A. Mead, N. Howe and S. D. Savage. A variety of information was communicated by the persons who attended as a deputation of the Board; and a number of resolutions were discussed and adopted. The impression made by the exercises appeared to be favorable to the missionary enterprise.

ANNIVERSARIES OF AUXILIARIES.

THE Berkshire auxiliary held its annual meeting at Otis, June 3. The President, Dr. Todd, was in the chair. The Treasurer, Thomas Greene, Esquire, acknowledged the receipt, during the past year, of $3,385 23, an increase of about two hundred dollars on the receipts of the previous year. Addresses were made by Dr. Humphrey and Rev. C. L. Mills, who were present as a deputation from the Board.

The Norfolk auxiliary held its anniversary at Wrentham, June 10, Dr. Codman being in the chair. From the annual report it appeared that $3,885 were contributed to foreign missions by this auxiliary during the year. Addresses were delivered by Rev. Mr. Dyer, of Dorchester, and Rev. Mr. Burgess, of the Ahmednuggur mission. The latter attended the meeting as a delegate from the Board.

EMBARKATION OF MISSIONARIES.

THE following persons embarked from Boston, May 28, in the Woodside, Captain Clarkson, for Bombay. Rev. Royal G. Wilder, of Malone, New York, and Mrs. Wilder, of West Rutland, Vermont; Rev. Samuel B. Fairbank, of Jacksonville, Illinois, and Mrs. Fairbank, of Oakham, Massachusetts. Mr. Wilder is a graduate of Middlebury College; and Mr. Fairbank, of Illinois College. Both pursued their theological studies at Andover. On arriving at Bombay, they expect to proceed to Ahmednuggur, to connect themselves with that mission.

DONATIONS,

RECEIVED IN JUNE.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr.
(Of wh. fr. Mary B. Kittle of Stuyvesant, for *Isabella B. Kittle*, Ceylon, 20;) 275 14

Addison Co. Vt. Aux. So. A. Wilcox, Tr.
Vergennes, m. c. 6 00

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Auburn, 2d pres. ch. m. c. 20; so. of inq. in Theolog. sem. 11,02; 31 02
Danby, Cong ch. 11 00
Genoa, 1st pres. ch. m. c. 22; 1st cong. ch. 10,56; m. c. 6; 38 56
Ludlowville, pres. ch. m. c. 8 00
McGrawville, cong. ch. 15 00
Preble, Pres. ch. wh. and prev. dona. cons. Rev. WM. W. COLLINS an H. M. 8 11—111 69

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
North Falmouth, coll. 26; ded. dis 3,75; 22 25

Boston, Ms. S. A. Danforth, Agent.
(Of wh. fr. So. for prop. the gos. among the Ind. and others in N. America, for sch. at Dwight, 250; a friend, 15; Miss Herring, 5;) 600 53

Caledonia Co. Vt. Aux. So., E. Jewett, Tr.
St. Johnsbury, L. Clark, 20 00

Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr.
Alstead, m. c. 26; Paper Mill village cong. ch. 7; 33 00
Dublin, cong. ch. and so. 12 00
Keene, Cong. ch. and so. 4,88; gent. 22,25; 27 13
Marlboro', Cong. ch. m. c. 11 26
Stoddard, cong. ch. 9 25—92 64

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, Rev. H. P. Hickock, 30; m. c. 3,92; 33 92
Hinesburgh, ch. and so. 42 75
Milton, ch. and so. 36,31; s. s. 47c. 36 78—113 45

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Auburn, cong. ch. 5 00
Falmouth, Mrs. R. McGregor, for *David McGregor*, Ceylon, 20 00
Gorham, cong. ch. and so. 36 94
North Andover, ch. and so. m. c. 24 16
Portland, La. 41,75; 2d ch. m. c. 32,13; 73 88
Waterford, W. W. Green, 5 00
W. Falmouth, 2d cong. ch. 25 10—190 08

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Haverhill, A friend, 50 00
Linebrook, La. 5 00
Newburyport, Mr. Dimmick's so. m. c 35 46—90 46

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Lynn, 1st cong. ch. m. c. 7 39
Salem, Crombie st. ch 117,25; m. c. 9,43; 126 68—134 07

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Stratford, Cong. ch. m. c. 41 39

Franklin Co. Ms. Aux. So. L. Merriam, Tr.
A friend, 5 00
Ashfield, Cong. so. 30 33
Conway, Buckville, m. c. 8 08
Deerfield, M. W. for Ceylon miss. 1 40
East Charlemont, Cong. so. 21 80
Greenfield, 2d Cong. so. m. c. 150,39; av. of ear drops, 50c. 150 89
Shelburne, La. 46 76—364 26

Geneva & Vic. N. Y. C. A. Cook, Agent.
Batavia, Pres. ch. 24 28
Bethel, 1st Pres. ch. 15 75
Hector, per A. W. Platt, 35 00
Henrietta, Cong. ch. 10 75—85 78

Grafton Co. N. H. Aux. So.

Bath, Ch. and so. 20 00
Bethlehem, Cong. ch. 1 00
Hanover, Dartmouth coll. ch. and so. m. c. 110 64
Plymouth, m. c. 30 50—162 14

Greene Co. N. Y. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. 51,68; E. B. Day, 50; Miss S. H. Day, for Madura, 1,04; 102 72
Lexington Heights, Pres. ch. 26 75—129 47

Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Longmeadow, La sew. cir. 53 00
Monson, Ch. 78,51; m. c. 53,49; gent. 58; A. Shaw, 5; 195 00
North Wilbraham, m. c. 23 37
Springfield, CHARLES BURNHAM, Jr. wh. cons. him and Mrs. OLIVIA S. BURNHAM H. M. 200; Mr. Russell's so. m. c. 11,72; 211 72
Westfield m. c. 58,16; coll. 78; s. s. class, for Ceylon miss. 1,05; three sisters for do. 1,35; 138 56—621 65

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, Mrs. Phebe Moore, 25 00
Chesterfield, coll. 65 91
Cummington, 1st par. coll. 10; fem. benev. so. 5; a fem. friend, 10; Village ch. m. c. 12; Hubbardville, ch. m. c. 4,56; 41 56
Easthampton, m. c. 73 79
Granby, m. c. 123 08
Hadley, 1st par gen. benev. so. 118; North so. thank offering, 2,31; 120 31
Hatfield, Gent. and la. 92; m. c. 78,13; 170 13
Greenwich, Gent. to cons. Rev. EDWARD P. BLODGETT an H. M. 92 27
Northampton, 1st par. male benev. so. 286,62; m. c. 153,30; s. s. 15, 60; Edwards. ch. benev. so. 59,50; m. c. 23,65; union ann. coll. 24, 27; 562 94
Southampton, m. c. 53 18
South Hadley, 1st par. m. c. 124 62
Westhampton, La. 16 50
Whately, 1st par. to cons. Rev. J. H. TEMPLE an H. M. 50; 2d par. m. c. 44,87; 94 87
Williamsburgh, A friend, 50 00—1,614 16

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Westboro', Evan. ch. and so. m. c. 13 30

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Hartford, Centre so. m. c 4 23
Wethersfield, m. c. 22 82—27 05

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Eastbury, m. c. 19 82
Kensington, 20 50—40 32

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Antrim, Gent. 22,43; la. 17,33; Miss S. E. W. 2,95; 42 71
Bennington, Cong. ch. and so. 12 36
Hudson, Cong. ch. and so. 9 25
Manchester, 2d Cong. ch. and so. m. c. 63 47
Mason, Cong. ch. and so. 41 21
Mt. Vernon, Gent. 39,82; la. 31,92; m. c. 3,26; 75 00
Temple, Gent. 32,75; la. 19,82; m. c. 7,75; 60 32—304 32

Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.
Hallowell, Mrs. G. 50
Litchfield Corner, Cong. ch. m. c. 15 00
Winthrop, A. Stanley, 2 00
Unknown, 12—17 62

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Alna, m. c. 10 00
New Castle, 1st ch. and so. 5,00; 5 00—15 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Kent, Coll. 40 26
Watertown, La. for fem. orp. sch. Bombay, 12 00
52 26
Ded. prev. ack. 5 00—47 26

Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, Indiv. for Choc. ch. 28 00

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Northfield and Sanbornton, Cong. ch. 22 50
Pembroke, Rev. A. Manning, 3 00—25 50

Michigan, Aux. So. E. Bingham, Tr.
Cold Water, L. C. Hickok, 10 00
Detroit, Cong. ch. m. c. 17,98; 1st pres. ch. m. c. 20,75; B. F. L. 20; 58 73
Farmer's Creek, Pres. ch. m. c. 2 74
Flat Rock, Pres. ch. m. c. 2 00
Gull Prairie, Pres. s. s. to ed. chil. in S. India, 11 00
Hillsdale, Pres. ch. m. c. 5 00
Homer, 1st Pres. ch. and so. 27 00
Lima, Pres. ch. m. c. 7 00
Monroe, Pres. ch. 19 75
Ypsilanti, Pres. ch. 20 00
$163 22
Ded. disc. on unc. money, 7 25—155 97

Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Ashland, Rev. J. Haven, 10 00
Natick, A friend, 20 00—30 00

Middlesex Asso. Ct. H. C. Sanford, Tr.
Winthrop, La. sew. so. 10 00

Monroe Co. & Vic. N. Y. E. Ely, Tr.
Castile, Pres. ch. 9 75
Ogden, Pres ch. 82 00
Perry Centre, Pres. ch. 17 00
Rochester, 3d Pres. ch. 13; fem. miss. prayer meeting, 10; 23 00—131 75

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, Union m. c. 32,16; Yale coll. m. c. 14,70; officers and students in Yale coll. 111; 157 86

New Haven Co. Ct. West Con. A. Townsend, Jr. Tr.
Birmingham, Cong. ch. m. c. 11 05

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. W. pres. ch. for Rev. H. M. Scudder, Madras, 28;) 419 29

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Dorchester, 2d par. gent. 86,50; la. 87,24; m. c. and chil. 24,90; Rev. Dr. Codman, 100; Village church 87,03; 385 67
Foxboro', Coll. 146,91; D. Carpenter, to cons. Mrs. MARY A. PRESCOTT, an H. M. 100; m. c. 9,65; juv. so. 3; 259 56
Medfield, 2d cong. so. 13 00
Medway, E. par. 195,93; DEXTER WALKER wh. cons. him an H. M. 100; Village ch. wh. cons. SAMUEL ALLEN and Mrs. CLARISSA FAY H. M. 194,63; W. par. to cons. IRA WHITE an H. M. 100; for Armenian priest in prison, 6,32; 596 88
Roxbury, Eliot ch. m. c. 12 00
South Dedham, 20 00
Walpole, m. c. 31 52
Wrentham, 1st par. m. c. 56 75
$1,375 38
Ded. countf. coin, 1 50—1,373 88

Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Camden, Union pres ch. 78 19
Marshall, Hanover ch and so. 6 00
Oriskany Falls, Cong. ch. m. c. 20 00
Utica, 1st Pres. ch. H. Ferry, 10; coll. 5; Westminster pres. ch. 71; 86 00—190 19

Orange Co. Vt. Aux. So. J. Steele, Tr.
Newbury, Cong. ch. and so. 33; Centre s. s. for *G. W. Campbell,* Ceylon, 10; 43 00

Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Cherry Valley, Pres. ch. coll. 25,96; m. c. 14,84; D. H. Little to cons. CHARLES LITTLE an H. M. 100; 140 80

Palestine Miss. So. Ms. E. Alden, Tr.
Abington, 1st par. gent. 66,79; la. 43,45; m. c. 9,76; E. par. gent. 29,35; la. 23,17; S. Par. E. Whitman, 40; 212 52
Braintree and Weymouth, Un. so. gent. and la. 22,20; m. c. 22; 44 20
Bridgewater, Trin. so. gent. and la. 20; m. c. 20; 40 00
Hanson, Gent. and la. 12; m. c. 14,50; 26 50
North Bridgewater, 1st par. gent. and la. 102,56; m. c. 20; S. par. gent. and la. 53; 175 56
North Middleboro', Gent. and la. 16 00
North Weymouth, Mr. Emery's so. 59 46
Randolph, 1st par. gent. 68,05; la. 27,10; E. par. 57,32; la. 68,76;

m. c. 24,50; juv. miss. so. 6; 251 73—825 97
Pilgrim Aux. So. Ms. J. Robbins, Tr.
Carver, E. Lucas, 1 00
Kingston, m. c. 7,40; coll. 15; 22 40
Pembroke, Miss M. C. Ford, (of wh. for *Nathaniel Ford*, Ceylon, 20;) 30 00—53 40
Rhode Island, Aux. So.
Kingston, Cong ch. 5 00
Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Gilmanton, A friend, 10 00
Taunton & Vic. Ms. Aux. So.
Attleboro', Mrs. E. Miller's s. s. class for Ceylon miss. 5 00
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 108 31
Western Reserve, O. By T. P. Handy, Tr.
Chagrin Falls, H. White, 11; A. B. 5; Mrs. A. N. 5; m c. 2; 23 00
Euclid, Pres ch. 32,10; juv. so 2; 34 10—57 10
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro', East, Gent. 77,25; la. 52,77; m. c 11,69; 141 71
Putney, m. c. 7 00
Wardsboro', Coll. 12 00
Wilmington, La. benev. so. 4; Mrs. P. Alvord, dec'd, for Mr. Ranney, Pawnee miss. 1; 5 00—165 71
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Westminster, La. 23 45
Windsor Co. Vt. Aux. So. E. P. Nevins, Tr.
Woodstock, Cong. ch. 40 00

Total from the above sources, $9,051 26

VARIOUS COLLECTIONS AND DONATIONS.

H. R. B. 10; a friend, 2,50; 12 50
Albany, N. Y. 4th Pres. ch. 100; Mrs. H. Eames, 10; 110 00
Aiken, S. C. A lady, 1 00
Allentown, Pa. Pres. ch. 60 00
Amsterdam Village, N. Y. Pres. ch. fem. s. s. for *Maria Douchy*, Ceylon, 20; mater. asso. for *Montgomery Goodell*, do. 20; 40 00
Andover, Me. Mrs. M. Gregg, 1 00
Ann Arbor, Mich. 1st Pres. ch. m. c. 19 00
Babylon, N. Y. Pres. ch. m. c. 10 00
Bedford, Ms. m. c. 12 00
Beloit, W. T. B. Durham, 20 00
Belvidere, Ill. Pres. ch. 20 00
Birmingham, Pa. Pres. s. s. asso. for *Sarah Hare*, Ceylon, 20 00
Brockville, Ia. Ch. 6 81
Cambridge, Ms. Shepard so. m. c. 68 38
Canton, Mich. Rev. E. A. Pitkin, 2 00
Castine, Me. Gent. 42,66; la. 30,34; wh. cons. Rev. Manning Ellis, of Brookville, an H. M. 73 00
Charlestown, Ms. Winthrop ch. and so. (of wh. to cons. Rev. John Humphrey, of Charlestown, and Rev. William Salter, of Burlington, Iowa, H. M. 100;) 774 69
Chelsea, Ms. Winnisimmet ch. and so. m. c. 25 95
Cherry Ridge, Pa. Miss M. D. 2 00
Cleveland, O. Miss M. A. B. 2 00
Danville, N. Y. 2d Pres. ch. m. c. 4 00
E. Cambridge, Ms. Evan. cong. ch. m. c. 5 00
Edwardsburgh, Mich. A friend, 5 00
Ellsworth, O. Pres. cong. ch. 10 50
Fairfield, N. Y. Fem. miss. mite so. 11 50
Galena, Ill. 1st Pres. ch. m. c. 40 00
Greensburg, Ill. Mrs. M. Riggs, wh. and prev. dona. cons. Rev. Joseph G. Monfort an H. M. 25 00
Harrisburg, Va. Rev. T. D. Bell, 10 00
Haverstraw, N. Y. Central pres. ch. 12 00
Hoosick Falls, N. Y. Pres. ch. 41,20; m. c. 19,80; 61 00
Kinsman, O. s. s. 30 00
Lapeer, Mich. m. c. 2 00
Marion, N. Y. J. Burbank, 4 00
Matteawan, N. Y. Pres. ch. 15 30
Millers Place, N. Y. m. c. 30 00
Millville, N. J. A. lady, 3 00
Minaville, N. Y. D. Cady, int. 10 00
Mineral Point, W. T. Pres ch. s. s. for the Armenian miss. 11 44
Mobile, Ala. Mrs. Hale, 10 00
Monson, Me. 13 25
Nantucket, Ms. 1st Cong. ch. and so. 157 81
Neshamony, Pa. Pres. ch. 22 00
Newark, N. J. Mrs. W. Wallace, 100; 3d pres. ch. s. s. a bro. and sis. 50c. 100 50
Newburgh, N. Y. Union ch. wh. and prev. dona. cons. Rev. David Eigler of New York city an H. M. 25 00
North Chelmsford, Ms. Cong. ch. and so. 105 00
Philadelphia, Pa. 1st Pres. ch. 120; G. W. McClelland, 50; 5th pres. ch. Mrs. De Armond, 12,50; ded. disc. 88c. 181 62
Pittsburgh, Pa. 3d Pres. ch. m. c. 117,97; s. s. 53; Richard Edwards, wh. cons. him, Mrs. Catharine P. Edwards and Miss Margaret D. Edwards, H. M. 300; B. A. Fahnestock, wh. cons. him an H. M. 100; John Bissell, wh. cons. him an H. M. 100; L. R. Livingston, to cons. Rev. Levi H. Stone, of Glover, Vt. an H. M. 50; indiv. 6,72; an Episcopal friend, 35; ded. disc. 20,86; 1,407 11
Rensselaerville, N. Y. Pres. ch. m. c. 16 00
Sand Lake, N. Y. Pres. ch. m. c. 16 00
Snowhill, Md. Pres. ch. m. c. 10 70
St. Andrews, C. E. Pres. ch. m. c. 45,50; Rev. A. Henderson and others, 15; less disc. 2,42; 58 08
Sumner, Me. J. Hersey 3d, 2 00
Toledo, O. Miss L. Washburn, 7 00
Vermillion, Ill. Cong. ch. and so. 10 00
Walton, N. Y. 2d Cong. ch. and so. 28 90
Waterford, Me. m. c. 19; Mrs. S. W. 3; 22 00
Weld, Me. Fem. knitting so. 5 00
Westerville, N. Y. Pres. ch. wh. cons. Edward S. Bayion of Utica, an H. M. 100 00
Whippany, N. J. A friend, A. F. 25 00
Wythe and Pulaski, Va. Gent. and la. 33 00

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Ceylon, the government, 960; A. O. Brodie, 9,60; 969 60
Doaksville, Choc. na. m. c. 17 87
Fort Towson, Choc. na. m. c. 31 13
Wailuku, Sandw. Isl., Miss M. Ogden, for her sch. 71 75—1,090 35

$14,067 65

LEGACIES.

Colebrook, Ct. Samuel Cowles, by Collins & Brothers, 245 34
Lee, Ms. Mrs. Tumme Adams, by H. Bartlett, Ex'r. (prev. rec'd. $1,207 59,) 40 00
Monroe, Ct. Miss Hepsey Hawley, by S. Sterling, Tr. (prev. rec'd, 840,08;) 15 86
New London, Ct. Mrs. Elizabeth Pool, by Rev. R. A. Hallam, Ex'r, 50 00
Northampton, Ms. Lemuel Clark, by H. Ferry, Ex'r, (prev. rec'd, 800;) 100 00
West Hartland, Ct. Stephen Goodyear, by L. Merrill, Ex'r. 200 00

$651 20

Amount of donations and legacies acknowledged in the preceding lists, $14,718 85. *Total from August 1st to June 30th*, $245,479 83.

DONATIONS IN CLOTHING, &c.

Bangor, Me. A box fr. mem. of Hammond st. ch. for Mr. Hamlin, Constantinople.
Greenwich, Ms. A keg fr. ladies, for Mr. Schauffler, Constantinople.
Mexico, N. Y. A box fr. East so.
New London, Ct. A box for Rev. L. Smith, Sandw. Isl.
Salem, Ms. Two prs. shoes, fr. W. Knight.
Unknown, A box for Mr. Hunt, Madras.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLII. SEPTEMBER, 1846. No. 9.

American Board of Commissioners for Foreign Missions.

Nestorians.

JOURNAL OF MR. STOCKING.

Introductory Remarks.

THE following extracts from Mr. Stocking's journal, will throw additional light upon the revival which has commenced, under such auspicious circumstances, among the Nestorians. The time has not come for a confident statement as to the number of persons who give evidence of being born again; but sufficient is known to warrant us in saying that there has been a great and marvellous work. And it is worthy of notice that the blessings of this season of merciful visitation have not been confined to any one class of persons. The seminaries have been highly favored, all the teachers, and two thirds or three fourths of the pupils, being among the hopeful converts. A number of the ecclesiastics have apparently passed from death unto life; of the thirteen Bishops, priests and deacons in Geog Tapa alone, nine give more or less evidence of a thorough change of heart. But, as if to forestall any suspicion of the influence of mercenary motives, the Lord has chosen six or eight persons, mostly young, and wholly illiterate, from the mass of the people, and produced such a change in their characters that they too are classed "among the prophets;" and they have excited the wonder of all by their appropriate exhortations and prayers. Females have also shared largely in the blessings of this work of grace, particularly in Geog Tapa. In a word, persons of all classes and ages, the illiterate and the most learned, residing in nine different villages, are reckoned among the hopeful subjects of this remarkable revival.

The question may possibly arise in the minds of some, "Why is there no opposition to this work from the ecclesiastics and influential Nestorians, such as exists among the Armenians of Turkey?" Mr. Stocking has anticipated this inquiry, and stated several facts which seem to account for the difference.

1. The Nestorian ecclesiastics have no civil power themselves; and the present Mohammedan Governor of the province, himself a Koord by birth, is a relative of the Koordish Chief who lately inflicted such terrible calamities upon the Mountain Nestorians. Of course there is no disposition on the part of this Governor to show any special favor to the Patriarch's brothers and the higher ecclesiastics.

2. The family of the Patriarch is in dependent and humiliating circumstances, Mar Shimon himself being virtually a prisoner at Mosul.

3. The ecclesiastics, including the Patriarch's brothers, are at variance among themselves.

4. The benefits conferred upon the Nestorians by the missionaries, during a series of years, are admitted to be great. Hence the mission has very extensively acquired the confidence of the community in whose behalf they are laboring.

5. The Bible is recognized as the standard of faith and practice; to this, therefore, the missionaries may always appeal.

6. In the early stages of the revival, several ecclesiastics of learning and influence were hopefully converted to God.

7. It is the general impression that the hand of the Lord is in the work.

Other facts might be mentioned; but enough has been said to account for the quiet and freedom which our brethren, under God's favoring providence, have enjoyed in their recent labors. And whatever trials may come upon the mission hereafter, it is our duty to praise the Lord for the unexpected and unmerited kindness which he has lately shown it, and to go forward with confidence and joy in his service.

The Priest of Degalla—Geog Tapa.

January 29, 1846. I have had an interview with Mar Joseph. He readily acknowledges the importance of immediate repentance, but is evidently relying on his own works for salvation. He remarked, "We have no hope in ourselves; it is all in Christ." He was told that if we had no hope in ourselves, we should be crying for mercy like drowning men. The priest of Degalla came in, with whom I had a plain and serious conversation. During prayer he seemed affected.

31. The priest of Degalla called again and seems more sensible of his lost condition. He afterward went into my study and prayed by himself.

February 1. The priest of Degalla called again. He seems still more affected with his sins.

3. The priest indulges a hope that he has passed from death unto life. The Lord grant that he may not be deceived! He expresses a desire, come what will, to live and die for Christ. It is an interesting fact in the history of this individual, that two or three months ago, after a very solemn admonition on the subject of his intemperance, he came to the resolution to abandon the use of wine immediately. The next day he delivered to me, in his own hand-writing, a very solemn declaration, made before God and in dependence on his grace, that he would give up entirely, for one year, the use of wine, except at the Lord's Supper. This pledge he says he has faithfully kept to the present time; and I consider it, under God, as instrumental in preparing him to be savingly benefited by the truth. He is an intelligent man, well acquainted with the Scriptures, and has talents, when sanctified, which may make him an excellent preacher.

15. (Sabbath.) I have been to Degalla. I found the priest reading the Scriptures by himself. His mind appears perfectly clear in regard to the distinguishing doctrines of grace. The change which he hopes has taken place in him, he ascribes wholly to the grace of God. Sufficient time has not yet elapsed to evince the genuineness of his hope. But his entire reformation from gross intemperance, his voluntary refusal to furnish wine for his friends and guests who come to see him, the marked change observed in him by his family and friends, his prayerfulness in secret, and his efforts to enlighten and instruct those around him in regard to their sin and danger, furnish reason to hope that he may be a true Christian.

The solicitude manifested by the priest in relation to the subject of religion, seemed to exert a happy influence upon the people of his village.

The extracts which follow describe the commencement of an interesting work of grace in Geog Tapa.

16. Some of the pious natives who have spent the Sabbath at Geog Tapa, returned this morning and brought an interesting report of the religious interest in that village. They say that the whole place is waking up as from a deep sleep. Numbers came to them for religious instruction and prayer, and the general conversation of all is upon the great truths of salvation.

19. I have conversed and prayed to-day with a young female from Geog Tapa, who was formerly a member of our girls' school. She was awakened some days since to see that she was a lost sinner; and she now appears to be sitting at the feet of Jesus, clothed and in her right mind.

20. I went early this morning to Geog Tapa, accompanied by Miss Fisk and John. The former immediately found herself surrounded by a company of females at the house of priest Abraham; and John and myself went to one of the schools. The teacher of the school, a priest, of his own accord proposed that a public meeting should be attended at the church in the afternoon.

About two hundred assembled in the church at the time appointed, where we endeavored to unfold to them the way of salvation. At the close of the meeting, about fifty of the females present met Miss Fisk in the school-room, near by, for religious conversation and prayer. A considerable number of females are more or less awakened, and a few give evidence of being born again. These last seem to have passed through a season of deep distress on account of their sins. Their friends have been filled with wonder as they have looked on;

some, indeed, believed them possessed of evil spirits.

The priest who is teacher of one of the schools, told me that a man had come to him, a few days before, begging him to come and see his mother. He said she was weeping and praying wherever she could find a place; and he did not know what could be the matter with her, unless she was possessed of the devil; and he intreated the priest to write a charm to drive the evil spirit out of her. The poor, ignorant man, knowing nothing of the true cause of his mother's distress, was deeply concerned for her. The priest, though not a Christian, understood her case somewhat better, as he had seen the workings of the Spirit in two younger brothers, who had been similarly affected. He requested the man, therefore, to bring her to his house, and he said he would attend to her.

As in other places and at other times, so now, in this village, the carnal heart is rising against the truth. Many persons are ridiculing those who are earnestly seeking the salvation of their souls. "Why all this ado?" say they. "Must all that we have done for salvation, go for nothing? Have all our fathers gone to hell?" So rife is this spirit of opposition to the truth, that some have come to the city, for the sake of having quiet Sabbaths and attending the preaching of the gospel.

A Deacon from the Mountains—Progress at Geog Tapa.

The district of Tirgerwer, mentioned below, lies in a north-westerly direction from Oroomiah It is one of the eastern range of mountain districts.

23. I have conversed with two men, both of whom have children in the female seminary. They have spent the Sabbath with us. One of them, a deacon from Hakkie, a village in the district of Tirgerwer, is apparently under deep conviction of sin. In his figurative language, his sins were higher and heavier than the mountains of his native country. It was only yesterday that he appeared hard and insensible, having committed no very great sin, and having been on the whole a good man. To-day his hopes have fled, and he feels himself to be a lost sinner; the big tears roll down his cheeks, and his words scarcely find utterance. I asked him whether, if it were possible for hell to be extinguished, and he might live as he had hitherto done, he would be relieved of his burden; to which he replied, after some thought, that were there no punishment in the future world, he could not endure the thought of living such a life as he had hitherto spent. The burden of his sins distressed him during the night, so as to take away his sleep; and he now appears in a deeply interesting and critical state.

24. The deacon, alluded to yesterday, has just left us for his home. The season of prayer which we had together was deeply affecting. He has spent all his time, during these three days, in praying and listening to the word of God. He has made wonderful progress in the knowledge of his own heart, and he trusts that the Lord has heard him in the depths of his distress, and that he has consecrated himself wholly to his service. He appears quite subdued and humble; and he returns trembling in view of the temptation he has to encounter. He said that he desired but one thing of us, which was, that we would daily remember him before the mercy seat.

Mr. Stocking made another visit to Geog Tapa, February 27. He was much gratified by the indications of God's presence in that important village.

27. The Lord's work in Geog Tapa appears to be decidedly progressive. Last evening John preached to a large company in a private dwelling; and a young Bishop from the seminary this morning addressed the people in the church, in relation to the great change which God had wrought in his own soul. The effect seemed to be most happy on the people; and several of them, on leaving the church, were heard to remark that if this new heart made such Bishops as the one they had just heard, they wished Mr. Stoddard had all of them in his school.

Among the females who give evidence of piety, is a very interesting blind girl, who has previously been noticed in our communications. Though blind, she appears to have great spiritual discernment, and is even a guide and teacher to many who have eyes, but are spiritually blind. Her mother, who is a very wicked woman, when pressed by her daughter, a few days since, to attend to the concerns of her soul, replied, with much warmth, "I do not believe that I shall be lost. Perhaps our Bishops, priests and deacons will go to hell; but I know that I am righteous; my nature

is good; I have no sin, and am perfect before God." The blind daughter, with her accustomed meekness, replied, "Mother, may I ask you one question? If your nature is so good, how is it that we, your children, are so bad? We are all lost, *lost!*" The mother could say nothing more in justification of her own righteousness, although not disposed to seek true repentence.

We found the woman who was believed by her friends to be deranged, in a most interesting state of mind. She had apparently come out of great tribulation, and had heard her Master say, "Go in peace." She was free, however, from every thing like extasy. Her whole appearance was that of the deepest solemnity, humility, and sorrow for her past life; while she frankly said that she hoped she had trusted her all with her Savior, and that she should be forever his. She has been so overwhelmed with a sense of her sins, that her case has become one of notoriety in the village. As she was passing along the streets, we heard the children saying, "There goes one dead to this world."

On returning to the city Mr. Stocking found that a large number of female inquirers had called during the day. In the absence of Miss Fisk, the oldest pupils in the school, being themselves hopefully pious, had felt constrained to give such instruction as they could. They conversed and prayed with all who had called.

A Drunkard hoping—Geog Tapa—Mar Yohannan.

March 2. The father of one of the girls in our school called to-day, and, with tears in his eyes, inquired if his daughter was broken down with a sense of her sins. Surprised at such an inquiry from one whom we had only known as a base drunkard, we immediately exhorted him to look after his own salvation, instead of that of his child. With deep emotion he then told us of his own feelings. He had apparently seen the depths of his heart during the past few days, and, as a ruined sinner was clinging to Christ alone for salvation. He prayed with me in a manner which showed that he was no stranger at the throne of grace. I cannot but hope for him; yet it is with trembling. The father and daughter have spent the evening in mingling their prayers and tears before the mercy seat. The girl appears deeply affected, and may be a Christian. She has formerly given us more trouble than any one in school; and we have often been on the point of sending her away.

In the afternoon of March 4, Mr. Stocking preached to a large congregation, two Bishops and three members of the patriarchal family being present. In the evening priest Eshoo preached in the Patriarch's brothers' house. One member of the household, a female, seemed to be deeply solicitous for the salvation of her soul.

6. I have preached again at Geog Tapa. The interest in this village still continues; and it is thought by some of our best native helpers that from fifteen to twenty give good evidence of being regenerated. The marked change in these individuals, especially in a number of young men, occasions some opposition from the ungodly and self-righteous. Their vain hopes, arising from external observances, appear to be disturbed, in proportion as the word of God takes effect, and the ranks of the wicked are diminished. The dividing line between the godly and the wicked is becoming every day more and more manifest. While the marked outward reformation, apparent throughout the village, elicits the decided approbation of the more decent and orderly of the people, the doctrine of the necessity of a deep radical change of heart, in order to salvation, appears to stir up the pride and ill will of some, who would reach heaven in a way more congenial to their naturally depraved hearts.

7. To-day Mar Yohannan came into the school, to see and converse with his niece, a girl ten or twelve years of age, and with a few others whom he had brought to the school, two of whom give evidence of being renewed. The Bishop was astonished and affected to tears, while listening to the conversation of these children, and beholding the change which had taken place in them. His interview with them was closed by prayer, in which he encouraged them to unite with him. The propriety and fervor of their devotions were highly instructive and edifying to him. He appears to be deeply interested in the work of grace, now in progress in the schools and among the people. With several of the priests, he expresses the conviction and hope that God is about to raise up this remnant of their people, and speedily restore to them the full light and blessings of the gospel. After all that is past, however, we long to see the Bishop more tenderly affected in regard to his own spiritual state, and, if he be a true

Christian, to witness in him more evidence of sincere and deep contrition for his past worldliness and backslidings.

Under date of March 8, Mr. Stocking says, "The Nestorian population of Oroomiah has long been proverbial for intemperance, profaneness, and neglect of God's word; but a great change has lately taken place in their outward appearance." Some were inquiring what they must do to be saved.

The Mountain Deacon—A Convicted Female—Geog Tapa.

10. The mountain deacon who left us, February 24, returned three days ago, bringing with him his wife, child and brother. He appears to have grown in grace and in the knowledge of his own heart, and he magnifies the mercy of God in the great spiritual change wrought in him. His views of the way of salvation by free grace are quite clear. The reality of his hopeful conversion to God has been confirmed by the account which Priest Abraham gives of him. The priest went to Tirgerwer, some days ago, and visited the deacon at his own house, where he had erected the family altar; and so changed has the man become in his entire habits and character, so prayerful and earnest in his exhortations to his friends and to the people of his village, that they were disposed for a time to regard him as insane; but, on witnessing his meekness and love, his forgiving spirit under serious threats and abuse, they were quite confounded, and they now bear most interesting testimony to a great change in him. His family and brother having returned to their mountain home, the deacon will remain with us a few days, to learn the way of the Lord more perfectly.

The wife of the man mentioned under date of March 2, left us this morning, having been here four days. She came here thoughtful in regard to her soul; and her feeling has seemed to increase every day. She has been dissolved in tears during almost the whole time; and we have hardly heard a word from her lips, except supplication to God. The hopefully pious girls in our school, including her daughter, have been deeply interested in her case, and seemed to feel that they could not let her go, till she should submit to her Savior. Some of them hope that such a submission has taken place in her soul. Time will show whether it be so or not.

13. Priest Abraham has returned from Geog Tapa, where he has spent some days in preaching and in visiting from house to house; and he reports an increase of interest in the village. From fifty to sixty he thinks are the subjects of the awakening, aside from those who are praising God for deliverance and the hope of pardon. Many of those who are deeply interested, were more or less affected during the awakening in the village last summer.

The mountain deacon, previously referred to, came to me to-day with tears in his eyes, and, with a countenance expressive of joy, informed me that intelligence had just been received that two of his brothers are solicitous in respect to their lost state, and earnestly seeking the way of life. The priest of the village, and one or two others, have just come from the mountains, and from them he received the pleasing intelligence.

Under date of March 15, Mr. Stocking says, "A deep seriousness appears to pervade the mass of the people in this city. Priest Eshoo, who is a judicious and an able preacher of the gospel, has more invitations to visit different dwellings and neighborhoods than he can comply with in a given time."

The Work spreading—Vacation in the Seminaries.

16. One of the teachers of the female seminary reports an interesting meeting which he attended yesterday in one of the less frequented villages. The people gathered around him and embraced him before he reached their dwellings; so glad were they to see him and hear the word of God. After the meeting in the village, he returned to Geog Tapa, but was unable to enter the church, so dense was the crowd in it. Those who were unable to enter, assembled together outside of the church, where the deacon addressed them, while priest Abraham preached to the large congregation within. Three or four meetings were attended in the evening at private dwellings in the village.

17. The members of the two seminaries dispersed to-day for a vacation of ten days. This morning, as was most of yesterday, was spent in prayer by the girls in reference to leaving. They return to their homes in circumstances of peculiar interest. About two thirds of them, it is thought, are truly pious. They manifest that tender solicitude for the salvation of their relatives and friends,

which characterizes the new born soul; and they seem to feel conscious of their weakness and inability to meet, in their own strength, the temptations which they are to encounter. Their last words on leaving were, "Pray for us that we may not fall into temptation."

One of the girls, believing that she was still unrenewed, and greatly fearing permanent injury from mingling with the world at this time, has spent the whole day in earnest cries for mercy. Never have I listened to supplications that seemed more earnest and affecting, than I overheard from this girl of twelve or fourteen, after her companions had left, and where she supposed that no one but the infinite Searcher of hearts was near her. It seemed as though the Spirit was helping her to take the kingdom by a humble and holy violence.

This girl appeared subsequently to give evidence of having been born again.

18. To-day I have visited the school at Degalla. On approaching the school room, I overheard a member of the boys' seminary, earnestly addressing the scholars on the duty of immediate repentance. Not wishing to interrupt him, I listened to his discourse, and was much surprised at the very feeling and appropriate address he made. He spoke of himself as having been like them but recently, a wicked boy and a lost sinner. He closed with a fervent and feeling prayer. The priest of the village afterwards informed me, that he had requested this lad to open and address the school.

21. I have attended a meeting at a private house in the city, and, by request, preached. The people of the immediate neighborhood were assembled to the number of sixty or seventy, and all appeared solemn and attentive. These meetings at private dwellings are held every evening, and they are regularly attended by the more serious and inquiring. The light of heavenly truth is thus rapidly pervading the mass of the people, many of whom appear like a person awaked from a deep sleep, unconscious of the darkness in which he has been enveloped, and are inquiring how it is that they have been kept so long in ignorance and self-delusion, without their knowing it. To this their priests reply, "We ourselves, till now, have been dead in trespasses and sins; and our criminality is even greater than yours, for having hidden the light so long."

Troubled Consciences—An interesting Family.

25. I have again preached at Geog Tapa. It being the middle of the long fast, when the Lord's Supper is administered in all the churches, I addressed a large congregation on the qualifications requisite for properly coming to this ordinance, giving the characteristics of true believers and also of the ungodly. A large number, as I was informed by the officiating priest, went away without commemorating a Savior's death, having the conviction that they were wholly unfit to do so. Previously to being called on to preach, and while in the baptistry with Mar Elias and one of the priests, the Bishop directed the attention of the latter to the eleventh chapter of Corinthians, on the subject of the Lord's Supper; and, turning to me, he inquired if in our country we admitted people indiscriminately to this ordinance. After receiving an explicit answer to his question, he turned to the priest and, with much warmth, asked, "Why is it that we insist no more on the necessity of proper qualifications in communicants, according to the language of the Apostle in this chapter?" Never before have so large a number, for similar reasons, declined receiving the sacrament; and the fact has occasioned many remarks among those who have not felt the necessity of a new heart.

26. The man whose case was mentioned under date of February 24, called again to-day. His apparent growth in grace surprises us all. Although he is not a reader, he acquires religious truth most rapidly, and this truth he is not slow to impart to others. Having for several years lived in one of the mountainous districts, his feelings are naturally interested in the salvation of his countrymen there; and a short time since he left his family, and spent a few days in the region of his former home, preaching Christ and him crucified. As in old times, the people were ready to ask, "How knoweth this man letters, having never learned?" He is now employed by an uncle to take care of his field and vineyards; and he will allow no man to work with him, who does not refrain from profaneness and other outward vices. With his spade in hand he preaches from morning till night, except that he often takes two or three of his workmen by the hand, and with them kneels down in a retired place for prayer.

His wife, referred to under date of

March 10, appears to be a growing Christian. She is a sister of priest Abraham; but he knew nothing of her feelings, till after she hopefully submitted to Christ. She has been so exceedingly profane and boisterous, that the priest has avoided seeing her as much as possible of late. His emotions can be better imagined than described when, a short time since, on going to her home and expecting to meet her with an oath on her lips, he found her sitting at the feet of Jesus, apparently a meek and humble Christian. The daughter of the parents gives us increasing reason to hope that she is really the Lord's. The mother of the father is affected; and his only sister, about sixteen years of age, is believed by several of our native helpers to be a true Christian. The last named person was, a short time since, one of the vainest individuals in Geog Tapa, where all the family reside. Such an array of finery and tinsel as she formerly displayed, was seldom seen even among the vain Nestorians. But when her heart became affected, and she, as we hope, was clothed with Christ's righteousness, all her ornaments were sold, and the avails were given to her needy relatives; and she now clothes herself with that modest apparel which becomes women professing godliness. It is truly delightful to see this family, only a short time since sunk in intemperance, poverty, and almost every sin, now a happy household in the Lord. May the Lord hasten the time when we shall see many such families!

On the twenty-seventh of March the pupils in the female seminary came together, their vacation having terminated. "Their first business," says Mr. Stocking, "was to seek their closets. It is pleasant to hear again the voice of prayer in almost every apartment of our dwelling."

Another Mountaineer—Pupils in the Girls' School.

30. To-day a young man from Tirgerwer, a brother of the deacon already mentioned, accompanied his niece on her return to school. We had seen very little of him, before we were led to believe that our Savior's image was impressed upon his soul. He seemed to be full of humility and love to Christ, and to have utterly cast away his own righteousness, and to be relying on Jesus alone. As no member of the mission had ever before conversed with him, we felt desirous of knowing something of the circumstances which led to his awakening. We recollected that we had seen him here, three weeks ago, with his dagger at his side, and having the warlike appearance of the Koords of his native mountains. On inquiry we found that at his brother's request, he had then consented to spend the Sabbath on our premises, and taken lodgings with one of the teachers of the girls' school. This teacher and other pious natives labored with him and prayed for him until Sabbath afternoon, but with no apparent effect. They now began to feel discouraged, and called other pious natives to their aid. Being now strong in the Lord, they alternately warned him and prayed with him, until a little before sunset, when he threw his dagger from him, saying, "I have no more use for this;" and, with the tears rolling down his cheeks, exclaimed, "What shall I do to be saved?" He was pointed to the Savior of sinners, but gave no evidence of submitting to him before he left the next day. But in his rude mountain home, he appears to have given up all and to be sitting as a child at the feet of Jesus. It is delightful to hear this youth pour out his soul in prayer to God. He seems to be well acquainted with the way to the mercy seat, and has learned much of the Scriptures from his brother.

31. The young man, referred to above, left us to-day. Our pious natives were surprised and delighted to see him clothed with such a meek and lovely spirit. They felt that he was advancing towards heaven faster than themselves. He speaks of a few cases of interest in Tirgerwer. We hope that we may soon be able to send some of our more experienced native helpers to assist in gathering in the harvest there.

Under date of February 27, Mr. Stocking described the case of a blind girl at Geog Tapa, who gave evidence of piety. It is to her that the following paragraph relates.

We have to-day received the blind girl into the female seminary. We found that with her deep piety she was already becoming quite useful in her village, in conversing and praying with inquirers; and we felt that Providence called us to give her the advantages of our school for a time, that she might thus be more useful to her people. She will probably be able to commit Scripture as fast as the younger class in school will learn to read it. Two women in her father's house have recently become

hopefully pious, and another is inquiring. They feel that she has been very useful to them.

April 3. Two of our girls, daughters of priest Abraham and priest Dunka, spent the whole of last night in prayer for their brothers, who are members of the boys' seminary. Owing to sickness in our family some one was up most of the night; and their voices were continually heard, first one then the other, in supplication for these brothers. When the day dawned, they seemed to say, like Jacob, "We will not let thee go, except thou bless us."

It is deeply interesting to see the disposition to pray, which pervades all those about us, who appear to be true Christians. Like David, they seem often ready to prevent the dawning of the morning. While we admire, however, the zeal and deep prayerfulness of our pupils, and have no disposition to discourage their pious solicitude for the salvation of their friends, it is proper to remark, that we have in general insisted on their observing regular hours of sleep, as being more conducive both to their bodily and spiritual health.

Among the hopeful subjects of the revival in the female seminary, Mr. Stocking mentions three girls from the district of Diss. They were of the small number who escaped in the late war which the Koords made upon the Nestorians residing in the mountains, and, with their parents, took refuge in Oroomiah.

Good News from Tirgerwer—A Remarkable Case.

7. Priest Eshoo and deacon Eshoo returned to day from Tirgerwer where they have spent the Sabbath, and bring an encouraging report of the religious interest in the village of Hakkie. As many as nine persons, they think, give evidence of being true Christians, including five in the house of the deacon who has been repeatedly mentioned, and the priest of the village. The entire village are described as listening attentively to the preaching of the gospel, receiving the word with meekness and fidelity. The deacon is said to be full of zeal, laboring with faith and patience to bring the people to Christ.

It is deeply interesting to trace the hand of the Lord in the means employed for reaching the hearts of these mountaineers in their remote habitation. In the village school taught there for several years, but which has of late been suspended, was a young girl, daughter of the deacon of the village. Her father wished her to become a member of the female seminary, which she entered last autumn. Being here on a visit, the father finds himself to be a lost sinner, and hopefully comes to Christ; and, with a burning heart, returns to tell his family and neighbors what the Lord has done for his soul. The results are not yet fully developed.

10. To-day I have visited the schools at Geog Tapa. The priest who is a teacher of one of the schools, trusts that within the past few days he has consecrated himself forever to the Savior. His complete reformation from intemperance, his sobriety and serious attention to the means of grace for some months past, have been subjects of public observation by the people; but more recently his mind has been deeply exercised in view of his ruined state as a sinner, and he now gives evidence of being taught by the Spirit. His son is one of the pupils in the boys' seminary, a young man of promise, and, we trust, of true piety. The pleasing change in this son has evidently contributed to deepen the seriousness of his father. With a view to place himself and rising family in circumstances more favorable to the cultivation of true religion, he has separated from the large household of his father and brothers, and occupies an apartment by himself, where he has erected the family altar.

The revival of pure religion among the Nestorians can hardly fail to effect a revolution in the domestic relations of the people, which will greatly contribute to their happiness and prosperity. For the sake of economy more than of domestic happiness, several generations are frequently clustered together in a single dwelling, amounting sometimes to thirty or forty souls; and the effect of crowding so many together is beginning to be regarded as a serious evil by those who desire to live a life of godliness.

Mr. Stocking learned, during this visit to Geog Tapa, that for several weeks, after the usual evening prayers in the church, many had remained to hold a prayer meeting. They were not satisfied with the unedifying services of an unknown tongue.

An interesting Sabbath.

13. The past Sabbath has been one of special interest among the Nestorians. Ten pious natives, besides two Bishops,

have been scattered in ten villages, preaching the gospel, and while all their reports in regard to the attention to the Word are truly gratifying, their visits in some of the villages were of a deeply interesting character. Mar Elias and a deacon preached in several villages in Tirgerwer; in one of which they confirm the intelligence previously received of a decided and happy change in a number of persons, and the general interest of the people in the whole village. Mar Yohannan preached in the church at Geog Tapa, and John, in the mean time, to a company of about one hundred and fifty, in a private dwelling, where the festivities of a wedding were exchanged for the solemnities of prayer and hearing the word of God. Six or eight of the hopefully pious young men in the boys' seminary went into some of the smaller villages, where the gospel has seldom been preached, and addressed attentive audiences. These young men, by their intelligence and ardent piety, are qualified to do much good; and they have an ample and an inviting field for the exercise of their piety and benevolence.

An interesting report is brought from Geog Tapa, of the marked change in the priest mentioned, April 10. He accompanied John on his return to the city this morning, chiefly for religious conversation. When they reached a bridge, about half the distance from the village to the city, he stopped, and said with deep feeling, "Here, John, one year ago, as I was returning from D——, intoxicated with wine, I sat down with my companions and watched for travellers to pass, that I might rob them." If this man is indeed a Christian, the lion must surely be changed into the lamb. Naturally violent in his temper, and much given to strong drink, his friends have often been obliged to flee from before his uplifted dagger. May he henceforth be as faithful in leading souls to Christ, as he has been in hastening them to ruin! Several new cases of interest are also mentioned of persons brought into the marvellous light of the gospel, of whose religious state we had previously known little.

The case of a young man in Geog Tapa, recently awakened to a sense of his sins, has excited much interest in the village, in consequence of the restitution of a sum of money which he had stolen from one of his neighbors, eight years ago. To relieve himself from the burden of a guilty conscience, and free another from unjust accusations, he was constrained to ask the ornaments of a pious wife which were gladly given to him; and, very much to the surprise of the man whom he had defrauded, he announced himself his debtor, and solicited pardon for the wrong done. It may be proper to say, in this place, that voluntary restitution has been made in very many instances. In one case the sum was so large as to put the individual who had been guilty of wrong doing to very serious inconvenience.

LETTER FROM MR. PERKINS, APRIL 29, 1846.

Bader Khan Bey—Progress of the Revival.

THOSE who remember the war which was waged against the Mountain Nestorians by their Koordish neighbors, some three years ago, will read the following extract from Mr. Perkins's letter with not a little surprise. The visit of Doct. Wright to these wild chiefs may possibly be attended with important consequences. Should the way be opened for new efforts to introduce the gospel among the mountains, the revival in the province of Oroomiah will have prepared, most opportunely, some of the Nestorian ecclesiastics for this enterprise.

A few days ago Doct. Wright received an urgent request from Bader Khan Bey, the Koordish Chief who resides at Jezeera, and from Noor Ali Khan, of Julamerk, that he would make them a professional visit, with special reference to the illness of the former. This request was communicated to Doct. Wright, and strongly seconded, by Yahyah Khan, the Governor of Oroomiah; who, though long a resident in Persia, is a Koord by birth, and his sister is the principal wife of Noor Ali Khan. As Yahyah Khan proposes to afford every practicable means for the security of Doct. Wright on such a journey, and as we have always been desirous to embrace every providential opening for the introduction of the gospel among the Nestorians of the mountains, the mission have decided that it is our duty to comply with this request from the Koordish Chiefs. We hope that those ferocious and unreasonable men may thus be conciliated towards our mission, and induced to treat kindly any of ourselves or our native helpers who may in future visit their wild countries to preach the gospel, or distribute books among the Nestorian mountaineers. The

mission have requested Mr. Breath to accompany Doct. Wright, which he will probably do. The brethren expect to commence their arduous tour in three or four days from this time; and they hope to accomplish it in the course of six or eight weeks.

Respecting the spiritual aspect of the missionary work among the Nestorians, Mr. Perkins writes as follows:

The glorious revival of religion which has now been in progress here between three and four months, and which has been pretty fully described to you in letters and journals from different members of the mission, still continues. A great work is pervading the large village of Geog Tapa. One of our most judicious native preachers, who belongs in that village, and has spent the last two months there, states the number in Geog Tapa who give good evidence of having passed from death unto life, in the course of this work, as thirty-two. Many others in that place are seriously inquiring the way of salvation; and a very marked stillness and solemnity appears throughout the village. In passing along the streets, one may hear the voice of prayer in not a few of the houses; and if he enters the fields and vineyards in the vicinity, his ears are saluted with the same impressive sound. Other villages are visited by this season of refreshing from the presence of the Lord, but none to such an extent as Geog Tapa; and nowhere in our field, beyond our mission premises, has there been so great a work of preparation, in general instruction and in preaching the gospel, as in that large and important village.

The scores who hope they have been born again, in the course of this blessed work, give increasing evidence, almost without exception, that their foundation is laid upon the Rock. They are very humble, watchful and prayerful, and rapidly growing in grace and in the knowledge of our Lord Jesus Christ, and give the most cheering promise that they are chosen to be burning and shining lights among their people, as well as ordained unto eternal life.

We have still occasion to admire the goodness of God in carrying on such a signal work of grace in this dark land, without its exciting any serious opposition to our mission. We particularly recognize in this fact, as we think, the maturing and in-gathering of a precious harvest which is the result of the seed sown in past years. A great work of preparation had been done among this people, in the instruction of our schools and seminaries, where the principal textbook has always been the Bible, and in the preaching of the gospel, both in these institutions and among the people. A foundation had not only thus been laid for the truth to take effect in the hearts of individuals; but the minds of multitudes had also been so far enlightened, that they could not oppose the truth without, on the one hand, doing violence to their own consciences, and, on the other, incurring the rebuke of most of the more intelligent of their clergy, among whom deacon Isaac, the most influential brother of the Patriarch, has stood forth conspicuous, as an advocate for this revival.

We trust that our call for help will be promptly met. We know that it will be so, so far as the disposition of the Committee is concerned. As the harvest advances, our labors are necessarily becoming more and more arduous; and though pious and devoted native helpers are rapidly multiplying, we greatly need at least one more missionary. Above all, would we reiterate our earnest request, that the churches may continue to help us with their prayers, that the word of the Lord may have free course and be glorified among the Nestorians, even as it is with you!

Trebizond.

LETTERS FROM MR. POWERS.

Persecution at Trebizond.

UNDER date of April 30, Mr. Powers wrote the following account of the indignity and cruelty heaped upon the evangelical Armenians among whom he is laboring. Before this time, undoubtedly, relief has been obtained for them, through the generous efforts of Sir Stratford Canning. Still it is important to preserve a record of these oppressive proceedings; and Christians in this country, after perusing the subjoined extracts, will more justly appreciate the trials which their suffering brethren have been called to endure.

For several weeks subsequent to my last communication, our native brethren were constantly annoyed, insulted, abused and oppressed; and the most persevering efforts were made to induce them to sign a paper prepared by the Patri-

arch, purporting to be a confession, but which in truth was a recantation of the faith. Several were anathematized; some were thrown out of employ; some were deserted by their customers; some were thrust from their houses; in one instance a matrimonial engagement was broken off by order of the vartabed; live coals were thrown upon one in the street; the individual spoken of in my last was left in prison, (he has since been set at liberty;) while all were kept in constant fear of still more terrible calamities threatened by the ecclesiastics. For several Sabbaths our chapel was deserted, none attending except the three or four connected with our two families.

All these measures, however, failed to induce the brethren to comply with the most unreasonable requisitions of the church. Only a few had signed the paper mentioned above; and those few, with the exception of one who had taken back his signature, were among the more doubtful and less influential brethren. In the mean time our scattered auditors began to return to our deserted chapel, and our prospects began to brighten again. Thus these persecuting measures had been prosecuted for nearly three months without producing the desired effect. The thousand petty annoyances, practiced on the brethren, had failed; anathemas had failed; imprisonment had failed; exile had failed. All this was annoying in the extreme to the persecutors. They resolved, therefore, on more stringent measures.

Accordingly, about three weeks ago, a young man who has suffered greatly from family friends, was called before the vartabed; and, on his refusing to sign the above paper, was beaten with rods on the soles of his feet, his father being present and giving his sanction. The beating not being done quite to the vartabed's satisfaction, he selected some rods himself and applied them with his own hand. After which the young man was thrown into a miserable stable as a prison; water was plentifully poured upon the cold and damp ground on which he stood; his hands were tied behind him by the two thumbs; a rope was passed round his shoulders, and fastened to a beam over his head; in this torturing condition he was left to stand for the night. Orders were also issued that no one should give him bread. After a day or two spent in this condition, with some mitigations, and being repeatedly importuned to sign, with the most terrific threatenings in case he should persist in his refusal, the suffering young man was prevailed on to yield. The persecutors had now gained their object. But this was so new a thing in the history of persecution in this city, that they deemed it prudent to wait a few days, to ascertain whether any remonstrance would come from any quarter. It had been confidently believed that the bastinado would not be resorted to, but in this we were mistaken. Even some of the persecutors themselves were taken by surprise.

After waiting two weeks and hearing no formal complaint, they resolved to prosecute this barbarous mode of persecution to the utmost, with a fixed and settled purpose to extort a signature of recantation from the last man who should refuse to give it by beating and torture. Accordingly, on Thursday of last week, several men were called before the vartabed and required to sign. One or two did so, and were of course released. Two refused to sign and were forthwith subjected to the bastinado, and thrown into the above mentioned prison. On hearing these facts, others who were called, instead of obeying the summons, fled to my house for refuge. Others came in during the evening and night, so that before the morning ten men were lodged in our chapel; most of whom have found lodgings there ever since, as also a seat at my table.

Conduct of the Pasha.

The British Consul at Trebizond, on being made acquainted with these high handed proceedings, took measures to arrest the violence of the persecutors, until he should be able to confer with the Pasha on the subject.

The next morning he addressed a note to the Pasha, giving him full information respecting these proceedings, for which he afterwards received the thanks of the Pasha. The brethren who had taken refuge in my house, prepared two memorials to be presented to the Pasha; but it being Friday, they could not be presented on that day. On Saturday morning nine of them proceeded to the palace with their memorials in their hands. Crowds of the baser sort gathered about the palace, to enjoy the sport of seeing them beaten; which they had no doubt would be the result of their interview with the Pasha. The Pasha, however, received them kindly, read their memorials, and even permitted each one to tell his own tale of grievances. After much free conversation, the Pasha said he was no

priest, and could not settle their religious difficulties; nor had he power to control the heads of Christian sects existing in the empire; and as there was no recognized Protestant sect here to whom he might deliver them, he proposed to send them to Constantinople. On his making this announcement, they all approached him and kissed the skirts of his garment. The Pasha moreover promised to give the brethren passports to Constantinople, in case their nation should refuse them; and also gave orders for the suspension of these outrages, till advices should be received from the capital. Our brethren left the palace with a light heart; but the infatuated multitudes who were waiting without, went away sadly disappointed.

On the following Tuesday it was decided to send five of the brethren to Constantinople as a delegation from the evangelical Armenians of Trebizond.

On applying for their passports, the heads of the nation, after many fair promises and delays, and when the hour for the steamboat's departure on Wednesday had nearly arrived, refused to grant them, without assigning any reason whatever. A verbal application was then made to the Pasha's vakeel, which was refused. A written memorial was now presented to the Pasha himself as a last resort, in which reference was made to the Pasha's promise. This too was unavailing. It is well understood that this refusal of passports on the part of the Pasha, after a solemn promise to that effect, is entirely owing to the influence of the Armenians, who are afraid of the consequences of such a delegation to the capital.

Every means of obtaining passports having proved ineffectual, the brethren begged the Pasha to protect them against the tyranny of the vartabed and the fury of the populace. His reply was, that *within the church premises he would not be responsible for them; but that elsewhere in the city they should not be molested.* That is, as the brethren understood him to mean, "You have been excluded from the Armenian church. You no longer belong there; and if you go where you have no business, I cannot be responsible for you. See to it that you do not go near the church." This caution the brethren, as they returned to my house, and gathered once more around my table, pledged themselves to remember so long as they should live. Indeed they seem to feel now that they are cut off, and forever separated from the church that has proved so unnatural a parent; has hated her own children; has pursued them, as it were with fire and sword; and had she possessed the power, would have imbrued her hands in their blood. For years she has turned a deaf ear to the voice of bleeding humanity; has spurned every cry for relief, in the name of religion and the love of God; has abused, insulted, turned from her doors the lambs of Christ's flock; has followed them with curses, imprisonment, fines, exile and stripes. Shall they ever again enter her doors? No, never. A separation has virtually taken place; and sooner or later, it must be recognized by the Armenian nation and the Turkish government.

Spirit of the Persecuted.

On the twelfth of May, Mr. Powers wrote again, describing the progress of events at Trebizond. The effect of the persecution on the evangelical Armenians appears to have been very salutary.

Since my letter of April 30, four individuals have been anathematized, making nine in all who have been put under the ban of the church. Two have been imprisoned, and three have been beaten with rods. Others have suffered in various other ways.

The effect of these persecutions on all the brethren has been salutary. It has done them good. It has united them more closely to one another and also to Christ and his truth. They generally appear much more humble, decided and consistent than ever before. Several who had longest been known as evangelical men, had never, for prudential reasons, attended our service since my residence here, till this beating with rods commenced. They are now among our regular hearers. The last man of this class, a man perhaps sixty years old, whose wife was refused burial in the church yard a year ago, never attended our service till last Sabbath; when, on learning that he had been anathematized in church that morning, he came directly to our chapel.

One pleasing indication of an onward progress in spiritual things, is a marked increase of the spirit of prayer. When public preaching was resumed last November, there was but one individual among the evangelical party who have suffered so much on account of the truth, whom we could call upon to lead in social prayer. There are now some

eight or ten who never decline when requested to perform this duty. The same fact is evinced also by the conversation I have had with them in relation to their religious experience. Of one I inquired, how long since he regarded himself a Christian. He replied that he had been in the habit of reading the word of God for six years, and had rejected the errors of his church; but that he had not forsaken his sins. He now thinks that, for the last three months, he has been striving to break off every sin, and live as the gospel requires. Another said that he could not say he was a converted man; but that five or six months ago a great change took place in his feelings. Like all others he had habitually indulged in anger, envy, profaneness, falsehood and the like; but from that time he has endeavored to overcome these and all his sins, and, looking to Christ alone for salvation, live to the glory of God.

Another, a young man, was in the habit of calling on us evening after evening, when we first came here; and being all mouth and no ear, I became seriously annoyed by his visits. At length I resolved to do his soul good, or rid myself of this annoyance. Accordingly I questioned him one evening, for half an hour, as to his reasons for regarding himself a Christian. The result was that I saw no more of him for weeks. After a while he began, however, to attend our service, and discovered a serious and growing interest in the truth. And although at the commencement of this persecution he was overcome by fear, and signed the Patriarch's paper; yet he returned to our service immediately, and, after suffering the goadings of conscience till he could endure them no longer, he took back his signature. For this, as he had good reason to anticipate, he received the bastinado the next day.

All the persons whom I have now mentioned, together with several others whom I might name, certainly exhibit a very marked improvement in Christian character; and some or all of them may, during these troublous times, have learned what right feeling toward God is. I may add that our audience, which has not averaged more than nine or ten since I have been here, although some thirty persons have attended in all, has on the last three Sabbaths consisted of twelve or fifteen Armenians. These are the bone and sinew of the evangelical party in this city. Ten of them are heads of families. All feel now fully committed to the cause of truth, let what will come, whether liberty of conscience or further persecution.

It should be borne in mind, in connection with the foregoing statements, that not a little pecuniary embarrassment has accrued to these individuals. "Several," writes Mr. Powers, "have been thrown out of employ, or their business is nearly ruined. One was in good circumstances a year ago, with a wife and three children. Nine months of this year he has spent in exile, and during one month he has been in prison for the truth's sake. He has now exhausted such of the earnings of former years as he had laid up in reserve. During his exile two of his children were laid in the grave; and two weeks ago he and his brother, a fellow sufferer in these tribulations, were obliged to leave a house, three fourths of which belongs to them, on account of the opposition of their own father and mother. He is without employment, and has begun to sell his effects to support his family. Hardly any person will employ a man who is under the ban of the church."

Constantinople.

LETTER FROM MR. HOMES, JUNE 15, 1846.

Progress of Toleration.

THE facts stated in this communication belong to the history of religious freedom in Turkey.

You will have already learned that the persecution has been so far checked, that the Turkish government has ordered that the shops of the evangelical Armenians shall be allowed to be opened. Still, although this is a great gain, it is to a great extent rendered null by the anathemas repeated, Sabbath after Sabbath, not only against our native brethren, but against all who shall trade with them. Hence it is the practice of the Armenians of all the neighboring shops, to warn off all customers who approach the shops of the pious Armenians. Besides this, the system is still kept up of deterring the water-carrier from bringing water, and the bread-man from bringing bread, of preventing men from living in houses which are their own property, of restraining them from travelling for trade, and many like things; so that they are again petitioning the clemency of the Sultan to protect them.

The day that our brethren received

permission to open their shops, a new Turkish officer was put in the place of him who had turned a deaf ear to their petitions. They were called up before him, and when they declared themselves to be Armenians, he looked at the order of the Grand Vizier in his hand, and read off the order which commanded him to allow "Protestants" to open their shops. Thus were they, whether they wished it or not, compelled to adopt the name of Protestants. As you well know, those who have embraced evangelical truth here, never have adopted the name. We ourselves have made no use of names, but have simply preached unto them the wonderful things which concern their salvation. So that they always called themselves the "gospellers" or the "evangelicals." Their enemies, however, for the purpose of fixing upon them what they supposed would be a stigma of reproach, have called them Protestants to such an extent that the boys in the streets have echoed it; and the Turkish government has now adopted it as their name, without its having been sought by them.

I will now give you a remarkable document, which has just come to our hands. It is a letter from the Grand Vizier to the Pasha of Erzeroom, in which he is called upon to protect the persecuted Armenians, designating them as Protestants. You will rejoice with us at this proof that the Turkish government is disposed to be sincere and consistent in its declarations in favor of liberty of conscience. And we hope in God that we may see blessed fruits for the kingdom of Christ, if this liberty shall be firmly established.

The document referred to by Mr. Homes, which is dated June 2, 1846, is as follows:

A——, an Armenian of Erzeroom, a subject of the Sublime Porte, having left his former belief, and gone over to the Protestant faith; and there being some persons among the Armenians in that quarter, suffering various forms of oppression and persecution, he has come to Constantinople and presented a petition, begging that a stop may be put to the occurrence of persecution. Now, as is well known to your Excellency, for some time past the Protestant faith has spread in some degree among the Armenians. In Constantinople also a number of the Armenians having embraced the Protestant faith; and having been anathematized by the Patriarch, the Armenians in consequence were ashamed to have intercourse with them, either socially or commercially, or to become their sureties. But as the persons they presented as sureties from other communities were not accepted, a complete stagnation in their trade and business was the result, and their shops were closed.

Now, although nothing be said, if the Armenians, in consequence of the spiritual punishments of the Patriarch, cannot trade with them or become their sureties, yet there has emanated an expression of the royal will of his Imperial Highness, the Sultan, on this subject, ordering that "the Patriarch should be forbidden to interfere in their religious or personal affairs; and that all concerned, when sureties were offered by them from among the various communities, should accept them; and that thus there should be no hinderance to their pursuing their occupations and gaining their living." As this order has been put in execution here, their troubles have, therefore, in some measure ceased. In case then there are similar persons under your Excellency's authority, you will follow the same rule.

Wherefore, in order that persons who present sureties from other communities, may be permitted to follow their trades and occupations, and that the Armenian primates and community may not be suffered, in any way, to persecute or interfere with them, when occupied in their commerce or gaining their support, provided their life is decent and orderly, and that they are not guilty of improper conduct, and do not, under pretence of religion, go about misleading unwary people, this official letter has been written and forwarded, that your Excellency may protect and defend them. And we hope that, on the receipt of this, your Excellency will be pleased to act accordingly.

Mr. Homes adds in conclusion, "This is the first imperial document which the Turkish government has issued in favor of the protection of the Protestant faith; and it reminds us of a similar document from the eastern borders of Asia from the Emperor of China. May this be the appointed time when many shall seek to enter into the liberty of the sons of God!"

LETTER FROM MR. HAMLIN, JUNE 20, 1846.

The Patriarch's Opposition to the Seminary.

IT has been a favorite project of the Armenian Patriarch, ever since his elevation to his present office, to counteract the influence of the

seminary at Bebek. And during the persecution which he has recently waged against the evangelical portion of the Armenian community, he has bestowed very particular attention upon this institution. The result of all his efforts to injure it, is given in the present communication.

We have reason gratefully to acknowledge the divine protection, which has covered our heads in the day of battle. A few years since the first blast of the horn would have scattered all our students. But that time has gone by. It is true, the Patriarch succeeded in taking away seventeen of our twenty-seven students; but five of them soon returned, and ten others speedily joined us; so that the result of the whole campaign is the loss of two men. About half of those who have joined us, are young men of from eighteen to twenty-two years of age; and they have all fallen under the anathema of the Patriarch. They are persons of good intellectual capacity and tried piety. The Patriarch, not content that they should pursue their ordinary business, has shut up their shops, sent them here to discipline their minds and store them with useful knowledge, to study the Bible and the doctrines and history of the church, and, by comparing the history of the past and the condition of the present with God's eternal word, become better prepared to comprehend the elements of the oriental apostasy, and better qualified to wage with it an uncompromising and aggressive war. He exults in having interrupted their merchandize in perishable things; but we can pardon him this exultation, as he has sent them to the nobler merchandize of imperishable truth. This is one of the many illustrations which this persecution has afforded, that God, in his faithfulness to his church, causes the wrath of man to praise him, while the remainder of wrath he restrains. If the Patriarch shall live to see these young men able and successful pastors of Protestant churches, he will bitterly regret the madness of his present course.

Of the other five new scholars, three are from anathematized families, and two have no relatives to be anathematized. A lad, ejected from his father's house as a Protestant, was about to enter our seminary. He had been guided to his enlightened views by a young man who was for a short time our pupil, but who left us on account of a severe ophthalmia. The father of the above named lad caused both of these youth to be seized and carried to the patriarchate. The Patriarch, who denies that he is a persecutor, caused them to be thrown into prison and to be condemned to hard labor, wearing a heavy chain day and night. The father soon repented of his cruelty, and applied to the Patriarch to release them, but in vain. Though no persecutor, he contended that heresy should not escape so easily; and it was only when he understood that the father was about to appeal to the English Ambassador, that he released the son. The other youth, who was once our pupil, still remains in irons. Repeated petitions have been presented to the Turkish authorities for his release, but the reply is that he has been committed for crime. The offence charged upon him by the Patriarch is that of adultery, and he has been condemned, on the simple word of the Patriarch, without the summoning of a witness or any form of trial. All acquainted with him testify to the excellence of his character. While he was in our school, his conduct was in all respects most exemplary, and we have indulged the hope that he is truly pious. We rejoice to add that this youth of twenty remains firm in all these trying circumstances, laboring cheerfully from day to day, begirt with a heavy chain, and in the midst of the most ferocious and beastly criminals of the capital. After six weeks of suffering, he still refuses to accept deliverance upon the condition proposed, that of subscribing the Patriarch's creed.

Mr. Hamlin, in common with other missionaries in Turkey, thinks that the evangelical Armenians will frequently be called to suffer through similar accusations. While it is the most trying of all the forms of persecution, it is also one of the most embarrassing and hazardous to encounter. But God will undoubtedly cause the trials of these sufferers for the gospel's sake to subserve their own spiritual good, as well as the progress of his kingdom. Still they have a strong claim upon the Christian sympathy of all who love the Lord Jesus Christ in sincerity. Let us pray that their faith fail not.

Improved Character of the Seminary.

As will be inferred from what I have said, the persecution has made our seminary more directly and properly a theological school. It has done this, not only by sending pious individuals to join it, but by the sympathy which a body of young men, thus associated, will always have with the spirit of the times around them. The Patriarch has called univer-

sal attention to such subjects as the following: Whether relic and picture worship, the adoration of the cross, auricular confession and priestly absolution, the intercession of the saints, and the worship of the Virgin Mary, are in accordance with the word of God; whether these constitute the whole of Christianity, so that the rejector of them is an infidel, and to be thrust out of the pale of human society; whether the sacraments of the church in themselves convey grace and salvation; whether by the church we are to understand the hierarchy alone; and whether we are to regard the word of God, or the traditions and ordinances of the hierarchy, as the rule of faith and practice. These questions affect every man's condition as a member of society, his rights as a moral agent, and take strong hold of the deepest feelings of his spiritual nature; and they have been subjects of earnest discussion and careful examination among our students; and the consequence is, that they begin to understand the length and breadth of the oriental apostasy. What they had simply listened to before, they now begin to feel and to speak. They are fully and forever emancipated from the hierarchy. In this reformed movement among all the evangelical Armenians, the Patriarch and his coadjutors have, with their own hands, tied a millstone round the neck of prelacy, and sunk it to the bottom of the sea.

In many respects this is to be regretted. We have nothing to say in behalf of the prelacy which the Armenians witness; but we regret that so strong a prejudice towards the evangelical portion of the Episcopal church should be excited; and we feel it our duty to counteract it by frequent affirmations of the true apostolical piety and evangelical character of a large portion of the Episcopal church in England and America, and to remind them of the fact that the most powerful of their earthly benefactors is a member of the Anglican church. Neither in the British embassy nor chaplaincy have they found any one who does not bid them God speed. This is worthy of grateful and honorable record in the history of these events. Dr. Bennet, the Chaplain, is already known to you as a man of evangelical piety and excellent spirit. His example conveys a reproof to sectarian bigotry, wherever found, be it in the Congregational, Presbyterian, or Episcopal fold. Few diplomatists could have maintained the noble position which Sir Stratford Canning has held, in this conflict of political and ecclesiastical influences. He has firmly and calmly sustained the rights of conscience against the combined influence of Russia, France and Austria, and the powerful monied interest of the Armenian bankers and the Armenian hierarchy. Under these circumstances the degree of protection which he has been able to afford our persecuted brethren, is a proof of his philanthropic feeling and great influence.

Whether the Patriarch has been altogether politic and wise in turning universal attention to the errors of his church, future history will decide. Confident that it will result in the discomfiture of the system thus brought under discussion, we cannot but adore the wisdom of divine Providence in permitting such a man to occupy the Patriarch's chair. "For this cause have I raised thee up."

Another cause of increased attention to theological studies is, that we have labored not to repress, but to guide and control this excitement. We have given more instruction in ecclesiastical history, particularly in regard to the introduction of doctrinal errors, and have paid more attention to the exposition of select portions of the Scriptures. The students have formed a debating society, which has been kept up with much interest. The discussions have been earnest and serious, relating to important subjects, such as those named above. A prayer meeting, held twice a week by the students, has been a source of great spiritual good; and we have rejoiced to see these indications of an awakened moral and intellectual life.

A select number of students will soon commence the study of Latin, Greek and Hebrew. We hope to see the pastors of the reformed churches well qualified for their great work, fearless and independent men, men of faith and prayer, mighty in the Scriptures, and able to expose by logical argument and the testimony of infallible truth, the anti-christian character of these apostate churches.

Henceforth our work is more precisely what we could wish it to be; and it is so by the direct agency of our enemies. They have attempted to destroy our institution; but thus far they have only given it a more decided theological character, and waked up in it a more earnest intellectual and spiritual life, and given it a directness of aim and a unity of character, which, without persecution, could have been attained only by years of labor.

Greece.

LETTERS FROM MR. KING.

Mr. King's Trial and Condemnation.

THE friends of missions will read the following letters with pain and sorrow. It is truly melancholy to see such intolerance and bigotry in a country where we have a right to expect a more enlightened policy. What a contrast between Greece and Turkey! The subjoined letter is dated, May 9.

My trial before the Areopagus came on, April 23; but the decision of the court is not yet given. My two lawyers, Paul Calligas and Spyridon Triantaphylles, spoke well. After them I asked permission of the President of the court, Mr. Clonaris, to speak. He replied, "You have your lawyers." "But," said I, "I have a word also." "Say on," said he. So I commenced and continued to speak for fifteen or twenty minutes, in the midst of repeated interruptions on the part of the President, who finally, just as I had reached the subject of images, silenced me altogether. Seeing that it was impossible for me to proceed any further, without exposing myself to be put under arrest, I ceased. And I have since thought that it was providential, in order to save me from the ill treatment which I might have received, had I finished all I had to say on the subject of images and transubstantiation.

Yesterday I applied to the editor of the Age, to insert in his paper the plea of Calligas; but he refused. The editor of the Minerva, however, has promised to print it, and, if possible, to have it ready to be distributed to-day. The decision of the court will probably be given next Monday; and I am anxious to have the plea of Calligas published before that is given.

I am told that the most distinguished lawyers of Athens who were present at my trial, have expressed their opinion that there is no cause of accusation against me. Still I have reason to believe that the court will decide against me, just as Pilate did against our Savior, because the chief priests and scribes and Pharisees desired it.

Three days later Mr. King wrote again as follows:

Yesterday the decision of the court of the Areopagus was given against me. So now I must be tried before the criminal court, where all thieves and robbers and murderers are tried. I shall be tried, I suppose, by a jury; but what jury will have independence enough to declare me innocent, after the Holy Synod has declared me guilty of blasphemy, and after three courts have found cause of complaint against me?

In what place I shall be tried I do not yet know; whether at Syra, Chalcis, Napoli or Athens. At present the criminal court has its session, I believe, at Syra. And when I shall be tried, also, is not known; but I believe the law requires that the trial should take place within two months. I hope that I shall not be imprisoned during the summer, as it would, at that season, probably very much endanger my health to be confined in small, filthy apartments, with many others, covered with vermin! I must, however, take what is ordered for me. He who gave such joy in the hearts of Paul and Silas when in prison, as to cause them to sing at midnight, can cause me to rejoice in a filthy Greek prison.

You speak of my circumstances, as being alone. It is, I doubt not, providential that I have been thus left in the midst of such trials. Had any other missionary been with me, I should not have been willing, perhaps, to take the steps which I have taken, and so involve others in these troubles. As it is, I have compromised no one but myself. My own life I have felt it my solemn duty to expose for the sake of the truth; and God has in a wonderful manner preserved me till the present hour. Nine or ten months of continued conflict have passed away, and the struggle is not yet finished. The scenes I have passed through, sometimes seem to me very wonderful. They seem so much like those in the times of the apostles! The same prejudices, the same difficulties, the same accusations, the same fears, and the same source! And by the same grace which was then given, we may now conquer.

In a postscript to the foregoing letter, Mr. King mentions an incident which was particularly cheering to him amid his trials. "The day after the above was written," he says, "I received from an English gentleman at Malta, personally unknown to me, a present of a very nice coat to wear in prison! I was much impressed with this token of love to the Savior, manifested towards one who is called to suffer for his sake and for the truths contained in his holy word. I felt that his reward was sure. The gentleman who sent me

this garment, is Francis Boynton, Esquire I think this donation is worthy to have a place among the donations mentioned in the Herald, and to be printed in capital letters."

The Place of Trial—Effect of a Conviction.

Mr. King has furnished some additional information respecting his case, in a letter, dated June 8.

I am now to be arraigned before the criminal court which is to be opened in Syra, July 6. My trial will come on probably about the twenty-second of July. So the King's Attorney told me a few days since.

I have obtained, with some difficulty, the insertion of the pleas which my lawyers made before the Areopagus, in a supplement to one of the newspapers published at Athens; and I have also printed them in the form of a pamphlet, and distributed about one thousand copies of the same, including the supplement to the newspaper, in this city. From all I can learn, it is producing a very happy effect in my favor. The pamphlet contains, besides the pleas of my two lawyers, my appeal to the Areopagus, and the decision of that court. I printed two thousand copies of it, and have sent two hundred to Smyrna, and two hundred to Constantinople, to be distributed among the Greeks in those cities. I have also sent one hundred and fifty copies to Syra, that the public there may form some opinion of my case before the trial comes on.

If I am condemned at Syra, I shall be put immediately into prison in that place. So the King's Attorney informs me. He added, however, that as I was known, and as they should have no fear of my attempting to make my escape, they should not be very severe with me; and that he himself would write to Syra to have them treat me kindly. I asked him if I could be permitted to take a private room, and have a soldier to guard me; and he replied that he thought that it would not be permitted.

The prisons in Greece are now, I am informed, quite crowded with felons; and I suppose there is no law to hinder one prisoner's conversing with another; and if not, I shall probably find a good number of hearers to whom I may preach the gospel. Still I do not much like the idea of being shut up in prison during the hot month of August; I trust, however, that I shall be enabled to endure it. The idea has sometimes occurred to me, that the priests may possibly make some effort, when I am in prison, to prevent my ever coming out again to trouble them with my preaching. I shall be in their power, and they can always find in prison men fitted for any crime whatever. But I trust that this will not be the case; and as I have hitherto been protected, I have confidence that I shall be in future. A few days ago, I learned that a plan was formed by a party of Greeks, some months since, to come to my house and bring an image of the Virgin Mary, and compel me to kiss it; but that some of my wife's relatives prevented their so doing. Had they come, no doubt they would have used violence. God has indeed protected me against all the machinations of the enemy!

Under date of June 15, Mr. King wrote again as follows:

My trial is to be at Syra, July 22, just one year from the time I began to distribute the little book called my "Defence." If I am condemned, I suppose I shall, on that day, be imprisoned at Syra. My two lawyers, Paul Calligas and Spyridon Triantaphylles, will be there to plead my cause; which, I believe, they have conscientiously undertaken to defend. Their pleas before the Areopagus, already published, have produced, and are producing, a happy influence in my favor, as I have reason to believe. And not only did they come out boldly before the Areopagus; but in private circles they plead my cause, I believe, and have done much to convince many persons that it is just. At Syra they will probably enter into the subject of my trial much more theologically than they could before the Areopagus; for this tribunal is confined principally to the right application of the law, but does not enter into the subject, to determine whether the person accused is guilty, or not, of the charge brought against him. Should the jury decide in my favor, and against the Holy Synod, it will be wonderful, and will have great influence, I doubt not, in opening the eyes of many to see the real situation of this church.

A judge here, and representative of the nation, said to my wife, day before yesterday, that he thought I might be in great danger at Syra, when I go there to be tried; that the people might arise and stone me; and that it would be better to have the case put off, if I could, for a while, &c. But I trust the Lord, who has thus far protected me, will protect

me to the end. My duty is clear; and that is, to go to Syra and take what comes. I have not been wholly without apprehensions as to what may befall me there; still I do not feel very anxious with regard to it. The hand of the Lord has appeared to be so manifest in all this affair, from the commencement to the present time, that I feel that I shall live, and in some way or other gain the victory.

Bombay.

LETTER FROM MR. HUME, FEBRUARY 11, 1846.

Results of the Bombay Mission.

THIS communication of Mr. Hume is designed to show the past success and the present wants of the Bombay mission. True, it cannot point to as many converts as our brethren in some other parts of the world; but it can refer to other results of inestimable value. And were the mission adequately reinforced, we might soon hope to see the most cheering success. The Prudential Committee have been anxious, for some time past, to strengthen the hands of our brethren in this field. They wish very much to send two ordained laborers to their relief immediately. But they have not yet found the men. "Who will go for us!"

This day completes thirty-three years since Messrs. Hall and Nott arrived in Bombay. You know the difficulties which they had to encounter, and the various trials and embarrassments which the mission has experienced up to the present time. Some who would gladly have lived and labored here, have, by the failure of health, been obliged to return to their native land. And some, after toiling for a season, have finished their work and entered into their rest.

And have they lived and died in vain? Have the efforts and the pecuniary means which have been expended here, failed of producing any adequate results? No, there has been no failure. True, converts have not been multiplied as could have been wished, nor as they have been in some other missionary fields. Still a few have become obedient to the faith, some of whom have gone to stand in the presence of Him whom, not having seen, they loved.

Thirty-three years ago the doctrine of Christ crucified was unknown to the people of the Mahratta country. No portion of the sacred Scriptures had been given to them in their own language. Not a single tract from which they could learn the way of salvation, was in existence. Unbroken, unmixed darkness covered the land. The first Christian book, a scripture tract of eight pages, was printed in March, 1817; and in May, 1817, the missionaries began to print the gospel of Matthew, which they had translated into the Mahratta language.

Now the sound of the gospel has gone out into all the land. The people of the most distant villages have heard, at least, that there is none other name under heaven given among men whereby we can be saved, but the name of Jesus. They know that the divinity of their gods, and the efficacy of all their religious observances, have been called in question. Tracts and portions of Scripture have been widely distributed; and the persuasion is daily gaining ground that all other forms of religion must fall before the onward progress of the gospel. The prevailing religion has been gradually losing its hold upon the people. The influence of the brahmins has been greatly weakened, and, in many ways, much has been done to prepare the way of the Lord. Missionaries of other societies, who preach the same gospel as ourselves, have come to labor in the field. Both the missionaries and the converts are animated with hope in regard to the future. Christians as well as the heathen feel that great and important changes are in progress, and that these changes are advancing with an accelerating speed.

While the missionaries and the churches, then, have reason to be humbled that so little has been done, they have no reason to be discouraged. Manifest and encouraging progress has been made. Instead of giving way to discouragement and relaxing our efforts, now is the time for enlarging our operations, and laboring with renewed hope and zeal.

In estimating the actual results in this field, it is proper to consider its peculiar state as compared with other fields; especially with those which were occupied about the same time, and in which a greater number of converts has been gathered. How different, then, were the circumstances of this field from those in which the brethren in Ceylon were placed. As I have already said, those who came to Bombay found unbroken darkness. Not a ray of gospel light had here shone. On the contrary, when our

missionaries went to Ceylon, the country had not only been for years under a nominally Christian government, but great numbers of the people had renounced caste and received baptism. For a long time the native magistrates had been nominal Christians; and when the missionaries arrived, they took possession of churches and parsonages built many years before by the Portuguese and Dutch, and which were already going to decay. True, little or nothing had been done in the way of actual conversions. But how much had been done to loosen the bands of caste, to weaken the hold of Hindooism upon the people, and thus to hasten ultimate success.

Again, the missionaries in Ceylon settled in country districts. Their influence was concentrated within definite limits and upon a comparatively small population. Hence it was to be expected that the results would be more tangible and obvious.

The missionaries in Bombay, on the contrary, were located in a great city, and one intimately connected with the whole of the Mahratta country. They have been as faithful and laborious, perhaps, as the brethren in Ceylon. But their efforts have been expended upon an immense population. The influence of their books and their preaching and their schools, has by no means been confined even to the great city in which they have dwelt. It has been felt over the whole land. And in some places this influence has been almost as direct and powerful as in the city itself. The results, therefore, though they may be equally great with those in Ceylon,—and I fully believe this to be the case,—are not equally obvious, and cannot be so satisfactorily and distinctly exhibited in a report.

And so in the case of Madura and the neighboring stations. Not only Romish, but Church of England missionaries, had labored long in that field, and had done much to hasten the fall of Hindooism.

And how different were the circumstances of the missionaries who went to the Sandwich Islands, from those of the brethren who came to Bombay. The former found a people without a religion, they having just cast away their gods of their own accord. Here Hindooism was still in its strength. The people were wedded to their superstitions, while thousands of interested brahmins, possessing a mighty influence over the popular mind, were prepared to stand forth as the advocates and defenders of a religion which exalts them to the rank of gods. Indeed the state of things here was totally different from what it was at the Sandwich Islands.

Again, the whole population of the Sandwich Islands is not one third of that contained in this city, leaving out of view the whole of the surrounding country. Had the means here employed borne the same proportion to the population as in the Sandwich Islands, you would have had, instead of from one to two or three missionaries, some seventy-five or one hundred constantly employed. And who can say but in that case the results might have been as marked and as mighty as at the Sandwich Islands?

I have spoken in this manner, not because I lightly esteem what has been done in the fields referred to. In each of them a great and good work has been accomplished, in which I rejoice. But because the results here are, in some respects, of a different nature, and not so obvious to those at a distance, has there not a feeling prevailed of late, to some extent, that the Bombay mission, in comparison with others, has been barren of results, and that it ought to be abandoned, perhaps for more fruitful and inviting fields? Such a feeling, if it does indeed prevail, arises, I am persuaded, from an imperfect view of the circumstances of the case. The number of persons baptized is by no means a sure test of the progress made in the missionary work. The state of the country, the character of the people, the nature of their religious systems, the hold which the prevailing religion has upon the popular mind, indeed every thing relating to the different fields, must be taken into account in estimating the degree of success. It is easy to see that in some cases a knowledge of the gospel may be widely disseminated, the community may be undergoing a gradual transformation, the prevailing system of false religion may be undermined, and the way prepared for great and rapid changes, while as yet but very few have been received into the church by baptism. In other cases a considerable number of persons may have been baptized, while, for the most part, all things continue as they were.

The Field at the present Time.

Having dwelt at some length upon the past success of the Bombay mission, Mr. Hume devotes the residue of his communication to its present aspect and promise.

I have spoken particularly of the past;

but we are now more concerned with the present and the future. Where then can you find a more open, interesting and inviting field, for making known the gospel to the heathen, than that presented by the Mahratta country? Here is a Christian government, and there is but little danger of wars and commotions. The country is thickly populated, and your missionaries find free access to the people. Compared with the inhabitants of the greater portion of India, they are an intelligent, independent, noble race. Hindooism is evidently on the decline. As has already been said, the expectation is becoming more and more general, even among the natives themselves, that it is to give place to Christianity. Much has been done by the translation of the Scriptures, the preparation of tracts, &c., to facilitate the labors of future missionaries. You have here an efficient and extensive printing establishment, which is as able to meet the wants of one hundred missionaries as of eight or ten. And you fail to obtain the full benefit of such an establishment, while your missions here are left in a feeble state. In few heathen countries can the population be so generally acted on by means of the press as here, especially in the Concan, where a large proportion of the people can read. In addition to what is done by the government and by missionaries, schools, supported by the people themselves, are found in all the villages of any size. In some places there are from three or four to eight or ten such schools. Here then is an opening for tracts and Scriptures, such as is not generally found in heathen lands.

Bombay itself presents a wide field for missionary operations which as yet is very imperfectly occupied. Here are some seventy thousand Mohammedans, for whom there is not a single missionary. No one regards them as his peculiar field, devoting to them his time and energies. And the same is true of some seventy-five thousand persons speaking the Goozerattee language. Of these about twenty-five thousand are Parsees, and the remainder Hindoos; but in both cases they constitute an intelligent, wealthy and influential class of the community. I do not mean that these are wholly neglected. The gospel is preached to them, and books are distributed among them, to some extent, by missionaries already here; but the labor bestowed upon them is incidental and limited.

Among the people speaking the Mahratta language, there is not as yet more than one missionary to every fifteen or twenty thousand people. And then there are important places in this region where missionary operations might be commenced, with perhaps even more hope of tangible and speedy success than in Bombay, as the labors of the missionaries would be brought to bear upon a smaller community. In several of these places, as, for instance, Tanna or Rutnagherry, the missionaries would derive almost or quite as much benefit from the labors of former years, as if they should be located in Bombay itself. And the brethren in these places, and those in Bombay, would naturally assist and strengthen each other.

I would not convey the idea to you nor to the churches, that any sudden and extensive turning of the people to God, is, as a matter of course, to be expected here. Such a result may still be long delayed. We, and those who come after us, may long have much reason to say, "Who hath believed our report?" Much prayerful effort will still be required to dispel the remaining darkness. And without the descent of the Holy Spirit this land will remain barren and unfruitful still.

But I cannot doubt that great and precious blessings are still in store for this field. How many fervent, wrestling prayers have been offered up for the Bombay mission! And shall these prayers be forgotten? Shall they cease to come up as a memorial before God? No, they will be held in everlasting remembrance. They have been answered already in part, and they will yet be answered more abundantly. When I think of the supplications that have been presented, when I look abroad and see what has already been accomplished, I cannot but feel encouraged in regard to the future. And shall this first mission of the Board be forgotten in the prayers of the churches? Shall they become discouraged, and think of abandoning a field for which they once prayed so fervently, and where they once so cheerfully sent forth their missionaries to labor and die? Now that the seed has been sown far and wide, shall they cease to water it, and either leave it to perish, or to be gathered by others? I trust not. But were the American churches to abandon this field, even then the Bombay mission would have exerted a wide-spread and important influence, an influence that shall never cease to be felt, until this whole land shall have been converted to God.

But I need not enlarge further at pres-

ent. May the Lord of the harvest speedily send forth laborers into this harvest. And may the Spirit from on high be poured out more abundantly upon those already here, so that the gospel preached by them may run and be glorified!

Ahmednuggur.

OBITUARY NOTICE OF MRS. MUNGER.

THE death of Mrs. Munger, on her way to India, was announced in the last number of the Herald. She embarked from Boston for Bombay, with her husband, January 3. She had suffered somewhat from ill health prior to her departure; but as her lungs were not supposed to be diseased, and her cough had not been of long-standing, the physicians and friends who were consulted, united in the opinion that the contemplated voyage would prove beneficial. Indeed it was the confident expectation of Mr. Munger that her cough would cease, on her arrival in a warmer temperature. But such was not the will of Him who sees the end from the beginning! She died on the twelfth of March; and her remains were committed to the Indian Ocean, in latitude 37° south, and longitude 66° 12′ east.

Mrs. Munger was born in Middlebury, Vermont, July 25, 1799. She was the daughter of Mr. James Andrews of that place. She became the hopeful subject of renewing grace when she was twelve years of age. Having given herself to the missionary work, Mr. Munger and herself sailed from Boston for Bombay, May 21, 1834, and arrived at their port of destination, September 10. After devoting her time and strength to the Mahrattas, as far as she was able, till 1841, protracted sickness made it necessary for her to return to this country; and she arrived at Salem, June 9, 1842. As soon as her health was in a measure restored, she became anxious to return to India; and she embarked, therefore, in the circumstances already described. She was a great sufferer during the voyage; but her end was singularly peaceful. Very early in the morning of March 12, Mr. Munger sought a little repose, thinking that his wife would yet see Hindostan. But when he awoke, life had departed! In that flattering sleep her freed spirit had passed away, leaving a smile upon the countenance, as if for joy that the victory was won.

The following extracts from the letter of Mr. Munger which announces his bereavement, will gratify those who would know something of the religious experience of the deceased, especially as she drew near to the end of her pilgrimage.

She lived near to God. Her life, in respect to the duties and the privileges of Christian discipleship, was never of a measure fully to satisfy either her convictions or her wishes; and yet it was ever of a measure to afford her great peace and joy in believing, and to bring her within the power of the constraining and hallowing love of Christ. She loved the cross. She loved, more than all, Him who died upon the cross. And she loved all for whose salvation Christ had given himself a ransom. Benighted, deluded, sinful India had a large place in her heart. She loved India with a love which many waters could not quench, nor floods drown. The proofs of this are her cares and watchings and teachings and prayers and tears, continued for years, by day and by night, in much weakness, weariness and painfulness, in behalf of the maimed, the halt, the blind, the diseased, and the poor of her own sex, of the children of our schools, and of their parents. Indeed it was the strength of this love for India which gained for her a grave in the depths of the ocean.

Called to seek in her own country the restoration of the health which she had lost in these labors, and having in some degree realized this object, she was unwilling longer to be the occasion of withholding from the perishing of India the labor which is appointed of God for their salvation; and, therefore, she cheerfully embarked upon this voyage, though she much expected the result which has come upon her. She would take her life in her hand, rather, she would lay her life upon the altar of God, for the sake of securing for her husband the opportunity of making known unto the lost and dying of India Him who is "the way, the truth and the life."

She frequently spoke, during the passage, of the very great uncertainty of her living to see India. On one occasion she said, "If the Lord will, I would very much like to live some years longer. I think this wish chiefly respects the well-being of others. And of this much I am confident, that I shall live to see India again, if the Lord has any thing for me to do or suffer there for his kingdom and glory. I wish to lie in his hands with the passiveness and the confidence of a little child in the arms of its mother. God will do right." It was her wish, frequently and earnestly expressed, that, whatever might be the issue of this illness, none of her friends and counsellors should take blame to themselves for having encouraged her embarkation. "They were influenced by the kindest

feelings, and their advice accorded with their best judgment. But God will do all his pleasure. He knows just what we need to prepare us for his glory. His will is both wise and good."

Notwithstanding this desire of living, by the will of God the idea of dying was pleasant. Christ was all her hope. "I know it is a great thing to die. And yet I have no fear of dying. Why should I fear? If I look wholly away from myself, and rely wholly upon Christ, will he disappoint my hope? I cannot think he will."

She did not complain of either the measure or the duration of her sufferings. She thought and spoke of them as the discipline of her loving heavenly Father, and needful to make her a partaker of his holiness and glory. "He knows what I am, and what I need. There is not one stroke of his hand too much, and not one too heavy." She loved to think and speak of the mansions of rest in heaven; and often would she, with tearful eyes, look upward, and repeat those words of revelation which are to the suffering children of God like apples of gold in pictures of silver: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain." This abode of her glorified and reigning Savior and King she looked upon as the home of the sanctified and saved, and she longed for it.

Madras.

LETTER FROM MR. WINSLOW, MAY 8, 1846.

An Inquirer—Trial.

THE subjoined incident furnishes another illustration of the sort of opposition which inquirers must expect to encounter in India.

We have just now a trying case in our missionary work. A respectable schoolmaster, probably near thirty years of age, —who has been employed at Royapoorum, in one of the village schools, since I left that station, and who was there, indeed, a short time before I left,—has lately manifested much seriousness of mind, and expressed a willingness to give up all for Christ's sake. He had a very flourishing school, but as soon as there were rumors that he was about to become a Christian, the scholars began to leave; and soon he himself was obliged to quit the village. He came to the house of Samuel Downer, now employed as a catechist at Royapoorum, and broke his caste by eating with him and others. His wife was at this time absent at her father's house in Pondicherry; and she refused to return to him when she heard of his apostasy from the religion of their fathers. Not only so, but there were intimations that the family friends, who are very numerous and some of them influential, were about to take measures to get him, if possible, into their power. In consequence of this he took refuge at the mission house, and remained there until yesterday morning. He was then, on going out some little distance, surrounded by relatives and connections from Pondicherry and elsewhere, and forced, or persuaded, to go with them. He found means to make his case known to another schoolmaster, who gave intelligence to Mr. Henry Scudder. It was thought he was carried off to a certain house in the village where he had been teaching; and the catechist went there to aid him, if necessary. But he was not there. At evening one of my schoolmasters informed me that he was carried some distance out of Madras, and that the relatives were taking him to Pondicherry. As we are ignorant of the circumstances under which he left, and of his present position, we know not what to do, or whether anything can be done, but to look to the Lord for his deliverance. The police would interfere, were there evidence of abuse or constraint; but though there be such constraint, as we suppose is the case, it may be very difficult to prove it in the midst of those who are all on the side of idolatry. We must rather, probably, do as the primitive church did, when Peter was cast into prison, and "prayer was made without ceasing of the church unto God for him."

As in some respects an offset, and as affording us some consolation and hope under this disappointment, the youngest and most promising of the three lads carried off by force from Chintadrepettah, nearly eighteen months ago, has been for some time in a school of our Scotch brethren at Chingleput, nearly forty miles from Madras; and we learn that he has, within a few days, been brought to the parent institution in town to receive baptism. I have not seen him, but must heartily rejoice in the hope that the seed sown in his heart, and watered apparently by the Spirit, will indeed spring up and bring forth fruit unto life eternal.

It appears from the foregoing letter that Mr. Scudder has commenced an English school at Royapoorum, which adds greatly to his means of usefulness. The number of caste girls in connection with the schools of the mission, has received a considerable increase.

Ceylon.

LETTER FROM MR. SMITH, APRIL 8, 1846.

Panditeripo—Oodooville.

MR. SMITH is still at Panditeripo. His account of the ravages of the cholera, as they have fallen under his notice, is truly affecting.

Since the date of my last letter, my labors at this station have been much interrupted by sickness and death. You have probably heard of the ravages of the cholera in this province; and will doubtless be rejoiced to hear that, through the ever abounding mercy of our God, none of our circle have been made its victims. For several months we were in the midst of death; but the destroying angel passed us by, though many were struck down on every side. The question has often arisen in my mind, "Why this difference? Why are these poor heathen cut down like grass, while we are spared?" We can only say, "Even so, Father, for so it seemeth good in thy sight." While the Lord has been speaking so loudly to the people, we have felt that we could do nothing better than point them to his wonder working hand, and invite them to behold and believe. Many have doubtless been convinced of the folly of idolatry, but still they cling to their idols with as deadly a grasp as ever. During the prevalence of the disease, large sums of money were collected at the temples; and preparations are now making for enlarging the buildings with the money which was extorted from the people, when their hearts were failing them through fear. There is reason to apprehend that, although the confidence of many in their idols has been greatly shaken, they will turn back to them with greater zeal than ever.

For four months all the schools at this station were broken up. One of the teachers, and about fifty of the pupils, nearly one fifth of the whole number, have died. Three church members have also been called to their home, as we hope. Their names are John, who had always sustained a good character as a Christian; Joshua and his wife, Eliza Brend, who were formerly with Mr. and Mrs. Apthorp at Varany. Two children of church members have died, and two excommunicated persons.

As the schools were broken up, we have had but a small audience on the Sabbath, and we were not able, for a long time, to collect a congregation at the school bungalows. We have had a service every Sabbath; but the number has been so small, that it has generally been attended in my study. More recently, however, most of the schools have been commenced again, and our audience on the Sabbath has increased.

During the prevalence of the cholera, there was an apparent seriousness and interest in hearing the truth, among the few who assembled from Sabbath to Sabbath, which led me to hope that the Lord would bring good out of the heavy judgments with which he had visited this people. But as yet we have seen few encouraging results.

Mr. Whittelsey requested, during his absence on a tour for health, Mr. Smith to look after some of the interests of the station at Oodooville. Hence the mention of the following facts.

The cholera has raged at Oodooville even more fearfully than at Panditeripo. The boarding school was broken up in December, and was not opened again until about a week ago; and even now only half of the scholars have returned. All the native free schools were disbanded; and one hundred and fifteen of the children have died, about one third of the whole number in the schools. Fifteen members of the church have died. Their names are Peter, a Tamil school teacher; J. Morse, his son, a teacher in the boarding school, a promising young man; J. Coggin and his wife, Mary Codman; and six girls belonging to the boarding school. Of the remaining five, two were teachers of the Tamil free schools. All left satisfactory evidence that the change to them is gain.

Five of the boarding school girls, mentioned above, died at their homes. Besides the six church members just mentioned, only one member of the school has died. Of some of the children of the church members, of whom nine died, Mr. Whittelsey had pleasing evidence that they had chosen Christ for their portion.

The services on the Sabbath have been continued most of the time since Mr. Whittelsey left, by Mr. Niles, the native preacher.

Sioux.

LETTER FROM DOCT. WILLIAMSON, MAY 15, 1846.

THE present communication contains an obituary notice of one who has been intimately connected with the station at Lac Qui Parle, and who has done much, with the blessing of God, for the missionary work among the Sioux. The following account appears to be judicious and impartial; and it will aid the reader in forming an estimate of the piety which is developed on a heathen soil.

Leading Incidents of Mr. Renville's Life.

Joseph Renville was the son of a French father and a Dakota or Sioux mother. He was born on the Mississippi some distance below the Falls of St. Anthony; and here his first years were spent among the Sioux, his mother having left his father to live with an Indian. Before he was ten years old, his father took him to Canada and intrusted him, for some time, to the care of a Roman Catholic priest, by whom he was baptized. The priest was kind, and communicated to him some knowledge of the French language and of the principles of Christianity.

While yet a boy he returned to the Dakota country, and, his father dying before he attained to manhood, he resided for some time with Colonel Dickson, a British trader, who, observing his intelligence, energy and honesty, furnished him with some goods, and sent him with the Indians in their wanderings, to purchase their furs. In this way he lived till about the commencement of the late war between the United States and England.

The British having determined to employ the Indians as auxiliaries against this country, Colonel Dickson recommended Mr. Renville as the person most capable of enlisting and controlling the Sioux; and he was appointed to command them with the rank, pay and emoluments of a captain in the British army. He was not only an active but a humane officer; and it was probably owing chiefly to his influence that the Dakotas were prevented from participating in those cruel and disgusting scenes which disgraced the conduct of the Winnebagoes, Pottawatomies and other tribes. The great distance of the Dakota country from the seat of hostilities, made many of the warriors turn back before reaching it; so that they must have been unprofitable to their employers. Notwithstanding this, Mr. Renville retained the entire confidence of the British government; and, after the close of the war, he was for some years employed as their agent and that of the Hudson's Bay Company, residing in winter with his family among the Dakotas, and each summer visiting the British settlements on Red river to receive the presents for the Indians.

In 1819 the United States commenced military works at the mouth of the St. Peter's, and Mr. Renville was thus made acquainted with their claim to the Dakota country. In consequence of this, probably, he relinquished his pension as a British officer, a year or two afterwards, and with it the employ of the British government and Hudson's Bay Company; and united with others in forming what was called the Columbia Fur Company. After five years the American Fur Company, that his influence over the Indians might be for and not against them, purchased the goods, houses, &c., of the Columbia Company, which were on the Mississippi and St. Peter's, and agreed to supply him with goods on liberal terms, and relinquish to him a large extent of country in which he might trade without opposition. About this time he built a house near Lac Qui Parle, where he resided for the last twenty years of his life. During his connection with the Columbia Fur Company, the first seed corn was brought to Lac Travers; and, chiefly through his example and influence, the Indians were induced to commence planting there, and a few years subsequently at Lac Qui Parle. By this means the lives of many were preserved in 1827, when hundreds of the Dakotas, having nothing to depend on but the chase, perished by famine.

Mr. Renville's Religious History.

Mr. Renville appears to have been seriously inclined, and to have sought a knowledge of Christianity, from his early years. But he never understood the English language, and was unable to acquire knowledge by reading. Previous to the establishment of the mission here, he had very little intercourse with white men, except Indian traders and military officers, many of whom could converse with him only through an interpreter, and most of the others were Roman Catholics or avowed infidels. Of course his opportunities for gaining a

knowledge of Christianity were neither frequent nor favorable. When I first saw him in the summer of 1834, he informed me that he was a Protestant. He was then in his fifty-fifth year. Previous to that time he had seen, and conversed with one or more Protestant clergymen; but it is not probable that he had ever had an opportunity of attending Protestant worship, conducted in a language that he could understand. Previous to this, about 1829 or 1830, the Holy Spirit was pleased, in some way, to cause him to think and feel more on the subject of religion. He began to speak, not only to his own family, but to his Indian relatives, on the subject of Christianity; and it is remarkable that some of our native members, who have subsequently given the best evidence of piety, think a great change was wrought in them at that time. What was its nature I cannot say. Years afterwards they did not understand the way of salvation by a Redeemer; but their confidence in the superstitions of their people was weakened, and there was some improvement in their external conduct. Mr. Renville's own knowledge of the way of salvation must, at that time, have been limited, and his ideas on the subject indistinct, and, of course, he could not communicate to others what he did not possess. But it would seem as if, at a time when there was no human teacher near, the Holy Spirit opened his heart and that of some others to receive the truth.

Soon afterwards he took his family a journey of five hundred miles to Prairie du Chien, (at that time the nearest settlement of white people, except the English settlement on Red River,) was regularly married to the mother of his children, and had her and them baptized by a priest. At that time there was no Protestant clergyman there. He also procured from New York a large folio French Bible, and, there being no person within sixty miles of him, who could read it, he requested the Fur Company with which he was connected, to procure him a clerk capable of teaching his family the French language. The clerk was sent to him; but he proved to be a Roman Catholic who had little inclination to read the Scriptures.

A knowledge of Mr. Renville's character and influence, his expressed wish to have Protestant missionaries near him, led to the establishment of the mission. He aided us on our way and after our arrival. Through his influence, in no inconsiderable degree, — though subsequent events show clearly that the Holy Spirit was the chief agent,—the Indians were restrained from destroying our domestic animals, during the first years of our residence here, and many of them inclined to receive religious instruction, &c. He gave us much assistance in catechising and instructing the people; and though in learning the Dakota language he did less for us than we desired, and sometimes thought he should have done, the aid which he did render was highly important.

Very soon after our arrival he made known to us his wish of communing with us; and, about six months afterwards, he was received on examination as a member of the church here. In August, 1841, he was chosen and ordained a ruling elder; and, from that time till his death, discharged the duties of the office in a manner acceptable and profitable, both to the native members of the church and the members of the mission.

His last Sickness and Death.

On the first Sabbath of March he met with us in our public services for the last time, and assisted in distributing the elements at the administration of the Lord's supper. The influenza was then prevailing in the neighborhood, and he was attacked with a violent cough which did not yield to the remedies which had often relieved him before. He bore his sufferings with much patience, and, when informed that his disease would probably prove fatal, requested that we should pray, not for his body, but for the life of his soul. A week before his decease, his oppressed breathing and other symptoms made it manifest that the time of his departure was near. He appeared fully aware of it, and he was filled with anxiety. He spoke feelingly of one of his sons who was impenitent, and of the sufferings and temptations to which he feared all his children, especially his unmarried daughters, would be exposed, in consequence of the destitute condition in which he was leaving them and their ignorance of what was necessary to provide for themselves in such circumstances. He was exhorted to commit his family to God, and all worldly concerns to others, and to think only of the things of another world. A day or two afterwards he told me that he mourned much on account of his sins, and prayed much for forgiveness, mentioning one or two things in which he thought he had done wrong, a short time before. When re-

minded of the efficacy of the blood of Christ, he replied, "I know it, and that is all my hope." He requested me to read the Scriptures to him and to pray with him. The evening before his decease, he asked me what became of the soul immediately after death. I reminded him of our Savior's words to the thief on the cross, and Paul's desire to depart and be with Christ. He said, "That is sufficient," and presently added, "I have great hope that I shall be saved through grace."

Next morning, about eight o'clock, I was called to see him. He was so evidently in the agonies of death that at first I did not think of attempting to do any thing for him. After some time, his breathing becoming easier, he was asked if he wished to hear a hymn. He replied "Yes," and repeated the first words of a hymn of praise to Jesus. After it was sung he said, "It is very good." Being asked if he wished to hear another, he assented and referred to a paraphrase of the one hundred and forty-sixth psalm in the Dakota language. After it was sung he looked at Mr. Huggins, who led in the singing, and said, "You have made me glad;" which is the Dakota manner of saying, "I thank you." After a short pause he added, "It has done me good; I feel somewhat relieved." As he again reclined on the bed, I saw a sweet serenity settling on his countenance, and I thought that his severest struggle was probably past; and so it proved. The clock striking ten, he looked at it, and intimated that it was time for us to go to church. As we rose to leave him, he extended to us his withered hand. After we left him he spoke some words of exhortation to his family; then prayed till his strength was gone; and, before noon, calmly and quietly yielded up his spirit.

Estimate of his Character.

In estimating the character of converts from among the heathen, we should ever remember that, though they may possess as strong faith and as fervent love and zeal, and attain as much knowledge of the doctrines of Christianity, neither Scripture nor the history of the church warrant us to expect that steadfastness and beautiful consistency of character, which is found in many of those who have known the way of the Lord from their childhood.

Mr. Renville was a man of vigorous mind, and he was remarkable for the energy with which he pursued such objects as he deemed of primary importance. His power of observing and remembering facts, and also words expressive of simple ideas, was extraordinary. Though in his latter years he could read a little in translating, he seldom took a book in his hand, choosing to depend on hearing rather than sight; and I have often had occasion to observe that, after hearing a verse of Scripture read through,—it might be long and one with which he was before unacquainted,—he would immediately render it from the French into Dakota, (two languages extremely unlike in their idioms and the order of the words,) and repeat it over, two or three words at a time, so as to give full opportunity to write it down. If he wished to hear it read a second time, or omitted any circumstance or word, I almost always found that it was owing to his failing to hear it distinctly, or his not perceiving the meaning. He had also a remarkable tact in discerning the aim of a speaker, and conveying the intended impression, even when many of the ideas and words were such as had nothing corresponding to them in the minds and language of those addressed. These qualities fitted him for an interpreter, and, in rendering French into Dakota, and the contrary, and it was generally admitted that he had no equal.

He was equally remarkable for his hospitality and kindness to the poor. All strangers passing through the country, even traders of opposing interests, were welcomed to the best which he had to give. His salary as an officer in the British army, and an agent of the Hudson's Bay Company, was large; and, during some of the first years of his connection with the American Fur Company, his profits from the trade must have been far more than sufficient for the support of his family. Yet, in the times of his greatest prosperity, such was his kindness to the poor, that he accumulated very little; and, in his latter years, when the profits of his business were so reduced that he could purchase but little more than a sufficiency of food for his own family, he gave a part of that to the Indians; so that for several months of every year, he and his family suffered for provisions.

He possessed in an eminent degree that politeness for which Frenchmen are remarkable, and he was naturally very fond of applause. As this was the only return which he seemed to expect for his numerous acts of kindness, most of those with whom he was brought into contact, whether white men or red men, bestow-

ed it on him far more liberally than missionaries could honestly do. From this also originated an anxiety to conceal his ignorance of any thing which he might possibly be supposed to know, sometimes leading him to say and do things which could not be justified. Owing partly to this, but chiefly to the fact that all his education, habits and manner of thinking were so entirely different from ours, and that till we learned to converse with him in Dakota and French, we could hold intercourse with him only through interpreters who knew very little of the English language,—and who, as is common with them, presumed to say rather what they supposed the speaker ought to say, than what he actually did say,—during the first years of our residence here, frequent misunderstandings arose, and some unpleasant feelings, on both sides.

The great powers of his mind, however, were restrained to certain classes of ideas. In respect to numbers, dates, and proper names, his abilities were probably rather under than above mediocrity. Though he translated sentences with great accuracy, he could not explain, or readily apprehend the explanation of single words. Immediately after translating a sentence correctly, if asked for the signification of the several words, he usually erred in regard to some, and occasionally in regard to most of them.

Mr. Renville was also credulous, and often believed things on insufficient evidence. Hence he was sometimes deceived, and he deceived others without intending to do it. And his great accuracy respecting most things, made those who were misinformed by him more ready to suspect his veracity.

We could never convince him that God required him to rest in his tent during the Sabbath when travelling, though, out of regard to our feelings, he frequently did so. In other respects his views and his practice in relation to the sanctification of the Lord's day were very different from ours. Notwithstanding this, however, he and his family, when at home, were very punctual in attending public worship with us on the Sabbath, even before we could conduct it in a language intelligible to any of them. Their conduct in this respect is the more remarkable, as, for several years after our arrival, he was strongly averse to our communicating to the Indians some things which we were anxious to teach.

In early life, conforming to the practice of his associates, it is said that he occasionally indulged freely in the use of intoxicating drinks; but before our acquaintance with him commenced, he had nearly ceased to use them; and as soon as we made known to him the principles of the American Temperance Society, he immediately embraced them, and, it is believed, ever after strictly adhered to them. After our arrival here strenuous efforts were made to induce him to return to the Roman Catholic church. For this purpose a priest visited him repeatedly, and, on one occasion, for weeks partook of his hospitality. The French language being the mother tongue of this priest, he had greatly the advantage of us in conversing with him. But Mr. Renville, after hearing his arguments, declared his belief in justification by faith alone, in the right of all to read the Scriptures, his aversion to auricular confession, and his determination on these grounds to remain a Protestant.

From the time we were able to converse with him without an interpreter, his progress in the knowledge of the gospel was rapid; and there followed a manifest improvement in his practice. Notwithstanding the defects of his character, perhaps in the eyes of Him who sees all things without partiality, he showed a more docile and obedient spirit than most of those in civilized lands, who have been taught to read the Bible in their infancy, and, all their lives, have had an opportunity of hearing it faithfully explained.

Recent Intelligence.

WEST AFRICA.—From a letter lately received from Mr. Wilson, the following extract is taken: "The affairs of the river are left precisely as they were before the blockade; and the people are quiet, but not happy. Preparations are making to build a large stone fort, and the river has been thronged with men of war, transport-ships, &c. The English and American vessels, notwithstanding, engross the trade of the river. Our congregations of late have been large; and, if I am not misled by appearances, there is more than ordinary seriousness among the people."

SYRIA.—The latest intelligence from this mission is quite animating. In *Mount Hermon* the Protestant secession at Hasbeiya was regarded as having worked out for itself an acknowledged existence, and opposition had ceased. Two native assistants had returned after a lengthened visit, and reported all quiet there. Greek and Maronite children were in the Protestant school, which was said to be the best model of a Chris-

tian school in the country. The original seceders, to the number of fourteen families, continued steadfast in their Protestantism, and some others had joined them. Among these was a son of one of the Greek magnates, whose decision was such, that he had "vowed in his soul" that he would be a preacher of the gospel. It was the opinion of the native brethren that two or three ought to be admitted to the church. Mr. Whiting, with a native brother, had gone to Hasbeiya; and it was the opinion of the mission that two missionaries ought to be permanently set apart for that region.

In *Mount Lebanon* the 'Abeih station had nine schools under their care, at each of which they held a religious meeting as often as once a week, with the exception of one or two of the most distant, which had been but recently established. In Sûk, a village some four or five miles distant, a Protestant secession from the Greek church, which had been in progress for some months, was going on well and increasing in interest. It embraces fourteen married men, and one unmarried, with two or three from neighboring places. With these the brethren of the mission hold religious services every Sabbath. One, for some time connected with the mission as a schoolmaster, it is hoped, may be destined before long to carry the good news of salvation on foot about the Mountain. At Bhamdûn, the summer residence of the brethren of the Beirût station, four or five men have been, for two or three years, decidedly Protestant in their principles; and these persons say that almost wherever they go, they find defenders. At another place five or six are mentioned as having declared for the truth, and public report testifies that they are the best men in the village. Even in Zahleh, the hotbed of fanaticism, men are found who openly argue from the gospel against the prevalent errors. The mission families have been visited by the Holy Spirit, and it is hoped that a few individuals have been converted. The mission has never before had so much liberty and quietness; nor has a spirit of inquiry been so widely extended.

From *Aleppo* the reports respecting the Protestant secession are highly encouraging. "The Greek Catholic Bishop has withdrawn entirely from his church, never attends it, nor officiates in any of its ceremonies. He preaches at his own house every Sabbath, and has a very interesting congregation. Of these he regards more than fifty as entirely Protestant. There are also several priests who are still inquiring with much interest. Besides these there are said to be at least fifty Armenians, who are anxious to have preaching and a school for the education of their children. An Armenian vartabed who came some time ago to Beirût from Constantinople, and was sent with books to Aleppo, has his room frequented every day by Armenians. He is believed to be doing much good, not only in Aleppo, but at 'Aintâb, Killis, and in towns north which he has visited."

CONSTANTINOPLE.—At the late meeting of the mission to the Armenians, the brethren who were present, assisted by two other missionaries, and Rev. S. L. Pomroy of Bangor, Maine, proceeded to prepare a plan for the organization of the Evangelical Armenian Church. This was done in compliance with the request of the native brethren. The harmony which prevailed in the views of the mission was unexpected and very gratifying. Three different forms of church government were represented; but all felt that they must go to the New Testament and abide by its principles. "I never felt so sensibly," says Mr. Dwight, "the presence of the Lord in any of our business meetings, as while we are engaged in these most interesting discussions. I have no doubt that the step we are taking is pleasing to the great Head of the church, and I anticipate his special blessing on the organized body."

PLAN OF CHURCH ORGANIZATION FOR THE EVANGELICAL ARMENIANS.

The following plan of organization for the Evangelical Armenian Church, is presented at the particular request of the Armenian brethren, and with the special understanding on our part, that we merely *suggest* and *advise*, and would by no means *dictate*, in such a matter, or claim the least authority over them.

1. The officers of the Evangelical Armenian Church, shall consist of *elders*, or *bishops*, (called also pastors, &c.,) and *deacons*, to be chosen by the male members of the church, and set apart by prayer and the imposition of hands.

2. In the first Evangelical Armenian church in Constantinople, there shall be, for the present, one elder or bishop, and two deacons; it being understood that the number of either may hereafter be increased, as circumstances demand.

3. Inasmuch as discipline, according to the Scriptures (1 Cor. v. 4 and 2 Cor. ii. 6) belongs not to the clergy alone, but, with them, to the people; and inasmuch as it is not always convenient nor expedient for the whole church to come together for this purpose, they shall choose three or more brethren as "*helps*," "*governments*," (1 Cor. xii. 28) to form, with the pastor and deacons, a *church session* or *standing committee*, for the examination of candidates for admission into the church and the administration of discipline.

4. Of the church members thus chosen to form the committee, two shall be elected, in the first instance, for the term of one year, and the remaining one or more for the term of two years; and when these terms respectively expire, a new election shall take place, either of the same or other individuals, who are thereafter to serve equally for two years, it being the object of this rule to secure a new election of one half the number, or as near one half as may be, once every year.

5. The first bishops, or pastors, and deacons, chosen by the church, shall be set apart to their office by prayer and the imposition of hands, in the presence of the church, by missionaries of the

American Board, and such other ministers of Christ as may be invited to assist; it being understood that this is merely a rule of present expediency and convenience, and also that it belongs to the Evangelical Armenian Church to provide, thereafter, for the ordination of its own officers, according to the apostolic example.

6. Each bishop, or pastor, is to give himself wholly to the preaching of the word and to prayer; to administer the sacraments; to visit the sick; to give particular attention to the religious instruction of the congregation, and, by visiting families and individuals and adapting his counsels to the peculiarities of each, to promote in every possible way the highest spiritual welfare of his people. He is also entitled to the sympathy and prayers of his flock, and to receive from them a competent support.

The deacons are to have a care over the poor of the church, and to distribute among them the alms collected for their relief, and to assist the pastor, in all suitable ways, in spiritual duties.

The pastor shall preside at all meetings of the church, and of the standing committee or church session; and, in his absence, this duty shall devolve upon one of the deacons.

7. Baptism is to be administered only to those who give credible evidence of true faith in Jesus Christ, and to their households.

8. Candidates for admission to the communion shall be carefully examined as to their knowledge of the doctrines of the gospel and their personal piety by the standing committee or church session; and if the result of the examination, and of a sufficient observation of the lives of the individuals, be such as to afford satisfactory evidence of *repentance toward God, and faith in our Lord Jesus Christ*, implying a new heart, they shall be proposed by the pastor, at a regular meeting of the church, at least two weeks previous to the communion, and the male members shall be called upon to vote on the question of their admission.

9. This examination may be dispensed with in cases where individuals offer themselves for communion, who, either by letter, or otherwise, are known to be regular and consistent members of sister churches of Christ.

10. If no objections have been made, the candidates proposed shall, on the day of the communion, be admitted to the full privileges of membership, on assenting, in the presence of the whole church, to the following confession of faith and covenant; and their names shall thereafter be enrolled as communicants in the records of the church.

Confession of Faith.

1. You believe in the existence of one only living and true God, the Creator, Preserver and Governor of the universe; omnipotent, omniscient, omnipresent; self-existent, independent, immutable; possessed of infinite benevolence, wisdom, holiness, justice, mercy and truth, and who is the only proper object of worship.

2. You believe that God exists in three persons, the Father, the Son and the Holy Ghost; and that these three are one God.

3. You believe that the Scriptures of the Old and New Testament were given by inspiration of God, and are a revelation of his will to man, and the sufficient and only rule of faith and practice.

4. You believe that mankind, in their natural state, are destitute of holiness, and entirely depraved, and justly exposed to the divine wrath.

5. You believe that the Lord Jesus Christ, perfect God and perfect man, is the only Savior of sinners, and the only mediator and intercessor between God and man; and that, by his perfect obedience, sufferings and death, he made full atonement for sin, so that all who believe in him will assuredly be saved, and that there is no other sacrifice for sin.

6. You believe that in consequence of the utter wickedness of man, it is necessary that all should be regenerated by the power of the Holy Ghost, in order to be saved.

7. You believe that we are justified by the righteousness of Christ alone, through faith, and not by any fastings, alms, penances, or other deeds of our own; and that while good works are inseparable from true faith, they can never be the meritorious ground of salvation before God.

8. You believe that holiness of life, and a conscientious discharge of the various duties we owe to God, to our fellow men, and to ourselves, are not only constantly binding upon all believers, but essential to the Christian character.

9. You believe that, besides God, no other being is to be worshipped and adored, and that each person in the sacred Trinity is worthy of our worship, which, to be acceptable, must be offered through no other mediation than that of Jesus Christ alone; and that the use of relics, pictures, crosses, and images of any sort, in any act of worship, and of the intercession of the Saints, is directly contrary to the Scriptures, and highly displeasing to God; and that prayer for the dead is not authorized in the word of God.

10. You believe that there will be a resurrection of the dead, both of the just and of the unjust, and a day of judgment; and that the happiness of the righteous, and the punishment of the wicked, commence at death, and continue without end.

11. You believe that any number of believers, duly organized, constitute a church of Christ, of which Christ is the only Head; and that the only sacraments of Christ's church are *Baptism* and the *Lord's Supper;* the former being the seal of the covenant, and a sign of the purifying operation of the Holy Spirit, and the token of admission into the visible church; and the latter, in showing forth by visible symbols the death of Christ, being a perpetual memento of his atoning love, and a pledge of union and communion with him and with all true believers.

12. You believe that the gospel is the chief instrument appointed by Christ for the conversion of men and for the edification of his people, and that it is the duty of his church to carry into effect the Savior's command, "Go ye into all the world, and preach the gospel to every creature."

Covenant.

Humbly hoping that you are united to Christ by a living faith, and feeling yourself [or yourselves] under indispensable obligations to acknowledge him before men and unite with his visible church; you solemnly declare, in the presence of this assembly, and before God, that you have chosen the Lord,—Father, Son and Holy Spirit,—to be your God, Savior and Sanctifier, and the Holy Scriptures to be your only rule of faith and practice. You make an unreserved surrender of yourself [or yourselves] and whatever belongs to you to the service of God, promising, by divine help, to lead a life of holy obedience to the will of God; keeping sacredly his Sabbaths, and observing conscientiously the rules of truth, honesty and sobriety laid down in his word; endeavoring to promote, with all your powers, the religion of Christ in the world, and ever to set an example of justice, temperance, charity and godliness.

You further engage to walk together with the

members of this church, as becomes those of the same redeemed household, in the exercise of Christian affection, in the discharge of Christian duty, and in cheerful submission to its watch and discipline.

Relying for assistance on the Holy Spirit, you make these solemn declarations and promises, in the presence of this assembly, and before God himself, the Searcher of all hearts, and the Judge of all the world?

[To which the candidate is to give a token of assent. The members of the church then rise, and the minister says:]

We then affectionately receive you to the fellowship of this church, promising to watch over you with Christian tenderness and fidelity, and, in all respects, to conduct towards you with that friendship and brotherly kindness which your sacred relation to us demands; always praying that you and we may at last be presented faultless before our Lord, with exceeding joy. Amen.

[Then follows a short prayer.]

Discipline.

Discipline is the application of such laws as the Lord Jesus Christ has appointed to his church for the removal of offences, the preservation of the purity and edification of the church, and also the benefit of the offender.

Rule 1. All Christian discipline is spiritual; and nothing shall be admitted as matter of accusation, or considered an offence, which cannot be proved to be such from the Scriptures.

2. Private and personal offences are not to be laid immediately before the church, but are to be dealt with in the manner pointed out by our Savior, in Matthew 18.

3. Notorious and scandalous offences, and especially those against any of the commands of the decalogue, shall be considered as requiring the immediate attention of the standing committee.

4. Offenders are to be admonished, suspended or excommunicated, according to the nature of their offence, and the dispositions they manifest in regard to it; it being understood that all discipline is intended for the good of the offender, and that neither anathemas nor temporal penalties can be inflicted by the church of Christ.

5. The trial of persons for offences shall be conducted by the standing committee, or church session, who, after a thorough and impartial investigation of the case, shall report their decision to the male members of the church, with the written evidence for and against the accused, the final sentence being passed by vote of the church.

6. If in any case the church disapproves the decision of the standing committee, and the matter cannot be arranged between them, it shall be referred to a meeting of the pastors and delegates of the associated churches. And if any member feels aggrieved by the decision of the standing committee and church, he may, in like manner, appeal to the same body, whose decision shall, in all cases, be final.

7. If a minister shall be charged with an offence, the standing committee of the church, over which he is pastor, or within whose bounds he resides, shall, in a tender and respectful manner, ask him for an explanation or justification of his conduct. If they are not satisfied, they shall lay the case before the pastors and delegates of the associated churches, whose duty it shall be to try the accused minister, and, if they see cause, they shall have power to suspend or depose him from the ministry.

8. When a minister shall have been deposed, he shall be subject to the discipline of the church to which he belongs, in the same way as other private members.

This plan of organization was formally and cordially adopted by the evangelical Armenians; and they are now a regularly constituted Protestant church. The following account of this deeply interesting event is from a letter of Mr. Dwight, dated July 4.

That our Armenian brethren, in their present circumstances, had a perfect right thus to organize themselves into a distinct church, I am sure every true friend of the Reformation must allow. No reasonable man could ask them to exercise more patience than they have shown, or to defer any longer the step they have now taken. You are well aware of the fact that, while for years past they have separated themselves from every idolatrous ceremony of the church, and have declined conforming to those practices which an enlightened conscience forbids, they have not wished to make a breach in their nation; but, on the contrary, have earnestly desired that the body might be preserved entire, and all together be restored to the enlightened faith of the gospel. The present Patriarch, however, has shown the most resolute determination that this should not be the case. In January last he uttered against all the evangelical Christians in his community a threatening bull of excommunication, heaping upon them the most woful curses that ever one mortal cast upon another. For six months past these curses have been regularly repeated, from Sabbath to Sabbath, so that the house of God has become emphatically a house of cursing. During this long interval, also, the Patriarch has done all that the foreign ambassadors and the Turkish government would allow him to do, to vex these innocent victims of his wrath, by bodily inflictions; and up to this day, through his influence, bread and water are withheld from several of them, by the regular dealers in those articles.

To crown all, and as if to show that there is absolutely no quarter to be given to these men, except on the impossible condition that they subscribe to the new and idolatrous creed of the Patriarch, but that they are to lie perpetually under the ban of excommunication and anathema, he issued a general order which was read in all the churches, June 21, being the regular feast day for the Armenian Church, appointing that, on that same day of each year, a standing curse shall be pronounced against all the "new sectaries," as he calls the Protestant Armenians.

Nothing, therefore, remained but for them to seek direction from God, in organizing themselves into a separate church, in which they might secure to themselves and to their children the pure preaching of the Word, and all the other privileges and ordinances which Christ has vouchsafed unto his people. This they have accordingly done; and it is our earnest prayer that the great Head of the church may ever grant them his rich grace, and give them strength and enlargement, and manifest unto them his gracious presence in all the means of grace with which he has now furnished them.

But I must give you a more particular account of the method by which this church has been organized. On Tuesday last, July 1, all who were invited, assembled in the chapel in my house. Besides our own missionaries, the Rev. Messrs. Allan and Königh, of the Free Church of Scotland, were present. After the reading of the Scriptures and prayer, the plan of organization, confession of faith, covenant, and rules of disci-

pline were read, with particular explanations of each part, as the subject required. Those present were then called upon to rise and give their assent to the confession of faith and covenant, if approved. All rose, and the articles were again read, at the end of which all audibly and solemnly responded, "We do thus believe." In like manner they also audibly assented to the covenant; when we all rose, and, in our own behalf, and in behalf of all evangelical Protestant churches, expressed our public acknowledgment of them *as a true church of Jesus Christ.* Their names were then recorded, amounting to forty in all, three of whom were females. This number will probably be doubled within a short space of time. By a singularly happy arrangement of Providence, one of the leading brethren of Nicomedia, and another from Ada Bazar, were present; and thus they will be able the better to facilitate similar organizations in their own places, when the proper time shall come.

The officers were then chosen by ballot, with singular unanimity, there having been no previous understanding as to who should be the pastor or deacons; and better persons could not have been selected. Next Monday was appointed for the examination of the candidate for ordination, and Tuesday for the ordination itself. After singing and prayer the meeting was concluded. It had lasted for four or five hours, and the interest was well sustained throughout. Much tenderness of feeling was manifested, and there were few eyes that did not fill during some part of the services.

Yesterday I was called upon to baptize the first child in the newly formed church. It was an infant boy of our brother Apisoghom, whose wife is one of the most interesting of our Armenian females, and, I doubt not, truly pious. It was on the occasion of our weekly (Friday) Armenian service; and I suppose that a hundred people were present. All conducted with perfect decorum, and listened with deep interest to all that was said on the occasion.

What the Turkish government will say to this new organization, is not a question with us. We feel that the great Head of the church has made the duty of our brethren plain before them, and our duty plain to assist them. What they have done, has nothing political in it, but is a purely spiritual movement, and of course one with which the governments of this world have nothing to do. The event may appear exceedingly unimportant to mere political men; to the man of faith it is big with importance. No event that can compare with it has occurred in Constantinople, since the Turkish empire was founded.

The officers chosen by this new church were as follows: Baron Apisoghom, Pastor; Barons Assadoor and Mugurdich (formerly jeweller), Deacons; Barons Vertannes (formerly priest), Stepan and Tenop, members of the Standing Committee, or Church Session. The church at the same time unanimously requested Mr. Dwight to act as helper in the pastoral office; which he consented to do.

In another letter, dated July 7, Mr. Dwight gives a brief account of the ordination of the pastor. The candidate passed a very creditable examination. "The chapel was crowded, and the deepest and most feeling attention was given to all the exercises. I trust the great Head of the church was with us." The prayers of Christians are particularly requested, at the next monthly concert, in behalf of this infant church, that pastor and people may receive a new baptism of the Spirit "not many days hence."

AHMEDNUGGUR.—Under date of May 16, Mr. Ballantine writes, "Last week we received two men into the church, and on the first Sabbath of this month two more. They are all mahars, heads of families, from different villages around us. One is from Wudáley, forty miles north; one from a place which is thirty miles north-east; another from a village twenty miles south; and the fourth resides eighteen miles west. Thus the circle of our influence is extending on every side."

MADRAS.—From a letter of Mr. Winslow, dated June 6, the following extract is taken:

The congregations at my station are very large on Sabbath mornings. Mr. Hunt remarked that it was not a congregation, but a host. The place is in fact too strait for us, and I am anxious to build a small church, like the one at Royapoorum, as soon as the Committee shall have sanctioned the plan, and the means can be obtained. This plan will embrace a refuge for those who may be persecuted for Christ's sake. Of those who attend church, many come for books and tracts, which I distribute after service to such as can read, or have not before received any, or have read what they have received. For many weeks I have probably distributed in this way, on an average, fifty small books or portions of the Scriptures on Sabbath mornings, and half that number in the afternoon. Thus the seed is scattered, and it may here and there spring up and bring forth fruit. A similar course is pursued by Mr. Scudder at Royapoorum.

Mr. Winslow refers to the case of the schoolmaster, whose abduction is mentioned on a preceding page. He was still kept away from the missionaries; one of the church members, however, had gone to aid him, if practicable, in his return.

MADURA.—Mr. Taylor, in a letter dated May 1, gives an account of a tour recently made by him through several villages under his care. The impressions which he received, will appear from the following extract from the conclusion of his letter. "Through all this region the Lord is establishing churches by our instrumentality. Either our labors among this people, who are now asking for our instruction, are mis-directed, and we shall soon be compelled to abandon them, (a result which all the signs of the times forbid us to expect,) or the truth which they learn and openly profess, will take root in their hearts; and then we shall have not merely one large church at the station, but many smaller churches and congregations in these villages, five, ten, twenty, and even fifty and sixty miles apart. In them, it is probable, will be most of the sheep and lambs, which the missionary must find, feed and protect."

Mr. Taylor speaks of his visit to Kumpoor as follows:

Six months ago I heard of an old man at this place who wished to see me; but his friends and neighbors, hearing of it, assembled and kept him from his purpose. Two months afterwards, however, he came, and I was at once struck with the dignity of his appearance. He is a physician, and by the people of that place he is regarded as learned. The Abstract of Scripture History which he received ten years before, he had committed to memory; and in conversation he grew quite animated as he told of the events recorded in Scripture. He then declared that his mind was settled, and that he would follow this religion, whatever others might do.

Soon afterward he took his relations, eighteen in number, to the house of the catechist at Maloor, that they might better understand these things, and be persuaded to embrace Christ. At first they stoutly resisted. His oldest son said to the catechist, on their arrival at his house, "Why do you go about to catch men in this style? You have made my father fully determined to leave the old ways, and walk according to this new religion."

When I came to them to-day, I found that five families had joined us; and I witnessed what reminded me of scenes in revivals at home. A crowd at once assembled; and the old man, hearing of our coming, collected such of his friends as he could, and came with them. As I preached he helped to explain what was said, and added remarks of his own that showed he was in earnest. He then placed before me his little grandsons, that I might speak a word to them. Next he brought forward his oldest son, before spoken of as opposing the catechist, who had already yielded, and signed the covenant, and now, with his family, attends morning and evening devotions with his father. He also presented his youngest son and his elder brother, that I might address them.

The brethren who left this country for the Madura mission in November last, have already entered upon their labors. Mr. Herrick has been stationed at Tirumungalum; Mr. Webb, at Sivagunga; and Mr. Rendall, at Dindigul. Mr. Muzzy writes, May 27, "Since the arrival of the reinforcement we have been able to man only a part of the old stations. Poothacootha and Maloor have no one assigned to them; and, besides all the other places which need missionaries, Periercoolum has become a station in effect, there being a flourishing congregation at that place. We much need two missionaries to occupy this ground."

Ceylon.—In addition to the eight students in Batticotta seminary who were admitted to the church last winter, Mr. Hoisington hopes that ten or fifteen others will soon be received.

Siam.—The annual report of this mission has been received, from which it appears that the four persons heretofore admitted to the church,—one Siamese and three Chinese,—are now in regular standing. The wife of one of the Chinese communicants has also requested baptism. The labors of our brethren have been continued much as in previous years. The commencement of a preaching service at Prince Chau-Fa's wat has already been announced. Mr. Caswell has been much encouraged by the attention given to the Word at this place. One individual among his hearers, seventy years of age, has declared his full confidence in Christ, and expressed a wish to receive baptism. The Prince himself has made such proficiency in his study of the English language, as to be "pretty well qualified to translate small English works into Siamese." Indeed he has actually begun to translate one of the American Tract Society's publications. "It may be that this Chief Priest of Boodh, this Prince equal to the King of Siam in royal blood, will yet render the cause of Christ some important service. Mr. Chandler, of the Baptist mission, wished to get the Lord's Prayer translated into the Bali, a short time since. Our teachers were reluctant to do it, fearing that fault would be found with them for transferring the words of our God to their sacred language. But this royal priest undertook the work without the least hesitancy, and performed it in a thorough manner. He is probably one of the best scholars in Siam. Mr. Caswell has found him usually in an inquiring state of mind on religious subjects, and frank and gentlemanly in all his discussions. He appears to despise much, if not all, of his own religion; and he would have us think that he is skeptical in respect to all religions. Should it please the great Head of the church to bow the heart of this man to his one blessed will, it is impossible to predict the influence he might exert in favor of the truth."

Canton.—Mr. Bridgman states, in a letter dated April 22, that the missionaries in the northern ports are much encouraged by what they see around them. "It is reported that a few are about to be baptized both at Shanghai and at Amoy." The following extract from the same letter cannot fail to be read with profound interest. "The Roman Catholics are coming in clouds. You have perhaps heard of the Bishop of Nanking. Though his bishopric includes only three provinces, he has seventy-six thousand Christians under his care; five hundred of whom have been added this year. In the steamer which arrived at Hongkong last month with the overland mail, there were ten Italian priests. The Bishop is himself an Italian, and he has come from the north to receive, and direct to their labors, these ten, and also ten others who have recently arrived, all for his mission. It is said that one hundred Roman Catholic missionaries will enter the country this year!"

Amoy.—A letter has been received from Mr. Pohlman, dated May 1. Since his previous communication he has spent three days in the country, visiting twenty villages which have a population of about twenty-five thousand. His aim

was to supply those who could read with tracts and books, particularly teachers, elders, and men of influence, and also preach the gospel of Christ. His labors were favorably received. In this way about eighty villages have been visited during the winter.

The Romanists are making their influence felt at Amoy and in its vicinity. Efforts have even been made to seduce some of the teachers employed by the Protestant missionaries. "A whole village," says Mr. Pohlman, "situated about twenty-five miles from Amoy, and containing nearly five thousand inhabitants, is under the influence of a single Spanish priest, who conforms to their customs both in dress and manner of living."

The Chinese monthly concert for March and April was attended by about thirty persons, who appeared to be deeply interested in the services. But the most important event, mentioned in the letter of Mr. Pohlman, is the baptism of the first converts at Amoy. On the first Sabbath in April, two aged Chinese were received into Christian fellowship.

Hok-kui-peyh is a native of Lam An, about twenty miles from Amoy, and came to this city at the age of seventeen. His first employment was that of a mill-grinder, at twenty-five cents a month and his food. At the age of twenty-two he enlisted as a soldier, and he now bears the scars received in battles fought with the pirates. When nearly fifty, he opened a shop for the manufacture and sale of idol-paper. After the first missionaries, Messrs. Abeel and Boone, had been at Kolongsoo about six months, he was brought to the preaching service by a friend, and was at once impressed with the reasonableness of the truth and the utter folly of idolatry. For three years and a half he has been a steady attendant on the means of grace and a diligent seeker of salvation. The change in him has been gradual, but marked. His employment causing him great uneasiness, he abandoned it.

Un-sia-peyh is a native of Tang An, ten miles from Amoy, and he came to the city about seven years ago to take the store of his brother, who had died. He was brought to our chapel by Hok-kui-peyh more than two years ago, and has ever since continued a diligent and devout hearer of the gospel.

At the public examination these old men referred to Mr. Abeel as the person from whom they first heard the tidings of great joy. The idols in the house of Hok-kui-peyh all belonged to members of his family; and he has insisted on their removal from the public hall, in which they have been for many years. This, after a long struggle, was done. The only idol in the house of Un-sia-peyh has been formally given to me, and is now in my possession.

After a sermon by Mr. Stronach, of the London Missionary Society, and an address by Mr. Pohlman on the nature of the Christian church, its ordinances, &c., the aged candidates made a profession of their faith in the Lord Jesus Christ. The rite of baptism was then administered; after which Mr. Pohlman addressed them personally. In the afternoon they commemorated the death of Christ, for the first time, with Messrs. Stronach, Young, Pohlman, &c. The letter concludes as follows: "The attention given to the preaching of the gospel by our constant hearers continues undiminished; and we are not without the hope that God is drawing others to himself."

Annual Meeting of the Board.

THE thirty-seventh annual meeting of the American Board of Commissioners for Foreign Missions will be held at New Haven, Connecticut, to commence on Tuesday, the eighth day of September, at four o'clock in the afternoon. Rev. Joel Hawes, D. D., of Hartford, Connecticut, or, in case of his failure, Rev. David Magie, D. D., of Elizabethtown, New Jersey, is appointed to preach the annual sermon. The meeting will probably adjourn on the following Friday.

Receipts of the Board.

THE receipts of the Board for the year ending July 31, 1846, were $262,073 55. This sum includes the Waldo legacy of $40,000. The expenditures of the Board, during the same period, were $257,605 23. The balance on hand, July 31, 1845, was $17,295 89. The balance on hand July 31, 1846, was $21,764 21.

DONATIONS,

RECEIVED IN JULY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. 316 37

Board of Foreign Missions in German Ref. Ch. Rev. E. Heiner, Baltimore, Tr., for miss. at Broosa, 600 00

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Centreville, m. c. 22

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Great Barrington, 70 00
Hinsdale, Cong. ch. and so. 115 57
Lee, Gent. 156,23; la. 59,95; m.c. 39,59; 255 77
North Adams, 56 60
Peru, 34 50
Richmond, 65 72
Sheffield, Gent. 75,72; la. 51,46; 127 18
South Adams, 18 53
South Egremont, 15 00
South Tyringham, 26 14
West Stockbridge Centre, 21 56
West Stockbridge Village, 58 00
Williamstown, Faculty and students of Williams college, 137,50; a lady, for Madras miss. 50; 187 50–1,052 07

Boston, Ms. S. A. Danforth, Agent, (of wh. fr. la. benev. so. of Phillips ch. 11,93;) 256 45

Buffalo & Vic. N. Y. Aux So. J. Crocker, Agent.
Buffalo, La Fayette pres. ch. 37,04; 1st pres. ch. m. c. 51,31; Mrs. Sidway, 12; ded disc. 24c. 100 11

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, 3d pres. ch. m. c. 34,95; juv. miss so. 27,40; Circular ch. 123,50; ded. disc. 1,38; 184 47

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Westfield, 1st pres. so. 21 00

Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr.
Harrisville, A friend, 1 00
Marlboro', do. 2 00
New Alstead, Cong. ch. 30 00

Roxbury, Cong. ch. 3 07
Surry, do. 2 13
Swanzey, do. 18 57
56 77
Ded. prev. ack. 10 00—46 77

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, S. Hickok, 25; M. Lovely, pew rent, 3,75; 28 75

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Buxton, m. c. 17 10
N. Yarmouth, 2d par. young misses, 72
Portland, High-st. ch. and so. 231,65; m. c. 64,53; 3d cong. ch. and so. 82,25; 378 43
Scarborough, Cong. ch. and so. 52 62—448 87

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Newburyport, Harris-st. ch. m. c. 23,50; la. 13,37; a friend, for bible and sermon on the mount, in China, 10; do. for Odooville, 5; 1st pres. ch. gent. 85,25; la. 143,98; m. c. 95,27; 376 37
West Amesbury, Gent. and la. 64; m. c. 36; wh. cons. Richard Bargent an H. M. 100 00
West Newbury, Mr. Merrill's so. for *Joseph Bailey*, Ceylon, 20 00—496 37

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Essex, 1st cong. ch. 57 57
Ipswich, S. ch. and so. m. c. 114,46; fem. miss. so. 26; Mrs. M. H. Lord, for *Dorcas Adams*, Ceylon, 20; 160 46
Marblehead, Mater. asso. for Madura miss. 4 00
Rockport, Miss. sew. cir. for a child at Wailuku, Sandw. Isl. 20 00
Salem, Howard-st. m. c. 13 67—255 70

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
N. Greenwich, Mrs. Sally Close, dec'd, 4 14

Franklin Co. Me. Conf. of Chs. Rev. I. Rogers, Tr.
Bethel, Cong. ch. m. c. 8 00
Chesterville, Cong. ch. 10 70
Frankfort, A. L. Kelly, 5 00
Fryeburg, H. C. Buswell and fam. 15 00
Unity, Cong. ch. m. c. 3 50—42 20

Geneva & Vic. N. Y. C. A. Cook, Agent.
Binghamton, Pres. ch. 81; Mrs. H. Mather and fam. friends, for *Mary Doubleday Mather*, Ceylon, 15; cong. ch. 10; 106 00
Chenango Forks, Pres. ch. 25 31
Coventry, J. Foote, av. of harness, 12; H. Porter, av. of wallets, 10; 22 00
Geneva, R. Simpson, 5 00
Greene, Cong. ch. 15 00
Guilford, do. 39 11
Harpersfield, A friend, 10 00
Lisle, Cong. ch. wh. and prev. dona. cons. James Stoddard an H. M. 55 61
Lisle Centre, Gent. 13,07; la. 7; 20 07
Norwich, Pres. ch. 62; C. W. Babcock, 25; I. Bement, dec'd, 15; 102 00
Owego, Pres. ch. 159 89
Plymouth, I. Sheldon, 10; D. M. 1; 11 00
Preston, Pres. ch. 15 00
Richford, m. c. 59
Sherburne, Pres. ch. 73,13; juv. miss. so. 14,08; Mrs. M. Newton, for *Maria Newton*, Ceylon, 20; young la. miss. so. to cons. Rev. A. C. Tuttle an H. M. 50; (of wh. for *Mary Rixford*, Ceylon, 20;) 157 21
Smyrna, Cong. ch. 24,87; I. Foote, 20; juv. miss. so. 7,42; 52 29
Windsor, Pres. ch. 17 00—813 08

Grafton Co. N. H. Aux. So.
Littleton, m. c. 25,57; s. s. con. for schs. at Madura, 2,60; coll. 12,83; 41 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, Amherst college, 78 00
Northampton, Stoddard & Lathrop, profits of Herald agency in 1846, 27 00
Plainfield, Cong. ch. m. c. 12 55
South Hadley, Mt. Holyoke fem. sem. teachers, 237; pupils, 317,94; wh. cons. Miss Mary W. Chapin and Miss Martha R. Chapin of So. Hadley, and Mrs. Nancy A. Webb of Madura, H. M. 554 94—672 49

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Milford, m. c. 21 15
Westboro', m. c. 10 32—31 47

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Southington, J. Beecher, 20 00

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
East Wilton, J. M. Dane, 2 00
Hollis, Benev. asso. 71 39
Manchester, 1st cong. ch. and so. 25; D. Farmer, 15; Mrs. N. Moore, 10; 50 00—123 39

Lamoile Co. Vt. Aux. So. S. Merriam, Tr.
Stow, Cong. ch. and so. 17 00

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, W. Richardson, to const. George L. Richardson, Sarah B. Richardson, and Mary J. Richardson, H. M. 300; Winter-st. cong. so. for *John Orr Fiske*, Ceylon, 20; 320 00
Bristol, m. c. 22; L. Chamberlain, 5; 27 00
Wiscasset, La. 6 00—353 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Amount ded. in Aug. Herald, 5 00

Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, 1st cong. so. 188,75; John-st. ch. 100; 288 75

Michigan, Aux. So. E. Bingham, Tr.
Albion, 1st pres. ch. 2; Commerce, 1st cong. ch. 3,25; Pontiac, do. 25,51; Troy, 1st pres. ch. 1,50; Rev. A. S. Wells, 25; Collinsville, Ill. Cong. ch. and so. 30; Michigan City, Ia. do. 29,55; Chicago, Ill. 1st pres. ch. 12,50; ded. unc. money, 17; 112 31

Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Hopkinton. Ch. and so. 22 15

Monroe Co. & Vic. N. Y. E. Ely, Tr.
Rochester, 1st pres. ch. 191,63; brick do. 115; 306 63
Webster, Pres. ch. 17 90—324 53

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, Officers and students of Yale college, 401,50; Church-st. ch. m. c. 8,55; 3d ch. do. 5,25; Chapel-st. ch. 10, 85; Brewsterville, s. s. for Nestorian miss. 6,75; 432 90

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Madison, m. c. 45,21; juv. so 1st ch. 10; 55 21
North Haven, Rev. O. Cowles, 30 12—85 33

New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
Hamden Farms, m. c. 3 65
Middlebury, E. Hine, 10 00
Waterbury, s. s. for *H. N. Day*, Ceylon, 20 00—33 65

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr. (of wh. fr. little boys' miss. so. of Allen-st. ch. for Gaboon miss. 2; Scudder miss. asso. of W. pres. ch. for Rev. H. Scudder, Madras, 20;) 817 33

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Dorchester, A mem. of Dr. Codman's ch. for Stockbridge miss. 11 00
Milton, Mr. Cozzens's so. 61; m. c. 16; a lady, 1; 78 00
Roxbury, Eliot ch. and so. gent. 32,50; m. c. 16,90; a friend, 5; 54 40
West Medway, A bal. 5 00—148 40

Old Colony Asso. Ms. H. Coggeshall, Tr.
S. Dartmouth, m. c. 10 00
Wareham, Gent. 20; la. 20; m. c. 12,79; 52 79—62 79

Orange Co. Vt. Aux. So. J. Steele, Tr.
Bradford, Cong. so. gent. and la. 46; m. c. 15; 61 00

Palestine Miss. So. Ms. E. Alden, Tr.
Braintree, Juv. miss. so. for ed. of hea. girl under the care of Mrs. Schauffler, 16 00
Cohasset, 2d ch. 6 50—22 50

Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.
Bangor, Hammond-st. ch. 130 52
Bradford, Miss A. Williams, 2 00
Brewer, 1st ch. m. c. 26 25
Dedham, Ch. 9 00
East Brewer, m. c. 24 14
Garland, La. 2 50
Levant, Ch. 7,95; Miss Case, dec'd, 2; 9 95
Orono, 1st ch. 22 91
Union, A lady, 3 00—230 27

Rhode Island, Aux. So.
Kingston, Cong ch. 3 00
Woonsocket, do. m. c. 42 00—45 00
Richmond & Vic. Va. Aux. So. S. Reeve, Tr. (Of which to cons. Mrs. ALICE CORNELIA MAYO and HENRY L. REEVE, H. M. 200;) 898 00
Somerset Co. Me. Aux. So. C. Selden, Tr.
Solon Village, M. Bidwell, 3 00
South Western For. Miss. So. Rev. W. Potter, Agent, 500 00
Syracuse & Vic. N. Y. J. Hall, Agent.
Pompey, Cong. ch. m. c. 17 00
Taunton & Vic. Ms. Aux. So.
Attleboro', La. 68 42
Rehoboth, Cong. ch. and so. 27 00—95 42
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
N. Coventry, Gent. 11 00
Stafford Spas, G. M. Ives, 25 00—36 00
Washington Co. Vt. Aux. So. J. W. Howes, Tr.
Berlin, Av. of m. box, for hea. chil. at Ahmednuggur, 2 18
Montpelier, 1st cong. ch. and so. gent. 34; m. c. 60,75; la. 71,11; Rev. J. R. Worcester, 20; Miss E. J. Scott, 1,04; 186 90
Waitsfield, Cong. ch. and so. 13,64; m. c. 18,41; 32 05—221 13
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Charlestown, 12,21; Cuyahoga Falls, 4,92; Hudson, Wes. Res. col. 3,46; Huntington, R. L. Moorey, 1,50; Mussillon, 5,52; P. Handy, 10; Mr. H. 5; Maumee City, 7,87; Perrysburg, 6,31; Richfield, Messrs. Hammond, 10; Toledo, 23,12; Vienna, 9,10; Wadsworth, 3,50; 102 51
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Windham, Inf. class in s. s. for bibles for hea. children, 50
Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
West Woodstock, Cong. so. 6 00
Windsor Co. Vt. Aux. So. E. P. Nevins, Tr.
North Bridgewater, Coll. 6 37
Weston, m. c. 9 02
White River, 35 04
Windsor, Gent. 21,75; la. 19,31; m. c. 20,51; 61 57—112 00
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Lyman, Cong. ch. 25 00
Saco, 1st ch. and so. 126 21
York, 2d par. 11 60—162 81

Total from the above sources, $10,792 98

VARIOUS COLLECTIONS AND DONATIONS.

By Rev. Dr. Abeel, for ed. in China, 191; C. A. D. 10; a lady, 5; 206 00
Beardstown and Panther Creek, Ill. 3 25
Belfast, Me. Mrs. B. W. 75c. J. W. W. 25c. 1 00
Belleport, N. Y. m. c. 12 63
Bennington, Vt. 2d cong. so. 30 00
Cambridge, Ms. Prof. Greenleaf, for miss. to Constantinople, 5 00
Canterbury, N. Y. A. C. Roe, 2 00
Cascade, Iowa, Mrs. E. B. Turner, for *James F. Cogswell*, Ceylon, 10 00
Champion, N. Y. Fem. char. so. 2 00
Chelsea, Ms. Winnisimmet ch. and so. m. c. 25 17
Chester, O. m. c. 10 00
Chicago, Ill. 2d pres. ch. m. c. 123; ded. disc. 1,82; 121 18
Delhi, N. Y. Pres. ch. 7 47
Denton, N. Y. do. 8 04
E. Cambridge, Ms. Evan. cong. ch. m. c. 7 66
Elmira, N. Y. 1st pres. ch. wh. cons. Rev. MORRISON HUGGINS of Havana, N. Y. and Rev. ROBERT C. THURSTON of Athens, Pa. H. M. 100; s. s. for *Solomon Lewis Gillet* and *Mary Cleves*, Ceylon, 30; 130 00
Greenfield, N. Y. Cong. ch. 15 00
Homer, N. Y. Cong. ch. m. c. 60 00
Ithaca, N. Y. 1st pres. ch. 133 00
Jamaica, N. Y. Pres. ch. 10 89
Juliet, Ill. Pres. ch. m. c. 11 00
Lexington, S. C. 11 62
Machias, Me. m. c. 20 00
Madison, N. J. Pres. ch. wh. and prev. dona. cons. Mrs. SARAH W. ARMS an H. M. 32 00
Malden, Ms. m. c. 20 00
Medford, Ms. Cong. ch. and so. 293 50
Middleton, N. Y. Pres. ch. 35 11
Newark, N. J. 1st pres. ch. Rev. A. D. Eddy, 10; 3d do. m. c. 72,25; 82 25
Philadelphia, Pa. A friend, 100; do. 10; a lady, (of wh. for a girl at the Gaboon, 15;) 20; 5th pres. ch. J. W. Throckmorton, 20; H. W. Safford, 20; E Safford, 20; indiv. 83; 1st indep. ch. miss. so. for *Helen Chambers*, *John Chambers*, and *A. H. Burty*, Ceylon, 60; M. Booth, 9; 342 00
Pottsville, Pa. 1st pres. ch. 50; s. s 38,20; 88 20
Putnamville, Ia. Pres. ch. 9 31
River Head, N. Y. Fem. cent so. 16 50
Sag Harbor, N. Y. Pres. ch. 51 82
Savannah, Ga. Male and fem. miss. so. (of wh. fr. J. Stoddard, Dawfuskie Island, to cons. HENRY M. STODDARD, WILLIAM H. MONGIN and Mrs. ISABEL R. MONGIN, H. M. 300;) 494,57; juv. miss. so. in s. s. 8,81; fem. prayer meeting, 7,50; 510 88
Schaghticoke, N. Y. Presb. cong. wh. cons. Mrs. EMILY C. BRIGGS an H. M. 112 00
Schenectady, N. Y. Pres. ch. 160 13
South Bend, Ia. J. W. Jarnigan, 10 00
South Woburn, Ms. Cong. ch. and so. 160 76
Waldo, Me. H. D. 50
Washington, D. C. 2d pres. ch. m. c. 35 00
W. Cambridge, Ms. Mr. Horton's so. 66,64; J. Field, 75; 141 64
West Newton, Ms. B. Eddy, 5 00
Winchester, Va. H. M. Brent, 75
Woburn, Ms. Gent. and la. asso. 11 50

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Doaksville, Choc. na. m. c. 7 31
Fort Gibson, m. c. 7 00
Fort Towson, Choc. na. m. c. 10 50
Park Hill, m. c. 7 87—32 68

$13,787 42

Deduct am't rec'd by the Michigan agency in securities not yet converted into money, 726 98

$13,060 44

LEGACIES.

Providence, R. I. Mrs. Susannah Weld, by T. C. Hartshorn, Exr. 50 00
Union Co. Pa. Andrew McClenehan, by J. F. Linn, (prev. rec'd, 893,24;) 55 00

$105 00

Amount of donations and legacies acknowledged in the preceding lists, $13,165 44. *Total from August 1st to July 31st*, $258,645 27.

DONATIONS IN CLOTHING, &c.

Bloomfield, N. J. A box, fr. Rev. E Seymour, for Mr. Wood, Constantinople.
Cuyahoga Falls, O. Writing paper, 4 00
Granville, O. A box, fr. la. sew. cir. for Mr. Johnston, Smyrna, 50 00
Hudson, O. Merchandise, fr. A. A. Brewster, 1 75
Lowell, Ms. A box, fr. S. Wood, for Mr. Wheeler, La Pointe.
Montpelier, Vt. A box, fr. gent. asso. 39 50
Newburyport, Ms. 60 prs. shoes fr. Mr. Stearns's so. 40 00
Niagara Falls, N. Y. Two boxes Testaments, fr. A. & A. H. Porter.
South Boston, Ms. A bundle, fr. la. benev. so. of Phillips ch.
Individuals, 90 'Young Christian Directed.'
Unknown, A box, for Miss Fiske, Oroomiah.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLII. OCTOBER, 1846. No. 10.

American Board of Commissioners for Foreign Missions.

THIRTY-SEVENTH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its thirty-seventh annual meeting in the Centre Church, in New Haven, Connecticut, September 8, 1846, at four o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

THOMAS S. WILLIAMS, LL. D.
JEREMIAH DAY, D. D., LL. D.
LEONARD WOODS, D. D.
WILLIAM ALLEN, D. D.
JOSHUA BATES, D. D.
HEMAN HUMPHREY, D. D.
BENNET TYLER, D. D.
S. V. S. WILDER, Esq.
PHILIP MILLEDOLER, D. D.
GARDINER SPRING, D. D.
JOHN CODMAN, D. D.
NATHAN S. S. BEMAN, D. D.
JUSTIN EDWARDS, D. D.
JOHN TAPPAN, Esq.
HENRY HILL, Esq.
ORRIN DAY, Esq.
NOAH PORTER, D. D.
RUFUS ANDERSON, D. D.
Rev. DAVID GREENE.
CHARLES STODDARD, Esq.
DANIEL NOYES, Esq.
WILLIAM J. ARMSTRONG, D. D.
LEVI CUTTER, Esq.
Rev. NEHEMIAH ADAMS.
Rev. HENRY DWIGHT.
THOMAS SNELL, D. D.
ELISHA YALE, D. D.
JOEL HAWES, D. D.
Rev. JOHN W. ELLINGWOOD.
MARK TUCKER, D. D.
BENJAMIN TAPPAN, D. D.
Rev. CHARLES WALKER.
Hon. JOSEPH RUSSELL.
DAVID MAGIE, D. D.
SAMUEL FLETCHER, Esq.
Rev. AARON WARNER.
MARK HOPKINS, D. D.
PELATIAH PERIT, Esq.
WILLIAM R. DE WITT, D. D.
JAMES G. HAMNER, D. D.
Rev. SILAS AIKEN.
REUBEN H. WALWORTH, LL. D.
ALFRED ELY, D. D.
Rev. HORATIO BARDWELL.
Hon. DAVID MACK.
Hon. SETH TERRY.
Rev. ZEDEKIAH S. BARSTOW.
Rev. HARVEY COE.
ANSON G. PHELPS, Esq.
Hon. WILLIAM DARLING.
Hon. EDMUND PARKER.
WILLIAM PAGE, Esq.
CHARLES MILLS, Esq.
Rev. WILLARD CHILD.
DAVID H. LITTLE, Esq.
HIRAM H. SEELYE, Esq.

Eliphalet Gillett, D. D.
Erastus Fairbanks, Esq.
Richard S. Storrs, D. D.
Eliphalet W. Gilbert, D. D.
Chauncey A. Goodrich, D. D.
Rev. Thomas Punderson.
John Nelson, D. D.
Hon. Samuel Williston.
William T. Dwight, D. D.
William L. F. Warren, Esq.
Rev. Archibald Burgess.
Hon. Alfred D. Foster.
Ansel D. Eddy, D. D.
Leonard Bacon, D. D.
Joel Parker, D. D.
Rev. John C. Smith.
Horace Holden, Esq.
Rev. John K. Young.
Rev. Joseph Steele.
Henry White, Esq.
William Wisner, D. D.
Edward Robinson, D. D.
Joel H. Linsley, D. D.
Walter Hubbell, Esq.
Samuel H. Perkins, Esq.
Rev. David L. Ogden.
Benjamin C. Taylor, D. D.
Rev. Selah B. Treat.
Rev. Asa Cummings.
Baxter Dickinson, D. D.
Hon. William J. Hubbard.
Hon. Linus Child.
Calvin E. Stowe, D. D.
Rev. Henry B. Hooker.

HONORARY MEMBERS PRESENT.

Maine :—
Rev Edward S. Dwight, Saco.
Rev George W. Cressey, Kennebunk.
Rev Jotham Sewall, Chesterfield.
Rev Caleb Hobart, North Yarmouth.
Rev D. T. Smith, Bangor.
Rev Stephen Thurston, Searsport.
Rev Joseph Blake, Cumberland.
Rev Eli Thurston, Hallowell.
Rev William S. Sewall, Brownville.
Rev David Cushman, Newcastle.

New Hampshire :—
Rev William Clark, Concord.
Rev Erdix Tenney, Lyme.
Rev Erasmus D. Eldredge, Hampton.
John W. Noyes, Chester.
Rev Phineas Cooke, Lebanon.
Rev Rufus W. Clark, Portsmouth.
Rev John E. Farwell, Rochester.
Rev Giles Lyman, Marlborough.
Rev William Murdock, Candia.
Rev Alvin Tobey, Durham.

Vermont :—
Rev George W. Ash, Putney.
Rev Joseph Chandler, West Brattleboro'.
Lewis H. Delano, Hardwick.
Rev Nelson Bishop, Windsor.
James Adams, Castleton.
Rev William H. Gilbert, Westminster.
Rev H. N. Graves, Townsend.
Rev M. B. Bradford, Grafton.
Rev Aaron G. Pease, Poultney.

Massachusetts :—
Edward Beecher, D. D., Boston.
Rev George W. Blagden, do.
Abner Kingman, do.
Rev George A. Oviatt, do.
Thomas Thwing, do.
Rev Dorus Clark, do.
Rev Seth Bliss, do.
Pliny Cutler, do.
B. F. Whittemore, do.
Rev Austin Phelps, do.
Rev Samuel H. Riddel, do.
Rev S. M Worcester, Salem.
Rev Joel Mann, do.
Isaac P. Foster, do.
Rev Augustus C. Thompson, Roxbury.
Rev Christopher Marsh, do.
Nathaniel Hooper, Cambridge.
Rev Frederick T. Perkins, East Cambridge.
Rev Parsons Cooke, Lynn.
Rev Jonathan F. Stearns, Newburyport.
Rev William B. Bond, Lee.
Rev Edward A. Lawrence, Marblehead.
Rev George E. Day, Marlborough.
David Goodale, do.
Rev Roswell Hawks, South Hadley.
Calvin Hitchcock, D. D., Randolph.
John Fiske, D. D., New Braintree.
Hon Joseph Bowman, do.
Rev Isaac P. Langworthy, Chelsea.
Rev Roger C. Hatch, Warwick.
Rev Howard Temple, Whately.
Rev Jonathan S. Judd, do.
Rev John H. Pettingell, South Dennis.
Rev Constantine Blodgett, Pawtucket.
Rev J. Wheelock Allen, Wayland.
Rev Joshua Emery, North Weymout
Rev Anson McLoud, Topsfield.
Rev Samuel Howe, South Tyringham.
Rev William A. Peabody, East Randolph.
Theophilus Packard, D. D., South Deerfield.
Rev Samuel Ware, do.
Rev Chauncey Goodrich, Malden.
Rev Edward P. Blodgett, Greenwich.
Rev Josiah W. Canning, Gill.
H. M. Leland, do.
Rev J. Sidney Bryant, West Stockbridge.
Rev H. A. Tracy, Sutton.
Rev Lewis Sabin, Templeton.

Rev Austin Carey, Sunderland.
Rev Joseph Knight, Peru.
Rev John R. Adams, Brighton.
Rev Paul Couch, North Bridgewater.
Rev E. B. Clark, Chickopee.
Walter Crocker, Barnstable.
Austin Rice, Conway.
Rev L. L. Langstroth, Greenfield.
Rev James Averill, Shrewsbury.
Rev Samuel Wolcott, Longmeadow.
Rev Jonathan Bigelow, Rochester.
Rev James W. Ward, Abington.
Rev M. G. Pratt, Auburn.
Rev John Bowers, Wilbraham.
Edward Smith, West Springfield.
Wells Southworth, do.
Horace Smith, do.
Rev W. A. Nichols, South Brookfield.
Rev Lyman Whiting, do.
Rev Rodney A. Miller, Worcester.
Rev George P. Smith, do.
Rev Isaac R. Worcester, Leicester.
H. G. Henshaw, do.
Rev S. G. Clapp, Cabotville.
Rev George Trask, Warren.
Rev William Bement, East Hampton.
Rev Francis Horton, West Cambridge.
Rev Eber Carpenter, Southbridge.
Rev Ralph Perry, Agawam.
Rev Joseph Haven, Ashby.
Rev John Orcutt, Uxbridge.
Rev N. Beach, Millbury.
Hervey Pierce, do.
Rev B. F. Hosford, Haverhill.
Timothy M. Cooley, D. D., Granville.
Rev M. Burdett, Blackstone.
Rev A. M. Colton, Amherst.
Edward Hitchcock, D. D., do.
John Leland, do.
Rev Theophilus Packard, Jr., Shelburne.
Rev Emerson Davis, Westfield.
Rev Samuel Day, Springfield.
Rev E Russell, do.
Charles Burnham, do.
Edward B. Huntington, do.
Rev Charles B. Kittredge, Westboro'.
Rev William C. Foster, do.
Rev William I. Budington, Charlestown.
E. P. McIntire, do.
Rev David Coggin, Westhampton.
Hon Orrin Sage, Blandford.
Rev Charles J. Hinsdale, do.
Rev David Andrews, Pepperell.
Rev Daniel N. Coburn, Ware.
Rev Eber L. Clark, Richmond.
Rev George T. Dole, Beverly.
Rev W. H. Beaman, Hadley.
William Porter, D. D., do.
Rev Thomas P. Field, Danvers.
Rev Oliver A. Taylor, Manchester.

Connecticut :—
Rev Horace Hooker, Hartford.
Nathan Ritter, do.
James M. Bunce, do.
Lewis Weld, do.
Rev William W. Patton, do.
Rev Isaac Bird, do.
Douglass Turner, do.
Barzillai Hudson, do.
Horace Bushnell, D. D., do.
Nathaniel W. Taylor, D. D., New Haven.
Charles A. Judson, do.
Rev E. L. Cleveland, do.
Abraham B. Lewis, do.
Rev S. W. S. Dutton, do.
Theodore D. Woolsey, LL.D., do.
Rev Josiah W. Gibbs, do.
Charles Robinson, do.
Rev Edward Strong, do.
Rev Thomas F. Davies, do.
Rev Leverett Griggs, do.
Prof. Edward B. Salisbury, do.
Rev Samuel Merwin, do.
Jesse Peck, do.
Prof. Charles U. Shepard, do.
William G. Hooker, do.
Hon Elizur Goodrich, LL.D. do.
William H. Goodrich, do.
Rev A. C. Baldwin, do.
Prof. Benjamin Silliman, do.
Prof. Dennison Olmsted, do.
Timothy Dwight, do.
Rev A. E. Ives, Colebrook.
Rev Joel L. Dickinson, Northfield.
Rev Joab Brace, Newington.
Joel Camp, New Preston.
Rev Nathaniel Miner, Millington.
Rev Mark Mead, Greenwich.
Rev Chauncey Wilcox, do.
Rev F. G. Clark, do.
Rev Timothy Tuttle, Ledyard.
Rev Edward Wright, West Haven.
John R. Crane, D. D., Middletown.
Rev Zebulon Crocker, do.
Rev L. S. Hough, do.
Rev Lavalette Perrin, Goshen.
Rev Samuel Rockwell, New Britain.
Rev Albert K. Teele, Naugatuck.
Rev E. G. Swift, Killingworth.
Rev Henry Benedict, Westport.
Rev E S. Huntington, Clinton.
Rev John R. Keep, Warren.
Rev Merrill Richardson, Terryville.
Rev J. W. Sessions, West Suffield.
Rev Chauncey Booth, South Coventry.
Rev Amos Savage, Berlin.
Rev Orson Cowles, North Haven.
Rev Ammi Linsley, do.
Rev D. D. Francis, Canaan.
Rev G. A. Calhoun, Coventry.

Rev Harvey D. Kitchell, Plymouth.
Rev Alanson Alvord, Canterbury.
Rev Asa King, do.
Rev Zephaniah Swift, Derby.
Rev T. A. Leete, Windsor.
Rev Joseph D. Hull, Essex.
Rev James D. Moore, Stonington.
Rev Francis L. Robbins, Enfield.
Rev Hervey Talcott, Portland.
Rev Stephen A. Loper, Hadlyme.
David Smith, D. D., Durham.
Rev Charles L. Mills, do.
Charles M. Fowler, Northford.
Rev Aaron C. Beach, Wolcott.
Rev Lyman H. Atwater, Fairfield.
Rev Hiram P. Arms, Norwich.
Horace Colton, do.
James C. Houghton, Granby.
Rev Reuben Torrey, Prospect.
Rev J. C. Nichols, Lebanon.
Rev J. R. Brown, do.
Rev Israel T. Otis, do.
Hezekiah Stanley, Kensington.
Rev Lewis Pennell, Weston.
Rev Anson Gleason, Mohegan.
Rev John Bartlett, West Avon.
Rev Thomas L. Shipman, Jewett's city.
Rev Lyman Strong, Colchester.
Rev William H. Whittemore, Southbury.
Rev John Mosely, do.
Rev George P. Prudden, do.
Rev A. C. Washburn, Suffield.
Rev William A. Hyde, Westbrook.
Rev Erastus Dickinson, Chaplin.
Rev Cyrus Yale, New Hartford.
Rev Erastus Scranton, Burlington.
Rev George W. Perkins, Meriden.
Rev Frederick Marsh, Winchester Centre.
Rev Charles S Sherman, New Britain.
Rev Luther H. Barber, Hitchcockville.
Rev Samuel H. Elliot, Woodbridge.
Rev David L. Parmelee, South Farms.
Rev Frederick W. Chapman, Deep River.
Rev Roswell Whitmore, Griswold.
Rev Charles Bentley, Harwinton.
Rev Asa M. Train, Milford.
Rev Jonathan Brace, do.
Rev John Mitchell, Stratford.
Rev Hollis Read, New Preston.
Rev Levi Smith, South Windsor.
Rev Samuel Spring, East Hartford.
Rev George I. Wood, North Branford.
Rev George J. Tillotson, Brooklyn.
Rev William R. Gould, Torrington.
Rev William W. Woodworth, Berlin.
Rev Royal Robbins, do.
Rev Charles T. Prentice, Easton.
Rev A. L. Stone, Middletown.
David Gould, Sharon.
Rev E. R. Gilbert, Wallingford.
Rev Aaron Snow, Glastenbury.
Rev James A. Smith, Glastenbury.
Rev James A. Hawley, Ridgefield.
Rev Philo Hurd, Watertown.
Rev Ira Pettibone, Winchester.
Rev Isaac Parsons, East Haddam.
N. O. Kellogg, Vernon.
Aaron Kellogg, do.
Allen Hammond, do.
Rev Robert G. Thompson, Tariffville.
Rev Theophilus Smith, New Canaan.
Rev Stephen Topliff, Oxford.
Rev D. C. Curtis, Brookfield.
Rev Frederick H. Ayers, Stamford.
Rev John W. Alvord, do.
Rev Thomas Tallman, Scotland.
Rev Oliver B. Butterfield, South Britain.
Rev Pliny F. Sanborn, East Granby.
Rev Philo Judson, Middle Haddam.
Rev Fosdick Harrison, Bethlehem.
Rev Alpha Miller, Andover.
Rev David Root, Guilford.
Rev E. Edwin Hall, do.
Rev Timothy P. Gillet, Branford.
James F. Linsley, do.
Rev Spencer F. Beard, Montville.
Rev Frederick Gridley, East Lyme.
Rev James P. Terry, Lyme.
Rev D. S. Brainerd, do.
Nathaniel Matson, Jr., do.
Rev Horatio Winslow, Rockville.
Rev. S. J. Mills Merwin, Southport.
Rev Joseph Vaill, Somers.
Rev Elisha C. Jones, Southington.
Timothy Higgins, do.
Rev B. F. Northrup, Manchester.
Rev Hiram Bell, Marlborough.
Rev D. M. Seward, West Hartford.
Rev Israel P. Warren, Hamden.
Rev Austin Putnam, do.
Rev Zolva Whitmore, North Guilford.
Rev Jason Atwater, Newtown.
Rev John Churchill, Woodbury.
Rev William B. Curtiss, Humphreysville.
Rev William Russell, Chatham.
Charles B. McLean, Collinsville.

Rhode Island :—
Rev Timothy A. Taylor, Slatersville.
Rev Samuel Beane, Little Compton.

New York :—
Isaac Lewis, D. D., New York city.
Milton Badger, D. D., do.
Henry P. Tappan, D. D., do.
Thomas E. Vermilye, D. D., do.
Rev Austin Dickinson, do.
Rev Edwin F. Hatfield, do.
Rev Noah Coe, do.
Rev Charles Hall, do.
Rev O. B. Bidwell, do.
Rev William R. Chapman, do.

Rev Edward Harris, New York city.
Rev David B. Coe, do.
Rev Orman Eastman, do.
Rev Francis C. Woodworth, do.
Rev. Horace Eaton, do.
Almon Merwin, do.
William C. Gilman, do.
Rev John Spaulding, do.
Rev R S. Cook, do.
Rev I. B Hubbard, do.
Rev Joseph B. Thompson, do.
Rev Samuel I. Prime, do.
Rev Walter H. Bidwell, do.
Rev William Bradford, do.
Charles Gould, do.
Nathaniel Gardiner, Brooklyn.
Abijah Fisher, do.
Rev James W. McLane, Williamsburg.
Rev Samuel W. Fisher, Albany.
Leonard E Lathrop, D. D., Auburn.
Rev F. E. Cannon, Geneva.
Rev O. E. Daggett, Canandaigua.
Rev James B. Shaw, Rochester.
Rev M. N. McLaren, do.
Levi Ward, do.
Everard Peck, do.
Rev William N. McHarg, Albion.
Rev J. H. Noble, Schaghticoke.
Rev J. Jay Dana, Canaan Four Corners.
Rev B. Kent, Canaan Centre.
Rev Walter R. Long, Whitesboro'.
Rev John F. Scovel, Holland Patent.
Rev Thomas Gordon, Hoosick Falls.
Rev Prince Hawes, Miller's Place.
Rev Alfred Ketchum, Babylon.
Rev Robert Day, New Lebanon.
Rev Francis Janes, Colchester.
Rev Moses Gillet, Rome.
Rev Selden Haynes, do.
Rev Henry Ford, Seely Creek.
Rev R. A. Avery, Galway.
Rev Richard F. Cleveland, Fayetteville.
Rev David Dobie, Plattsburg.
Rev Ransford Wells, Scoharie.
Rev Erastus S. Barnes, Martinsburg.
Rev George E. Delavan, Lafayette.
Rev J. P. Fisher, Schenectady.
Rev Maltby Gelston, Rushville.
S. Benjamin, Elmira.
Rev A. T. Chester, Saratoga Springs.
Mansfield T. Walworth, do.
Charles Smith, Manlius.
Elial T. Foote, Jamestown.
S. R. Woodruff, Malone.
Rev Arthur Burtis, Phelps.
Rev C. J. Knowles, Riverhead.
Rev J. K. Davis, Troy.
Wilson Ingalls, Glenville.
Rev E. E. Seelye, Stillwater.
Rev Augustus L. Chapin, Constableville.
L. Dwight Chapin, do.
Henry M. Gregory, Binghampton.

New Jersey :—
James Scott, D. D., Newark.
Rev William Bradley, do.
Lyndon A. Smith, M.D., do.
Rev Ward Stafford, Bloomfield.
Rev E. Seymour, do.
Rev T. S. Ward, do.
Rev J S. Gallagher, Orange.
Rev B. C. Megie, Dover.
Rev D. E. Megie, Boonton.
Rev A. A. Marcellus, Freehold.
Rev Cornelius S. Conkling, Alexandria.
Rev Robert W. Landis, Sydney.
Jonathan Cogswell, D. D., New Brunswick.
Horace Leet, do.
Rev Daniel G. Sprague, South Orange.
Rev John Ford, Parsippany.

Pennsylvania :—
Rev A. Rood, Philadelphia.
Eliakim Phelps, D. D., do.
Rev David Malin, do.
Samuel C. Perkins, do.
Rev Henry Darling, Reading.
Rev William Sterling, Pittsburg.
Aaron A. Hardy, do.
Rev Marcus E. Cross, Darby.
Jeremiah Miller, Mount Joy.

Delaware :—
Rev William Hogarth, Wilmington.

District of Columbia :—
Rev E. Goodrich Smith, Washington.

Virginia :—
Rev Joseph C. Stiles, Richmond.
James D. Johnson, Norfolk.
Rev Edward H. Cumpston, Lynchburg.

Ohio :—
Rev William J. Breed, Cincinnati.
Rev Henry N. Day, Hudson.
Rev Leicester A. Sawyer, Franklin co.

Michigan :—
Rev Samuel H. Hall, Marshall.
Rev William Page, New York.

Georgia :—
Rev Richard Hooker, Macon.

Iowa :—
Rev William Salter, Burlington.

The following Missionaries and Assistant Missionaries of the Board were also present :—
Rev Levi Spaulding, Ceylon.
Rev Samuel Hutchings, do.

Rev John Scudder, M. D., Madras.
Rev F. D. W. Ward, do.
Levi Chamberlain, Sandwich Islands.
Rev Eli Smith, Syria.
Rev J. F. Lanneau, do.
Wells Williams, Canton.
Rev Albert L. Holladay, Nestorians.
Rev Elihu Doty, Amoy.
Rev E. Burgess, Ahmednuggur.

Organization.

In the absence of the President, the chair was taken by Hon. Thomas S. Williams, Vice President of the Board. Prayer was offered by Dr. Yale. Rev. Ebenezer Seymour was appointed Assistant Recording Secretary. A letter was read from the President, Hon. Theodore Frelinghuysen, in which he expressed his regret that ill health would prevent his attending the present meeting. Letters were also received from the following corporate members, in which the reasons of their absence were assigned: Hon. Lewis Strong, Dr. Pond, J. M. Paul, M. D., Harvey Ely, Esq. and Samuel Rhea, Esq.

Dr. Goodrich, Dr. Bacon, Dr. Armstrong, Rev. Messrs. Cleveland, Dutton, Griggs and Strong, were appointed a committee of arrangements.

Report of the Treasurer.

The report of the Treasurer was read, together with the certificates of the auditors, and was referred to P. Perit, Esq., L. A. Smith, M. D., William Page, Esq., E. Fairbanks, Esq., and Horace Holden, Esq., who subsequently recommended its acceptance by the Board; which was done accordingly. The committee also say:—

It cannot have escaped the observation of the members of the Board, that although the treasury has been well supplied during the year, the funds have been derived, to an unusual extent, from extraordinary sources; and that the receipts from the usual collections have been far short of the expenditures of the year. It is evident, therefore, that unless the receipts from the ordinary sources are materially increased, the operations of the Board must become embarrassed for want of means; and that any relaxation of effort on the part of the friends of missions will thus be attended with disastrous consequences.

Report of the Prudential Committee.

That part of the Prudential Committee's report which relates to the domestic operations of the Board, and also that part which relates to the missions,—brief abstracts of the same having been presented by the Secretaries for Correspondence,—were referred to committees for examination, without being read.

The committee on the domestic operations of the Board consisted of Dr. Dickinson, Dr. Snell, Dr. Bates, Rev. Joab Brace, Hon. William Darling, Hon. W. L. F. Warren, Rev. Selden Haynes, Dr. James Scott, and James M. Bunce, Esq.

That part of the report which relates to Africa and Greece, was referred to Dr. Hopkins, Dr. T. Packard, Anson G. Phelps, Esq., Rev. George A. Calhoun, S. H. Perkins, Esq., Dr. Badger, William C. Gilman, Esq., Rev. J. S. Gallagher, and Rev. David Dobie.

That part of the report which relates to the Armenians and Jews, was referred to Dr. Robinson, Dr. Noah Porter, Dr. Tucker, Rev. E. F. Hatfield, Rev. Paul Couch, Rev. D. L. Parmelee, Rev. J. F. Stearns, Rev. Arthur Burtis, and James D. Johnson, Esq.

That part of the report which relates to Syria, was referred to Dr. Hawes, Dr. Humphrey, Rev. Isaac Bird, Prof. Woolsey, Dr. Leonard E. Lathrop, Rev. C. Blodget, Rev. James W. Ward, Rev. Maltby Gelston, and Rev. B. C. Megie.

That part of the report which relates to the Nestorians, was referred to Dr. Stowe, Dr. Magie, Rev. John C. Smith, Rev. Samuel M. Worcester, Abijah Fisher, Esq., Rev. Francis L. Robbins, Rev. O. Eastman, Rev. David B. Coe, and H. H. Seelye, Esq.

That part of the report which relates to the Mahrattas, was referred to Dr. Woods, Dr. William T. Dwight, Dr. John R. Crane, Rev. Joseph Steele, Hon. A. D. Foster, Rev. Hollis Reed, Rev. J. F. Scovel, Rev. R. W. Landis, and Rev. Theophilus Smith.

That part of the report which relates to the Tamil people, was referred to Dr. Allen, Dr. N. W. Taylor, Dr. Ely, Rev. Cyrus Yale, Lewis Weld, Esq., Rev. H. A. Tracy, Rev. Samuel H. Hull, Rev. William A. Hyde, and Rev. J. B. Shaw.

That part of the report which relates to Eastern Asia and the Indian Archipelago, was referred to Dr. Thomas E. Vermilye, Rev. Charles Walker, Rev. Z. S. Barstow, Dr. Nelson, Rev. Z. Crocker, Erastus Fairbanks, Esq., Dr. B. C. Taylor, Rev. Ransford Wells, and Walter Crocker, Esq.

That part of the report which relates to the Sandwich Islands, was referred to Dr. Tyler, Dr. Ely, Dr. Joel Parker, Rev. J. W. Ellingwood, Orrin Day, Esq., Rev. Lyman Strong, Rev. Hiram Bingham, Rev. Francis Janes, and David H. Little, Esq.

That part of the report which relates to the North American Indians, was referred to Dr. Codman, Prof. Silliman, Dr. William R DeWitt, Dr. Fiske, Hon. Seth Terry, Dr. Storrs, Rev. Lewis Sabin, Rev. Anson Gleason, and S. Benjamin, Esq.

The committees, mentioned above, subsequently made their reports, recommending that the several portions of the Prudential Committee's report be approved and adopted; which was accordingly done.

The report of the committee on the domestic operations of the Board is as follows:

The report furnishes ample evidence of continued zeal and wisdom on the part of the Prudential Committee, in this varied branch of their arduous and responsible labors The system of agencies for raising funds, and increasing the missionary spirit in the churches, has been manifestly prosecuted with much energy and with pleasing effect. The numerous conventions, held under the direction of the Committee during the year, cannot have failed to be occasions of high pleasure to the friends of missions, and to contribute essentially to promote the objects of the Board And it is matter of gratification and of devout praise to God, that the receipts have been somewhat increased; that a larger number of missionaries and assistant missionaries than usual have been appointed, and that most of them have embarked for their respective fields of labor; and that there is decisive evidence of a great increase of missionary feeling among the young men in most of our theological seminaries.

We regret to learn the somewhat diminished circulation of the two excellent periodicals of the Board, the Missionary Herald and the Day-spring. And we think their high value as sources of information and impulse, on the subject of missions, calls for increased exertion to secure their more general distribution. And this subject is respectfully and earnestly commended to the serious attention of pastors, superintendents and teachers of Sabbath schools, and other friends of Christ and of missions to the heathen. At the same time it is gratifying to know that other channels of information and influence are opened; and, especially, that the secular papers are very extensively becoming vehicles of intelligence on the subject of missions, as well as other philanthropic and religious movements of the age. This interesting change in the character and operations of the political press manifestly augments instead of diminishing the importance of the periodicals of the Board, as they are among the chief authentic sources from which that press is to receive its regular supplies of missionary intelligence. And we doubt not the Committee will see in this circumstance increased reason for aiming to continue that high character which has hitherto secured for those publications the universal confidence and respect of the churches and the community generally.

The committee on the missions in Africa and Greece say:

They would commend to the earnest attention of the Board, and of the Prudential Committee, the suggestion of Mr. Wilson of the Gaboon mission, that "the time has come when more ought to be done to place this mission on a firm and broad foundation;" and also, that the mission should be enabled to commence another station somewhere out of the jurisdiction of the French, around which they may rally, if they should be expelled from the Gaboon. This mission, as well as that to the Zulus, has claims from the obstacles already overcome, from the long and faithful labors of its oldest missionary, and from the character and relations of the people among whom it is established. But aside from these, the committee think that the debt which this country owes to Africa, and the moral bearings of the Christianization and consequent civilization of that continent upon other great interests, require that this Board should do what they can to extend the sphere of their operations in that quarter of the world.

In relation to the mission to Greece, the committee would say, that it is with a feeling of sorrow and humiliation that they contemplate the recent acts of intolerance and religious persecution, in a country whose ancient history is so much associated with the spirit of freedom, and among a people in whose struggles for civil liberty the people of this country have felt so deep an interest. These feelings too are heightened by the contrast between the spirit thus manifested and the liberal policy now pursued by their former oppressors. The principle in question is that of religious liberty, the right of every man to know the truth and to obey it in his relation to God. This is the great principle which now needs to be established over the earth, and standing alone, as Dr. King does, and contending, as he is, for this principle, the committee feel, while they would express the fullest confidence in his firmness and prudence, that he stands in special need of the prayers and sympathy of this Board and of the Christian public. May the Spirit of God be granted in large measure to our persecuted brother; and may the result of the present struggle be a signal triumph over that intolerance, which, whether upon the banks of the Gaboon, or upon the shores of Greece, furnishes the most powerful obstacle to the spread of the simple truth as it is in Jesus!

The report of the committee on the missions to the Armenians and Jews is as follows:

In the providence of God the events connected with the missions to the Armenians, during the past year, form an important and probably a decisive epoch in the progress and history of the labors of this Board among the nominal Christians of the East. On the one hand there has been fierce and unrelenting opposition to the truth and persecution of its followers; on the other, we have seen the Lord interposing, in a remarkable manner, to make the wrath of man to praise him and become subservient to the promotion of his cause and kingdom upon earth. The establishment of a Protestant Armenian church, with native pastors and teachers, on the simple basis of the word of God, without the admixture of human usages or superstitions, your committee cannot but regard as an event demanding thanksgiving to God on the part of this Board, and as destined to exert a great and decisive influence on the future progress of our missions in that quarter of the globe.

In contemplating these facts, two points seem worthy of especial notice.

1. In the progress of these events, your committee believe that God has manifestly set his seal to the propriety and wisdom of the plan pursued by our missionaries, in their labors among the nominal Christians of the oriental churches. Their effort has ever been, not primarily to draw men off from their own church, but to enlighten and save them. Had they taken a different course, they might have been regarded by the world, and even by many good men, as having put themselves in the wrong. As it was, they, as the messengers of God, desired to infuse into those churches a little leaven, by which gradually, and with the influences of the Holy Spirit, perhaps even the whole lump might become leavened. In such a course it was easy to anticipate that one of two results, in the usual providence of God, would be produced. In the struggle between light and darkness, either the light would be diffused, and the whole church be revived and restored to the truth of the gospel; or else the darkness would triumph in the nominal church, and the followers of the light be cast out. This last result has taken place in the case of the Ar-

menian church. Persecution has usurped the place of persuasion; and then the hierarchy, claiming to represent that church, have clearly put themselves in the wrong before the eyes of the whole world.

2. The other point to be noticed, is the fact that in the unmolested establishment of a Protestant Armenian church, we have a practical public recognition, a formal embodiment, of the great principle of toleration in matters of Christianity throughout the Turkish empire; and that too in the very capital, immediately under the eyes of the Sultan himself and of the highest dignitaries of the Mohammedan creed. The influence and consequences of this one event, it is hardly yet possible rightly to appreciate. No event in modern times has occurred in those regions, so important in its relations to society and the progress of the gospel. It is a vast step in the breaking up of the stagnant pool of oriental mind and character; and cannot but be the precursor of great and wide-spread blessings.

Your committee would express their entire approval of the conduct of the missionaries in the difficult and trying circumstances in which they have been called to act. The committee would likewise desire to express, in the name of the Board, towards all those native brethren who have thus been "persecuted for righteousness' sake," their Christian sympathy and confidence. An authority higher than this Board, or any human name, has said of such, that "theirs is the kingdom of heaven."

As it respects the Jews, a great portion of the labors of a missionary among that people in Constantinople, and other Turkish cities where they congregate, must necessarily, for the present, be preparatory. Your committee are happy to find that our valuable missionary is thus fully occupied in clearing the ground and sowing the seed of the word of Life. It is very desirable that the efforts of more laborers should be devoted to this field; and as we may hope that the "fulness of the Gentiles" is already beginning to come in, so we may expect, that by the grace of God the time will not be long delayed, when "all Israel shall be saved."

The committee on the mission to Syria say:

That while they greatly rejoice in the brighter prospects of this mission, which has been so long and so severely tried, they fully concur with the suggestion of the Prudential Committee, that it is exceedingly desirable that the mission should at once be strengthened with several additional laborers; and they earnestly hope that the Committee will soon be able to send forth the needed reinforcement into this field, which is manifestly ripening unto the harvest.

The report of the committee on the mission to the Nestorians is as follows:

The committee feel that most devout and fervent thanks should be rendered to God for the gracious and wonderful outpouring of his Spirit upon this mission during the past year. The characteristics of the revival among this people are so like the features of the purest revivals which have occurred among the most intelligent communities in our own land; the amount of individual lay effort for the salvation of souls, so strange, so unprecedented in the oriental world, which it has called forth; the delight in prayer without formalism, and in reading the Scriptures which it has evolved; the fact that it has, to so great an extent, pervaded the ecclesiastical order; and that it has gone forward in its power without open hostility, all indicate the sovereign hand of God, and mark a new era in the history of missions to the old and fallen churches of the East.

When we reflect that these people are the descendants of those who, fourteen centuries ago, were separated from the national church on many of the same grounds which now divide the Protestants from the papists; that they almost immediately became a missionary people, and, for more than eight centuries, occupied a field some five thousand miles in length and some twenty-five hundred in breadth, filling it with their churches and converts; that they adopted a comparatively simple mode of worship, and made the Scriptures their only recognized standard of faith and practice, possessing, in the language which they then spoke, a translation of the New Testament nearly coeval with the apostolic period, and by eminent scholars pronounced the most faithful and best translation of that book ever made; that such has been their reverence for the Scriptures that in some of their ecclesiastical meetings, when they wanted one to make a quorum, they have set up a Bible in place of the missionary member and so proceeded to business; when we reflect on the deep darkness which hung over their prospects so short a time since, and the bright prospect now; we cannot but believe that the prayers of the ancestors have been heard for the descendants, even to the thirtieth generation, and that there is the very highest encouragement to pray and labor that they may again become the missionary people for all Central Asia.

The committee on the mission to the Mahrattas use the following language:

A proper estimate is placed in the Prudential Committee's report, in the opinion of this committee, upon the importance of Bombay as a missionary station. The wide avenue which it affords, with so few obstructions, to the propagation of the gospel among the Mahrattas—the most independent and intelligent, perhaps, of all the varied nations of India—should, in their view, be never left unoccupied.

They are also gratified to observe that so much importance is attached to the interesting tours of the missionaries, as an efficacious means of usefulness among the native population. The success which has already attended this mode of missionary labor, under the divine blessing, is, as the committee would trust, but the harbinger of very far greater results.

The indispensableness of a native ministry, as the great instrument in the ultimate evangelization of the Mahratta country, and indeed of all Hindostan, the committee are also happy to notice, is referred to in the report. When the converted Hindoo shall be seen every where preaching the truth as it is in Jesus among his countrymen, possessing that peculiar influence which birth and a fellowship in habits and sympathies almost necessarily gives to the native over the stranger, then, and not till then, as we believe, will the gospel have free course and be glorified throughout the one hundred and twenty millions of that distant land.

The committee on the missions to the Tamil people say:

That they have examined, with much satisfaction, the statements of the Prudential Committee respecting the three missions of Madras, Madura and Ceylon. With prudent and faithful bands of

missionaries, having several presses in active service, superintending a multitude of schools, conducting various excellent higher seminaries of learning, and continually preaching the pure gospel, what is yet chiefly to be desired and earnestly to be prayed for by the friends of Zion is the still more abundant communication of the Holy Spirit, to renew and sanctify the hearts of those to whose minds the truth is brought. These are very wide and encouraging fields of labor; and many new laborers from the Lord of the harvest are needed.

It is a subject of peculiar gratitude to God, that attached to these missions there still remain several of the most aged and experienced and devoted missionaries of the Board, two of whom, after a useful visit to this country, are about to return to their long accustomed toils in heathen lands, which, it is hoped, are destined soon to become Christian.

The committee on the missions in Eastern Asia and the Indian Archipelago reported as follows:

As the missions to Canton and Amoy are represented as prosperous and in a very high degree promising, and the brethren there feel that the demand is urgent for more laborers efficiently to occupy and cultivate the field, it is hoped that an adequate reinforcement may be sent to those stations as soon as, in the judgment of the Prudential Committee, it may be practicable.

The mission to Borneo is described as still unpromising; and our brethren there are compelled to meet increasing embarrassments. A longer trial, however, and fuller developments of Providence are requisite to enable the committee to form a judgment as to the wisest and best course in regard to that mission.

In connection with the report of the mission to Amoy the Prudential Committee announce the very recent death of the Rev. David Abeel D. D., who departed this life at Albany, New York, on the fourth day of the present month. In the short space allowed us we cannot speak of this eminent and, we doubt not, now sainted brother as his virtues and his labors demand. While we drop a tear over his fresh grave, we cannot but express the hope that in due time some able hand will rear a fitting monument to his worth, for the honor of the Master whom he served and the benefit of the cause in which he rejoiced to die.

The committee on the missions to the North American Indians say:

We have been deeply impressed with devout and heartfelt gratitude, on the review of that portion of it respecting the outpouring of the Holy Spirit on some of the missionary stations, particularly among the Choctaws.

One of your committee was an eye-witness to the operation of the divine Spirit among the Choctaw Indians during the past year; and he can never forget the solemn assemblies in different parts of the nation, crowding together to hear the story of Calvary, sitting together upon the wood pile in front of the crowded house, weeping and sobbing while the word of the kingdom fell upon their ear, coming forward in large numbers of all ages, imploring the prayers and counsel of their teachers, with their heads at the close of their solemn meetings on each other's shoulders, weeping and sobbing and praying for mercy. It was truly affecting to him, to hear one after another of the native members of the church calling so fervently upon God for their relatives and neighbors, and listening to such affecting exhortations, and then to unite in such sweet songs of Zion with them, in their native tongue. When the woods resounded with their melodious songs, he thought of the fulfilment of the prophecy, "The mountains and hills shall break forth into singing, and all the trees of the field shall clap their hands."

Your committee doubt not that so much of the report as has been committed to their supervision, will be read with the deepest interest by the friends of Zion throughout the land; and particularly by those who have remembered the poor Indian, in the trials and deprivations which he has endured, and who have never ceased to pray for him, that he may be restored to his just rights, and, though driven from the inheritance of his fathers, he may be prepared, through the riches of divine grace, for an inheritance incorruptible, undefiled and that fadeth not away.

Returned Children of Missionaries.

At the last annual meeting of the Board, held at Brooklyn, a committee was appointed on "the returned children of missionaries." But finding themselves unable to give that degree of time and thought to the subject which its importance demanded, they reported in favor of commending it to the special attention of the Prudential Committee during the ensuing year, with a request that they would submit a full statement of their views at the present meeting. In accordance with this request the following report was prepared.

The Prudential Committee, agreeably to instructions, report on the subject of the returned children of missionaries. This they do with a deep sense of the importance of the subject. Our brethren who spend their lives in heathen lands, are subjected to great trials as soon as their children become too old to be easily restrained from intercourse with the corrupting world around them, and require considerable time to be devoted to their education, and must, therefore, be sent extensively from the paternal home to distant lands for safe keeping and education. They are entitled to our deepest sympathy, and to that of the whole Christian community; and it becomes us all to consider whether we cannot extend a kind hand to these children as they reach the shores which their parents, years ago, left for Christ's sake and the heathen's, and thus show to our brethren and sisters in the several missions that we have a fellow-feeling with them, and will help them to bear their burdens.

The correspondence of the Prudential Committee with the missionaries of the Board on the claims of their children, commenced with a letter from the mission in Ceylon, dated October 26, 1822; in which they proposed, for reasons which they urged at great length and with much earnestness, that their children should be sent to the United States at the ages of eight, ten, or fifteen years, and be educated together in a seminary instituted for the purpose.

An answer was returned to this proposal, in which the objections to it were freely and fully stated. The reply was dated August 17, 1823. It being ascertained that this reply was not satisfactory, the subject was referred to the Board at the meeting in Northampton, in 1825. The opinion of the Board, at this time, was not favorable to the proposal of the missionaries. The resolu-

tions then adopted were of course communicated to the missionaries; but their desire to send their children to this country, and their conviction of the expediency of such a measure, continued unabated. Their letters, however, were very honorable to themselves and to the cause. Although the subject naturally took strong hold of their feelings, and eight years elapsed from the commencement of the correspondence before the Board saw their way clear to the result which the missionaries desired,* yet the letters addressed to the Secretaries of the Board were all written with the very best spirit towards the Board and its officers. This was of great importance to the issue; for had the missionaries lost their self-possession and temper, this would have affected the credibility and force of their testimony, and increased the doubt which hung over the pathway of the Board.

Early in the year 1830, a communication was received from the Ceylon mission, in which the case of their children was concisely and ably stated. This communication, which was dated in August of the previous year, gives a summary view of the reasons in favor of sending the children home. The heads of the argument were these; viz.

1. There is no room for the children and their descendants to settle in Ceylon
2. They could not there generally obtain the means of subsistence
3. They could not be properly educated.
4. They could not find suitable employment.
5. They would be a burden to the mission.
6. They would not be prepared to continue the mission.
7. Their moral and religious character would be in great danger.
8. They could not there form suitable connections in marriage.

The mission then proposed a plan on which they might be enabled to send their children to this country. This plan was evidently of the nature of a compromise; but it struck the Committee as affording a basis, upon which a proper and satisfactory arrangement might be made; especially as some of its principal features were not very unlike some of those in a plan suggested by the missionaries of the Board in the Mediterranean, in the early part of the year 1829.

The Committee resolved to report the whole case of the children of the Ceylon missionaries to the Board, together with a plan of allowance to those children whom their parents might send to this country; based upon the general principle, that what is done for the children when in this country, should still be done through the medium of their parents, or of guardians appointed by their parents, and as a consequence of a request from those parents, or guardians; and that the grants thus made should be charged among the expenses of the mission. This was done at the meeting of the Board in Boston in the year 1830, and the proposal of the Ceylon missionaries was thus virtually adopted by the Board.

In the year 1833, the Prudential Committee resolved, that the principles settled by the Board in relation to the children of the missionaries in Ceylon, should be applicable also to the children of missionaries at the Sandwich Islands; and, in the following year, they made them applicable to the children of missionaries among the North American Indians

The subject was brought again before the Board in the year 1834, at its meeting in Utica; and the plan of providing for the children, which has since been followed, was then matured, and continued unmodified till the last annual meeting. The subject was very fully discussed at Utica. Some persons at that meeting strongly advocated the establishment of a seminary for the education of missionaries' children, but the idea appeared to be relinquished by every one present.

The subject was brought once more before the Board by the Prudential Committee, at the last annual meeting, and the rules were revised, mainly with a view to an improvement in their phraseology, though some modifications were made in the subject-matter of the rules.

The substantial features of the system are the same as they have been for many years, especially as carried out in the practice of the Committee The rules are as follows:

"1. When missionaries or assistant missionaries desire to send their children to this country for education, and when it is decided in a manner conformable to the rules and usages of the Board that the children may come, the arrangements for the passage, so far as they involve expense, shall have the concurrence of the mission, and the allowance, extraordinary cases excepted, shall be only for a passage direct to this country.

"2. When the children arrive in this country, the Prudential Committee will see that they have a suitable conveyance to the places where they are to be educated or to reside; and the Committee may make grants, on application from the parents or guardians, to an amount not exceeding sixty dollars a year for a boy, and fifty dollars for a girl, until the children are eighteen years old.

"3. Children, who are left orphans, and without a suitable home in the mission or responsible guardian, will receive the immediate and kind consideration of the Prudential Committee, who will make an arrangement for their return home, and provide for them the best guardianship in their power.

"4. The allowances made on account of the children of living missionaries or assistant missionaries, wherever the children may be educated, shall be charged to the mission to which the parents belong; and the allowances made on account of orphan children shall, in ordinary cases, be charged to the mission to which the parents belonged at the time of their decease.

"5. Such are the multiplied cares and duties of the Prudential Committee and the Treasurer and Secretaries, that it is not regarded as practicable or expedient for them to undertake the guardianship of the children sent to this country."

It is the understanding of the Prudential Committee, that they have authority to make special grants, in cases where such grants are unquestionably advisable.

So far as the Committee have been able to learn, the same system, substantially, with that adopted by the Board, is acted on by all the principal missionary societies in this country and in England; and they are not able, with their present experience and after the most mature reflection, to suggest any desirable modifications of it. During the past two years, they have had repeated conferences with three brethren from the Tamil missions now in this country; one of whom was the writer of the letter, twenty-four years ago, already alluded to, which began the correspondence on the subject, and of most of the letters in behalf of the Ceylon mission during the subsequent discussion. They had, also, a conference with two brethren from one of the Mahratta missions. These five brethren were particularly questioned on every part of the subject where any doubt or misunderstanding was supposed to

* Before the introduction of steam-packets, it required a year to effect an exchange of letters with India.

exist; and they declared themselves satisfied with the rules, as understood and acted on by the Committee, and as they are now expressed. They also declared themselves adverse to the project of instituting a seminary for the education of the children of missionaries.

And it should be stated, that the institutions at Walthamstow, near London, for the education of the sons and daughters of missionaries, to which allusion was made at the last meeting, were not established by the London Missionary Society, and have no connection with it, or with any other missionary society. They are the result of private enterprise, and are designed for the children of missionaries of different religious denominations and different missionary societies, who choose to send their children to them. The one for girls was instituted in 1838, and the one for boys in 1842. The two are formed substantially on the same model. The regulations of the seminary for the sons of missionaries will explain the nature of these two institutions. They are as follows:

"1. That there be provided a comfortable residence, education, board, washing, ordinary medicines and books; and that the total charge to the parents or guardians shall not exceed fifteen pounds [$75] per annum for each child under 12 years old, and twenty pounds [$100] for all above that age; if clothing be included, seven pounds per annum extra. The education to be liberal and respectable.

"2. That the educational and general arrangements be under the direction of a committee of gentlemen, one of whom shall act as gratuitous secretary, and the domestic, under a committee of ladies.

"3. That during short vacations at midsummer and Christmas, the children be not *required* to leave the institution, but shall be allowed to leave in cases mutually approved and arranged by the committee and the parents, or the parent's representatives.

"4. That no children be admitted under five years of age, nor after twelve; nor retained after sixteen, except in special cases, to be agreed on by the committee.

"5. That in every case of admission to the institution the parents provide a guardian or representative, who will undertake to receive the child whenever the committee may determine on its removal from the institution, and find it expedient to transfer the child to such guardian or representative.

"6. That quarterly examinations of the children's progress be made and reported faithfully to the parents, with whom a frequent correspondence is to be maintained, so far as circumstances will admit.

"7. That the education and arrangements be carefully planned with a view to future foreign services, whether strictly missionary or not.

"8. That the committee endeavor to meet the parents' wishes, in reference to the actual destination of the children at the close of the period of their education, so far as they correspond with the views entertained by the committee, (formed on their local knowledge of the character, capacities, and qualifications of the children) Should they not succeed in effecting such arrangements, the committee are at liberty to act on the provisions of rule the fifth, and are exonerated from further responsibility."

The female seminary had fifty pupils in its fourth year, and its expenses in that year were £1,182, or about $5,900; of which the parents of the children paid £515, or about $2,500; leaving $3,400, or more than half the expenses, to be provided for by subscriptions and donations. It appears by the regulations, that every pupil in these seminaries is expected to have a guardian provided by the parents, distinct from the committee and instructors having charge of the institutions. The average annual expense of each male pupil appears to be about $200, and of each female about $120.

The committee design not to imply, by anything they are about to say, that such institutions are not necessary and wise in England. The constitution of society there is very different from what it is in this country; and the facilities for an economical and at the same time good education are much less there than here. Children are educated more with reference to particular occupations and stations in life, rather than to take their chance, as with us, for any occupation and any station, however elevated. This affects their whole machinery for education. The Church Missionary Society established an institution at Islington for educating its missionaries, and depends still mainly upon it; and the London Missionary Society had such an institution at Gosport for many years; but who would think of such a thing in this country? Our missionaries better procure their education along with the youth who are preparing for other professions, in our public schools and colleges. And the same is true, as it seems to the Committee, with regard to the sons and daughters of our missionary brethren. There will be cases, indeed, where parents will find it difficult to obtain suitable guardians for their children and suitable homes for them; but these cases, judging from the past, will be exceptions to a general rule. Moreover parents, in looking forward, will often feel a solicitude, which the existence of a seminary might partially relieve; but, more or less solicitude,—if parents will concern themselves with anxieties about the future, and not leave it (as would seem to be duty) to the providence of God,—is the common lot of parents everywhere. And these seeming *exceptions*, if parents pursue a discreet course, and exercise faith and patience and trust in God, will generally prove, in the end, not to be exceptions after all.

The objections to the institution of a seminary for the children of missionaries in this country, concisely stated, are these:

1. Such a seminary appears to be unnecessary. Our country abounds with just such institutions for the education of boys and girls, as the children of missionaries need, and better than we could make without great expense; schools, too, which those children can easily enter, and where their expenses will be moderate, and their morals guarded with as much care, as would be likely to be secured in a seminary for their exclusive use, taking into view a course of years. In this respect, our case in this country is very different from that of our brethren in England; so that a seminary for missionaries' children may be necessary in England, and not be necessary here; and the necessity there existing is the offset to the peculiar disadvantages which must everywhere attend such institutions.

2. American missionaries will not be pleased with the working of such a seminary. At least, this will probably be true of the great body of them. It would fail in one great object they have in view in sending their children home, which is to bring them in contact on all sides with the Christian world. Such an institution would in great measure isolate them from the world they came home to know by contact and experience. "Let them rather," says a venerable missionary, who has thought and written more on the subject than any other missionary, "let them rather be thrown into the community; and grow up in our village or district schools and academies, to be

farmers, mechanics, merchants or collegians, as judicious guardians, with the advice of the Committee and their parents, may direct; let them take their chance with other children." The seminary will fail, therefore, in a capital point, and not less for girls than for boys. Nothing can be an adequate offset for this defect, except the impossibility of providing suitable schools for the children in any other way.

Missionaries will feel, moreover, a strong objection to having children brought together from different parts of the world, and constrained to associate exclusively with each other. Each will bring, it may be, some peculiarity of thought, feeling, conversation, manners or morals, and impart it to the rest, making an undesirable common-stock of these matters. How much better for the children to be scattered among the excellent schools of our country, and come under their assimilating power. Such, the Committee have reason to believe, would be the choice of most missionary parents.

3. We should consider, too, the effect of such a seminary on the relatives and friends of the children. Its tendency would be to restrain the natural flow of their affections and benevolence towards their grandchildren and nephews and nieces. The same would hold true, indeed, in respect to the personal friends of their parents, and to the whole community. This would be a great loss to the children, depriving them more and more, as the influence pervaded the community, of their *natural* homes; and bringing them into artificial circumstances, that can be sustained only at great and increasing expense, and that will have an irresistible tendency to run down in respect to moral efficiency. It seems to the Committee that the way to ensure an effective sympathy for the children, is not to bring them together in schools exclusively designed for them; but practically to admit and act boldly on the assumption, that they have higher and stronger claims on the Christian community than for mere pecuniary contributions; that they have claims upon our time and strength and personal attentions; claims tor a place in our acquaintance, in our hearts, in our families, with our own children, in our own homes; that they have claims on those who have been deprived of their children by death, who will consider whether they cannot adopt these children, now rendered orphans for Christ's sake, as their own; and that the children, even at the risk of no small parental solicitude and of some occasional evils to the children themselves, should have all the possible benefit of the free operation of the powerful laws of social life, —the ties and attractions of consanguinity,— which were designed, by the beneficent Creator, to secure for all children and youth the kind attentions they need.

4 Consider the institution, for a moment, in a financial point of view. It is not supposed that any one will think it ought to be created and sustained by the Board. Its expenses, therefore, must be met, mainly, by creating a new branch of charity, and making annual appeals for it to the community. Not to consider any other bearings of this, it may be remarked that the reaction of these appeals upon the children themselves would not be good. It would make them stand forth, in their own view, and in that of the community, as a distinct class, and at length would weaken their hold on the public sympathy.

The Prudential Committee are therefore not prepared to recommend the institution of a seminary for the children of missionaries.

Some persons, who are not in favor of a seminary, have yet suggested, that a *committee* should be appointed, whose sole business it shall be to receive and provide for the returned children. But there is much reason to doubt whether a committee can be created, which, with no other branch of the missionary work in their hands, will execute this trust satisfactorily. Such a committee, distinct from the body to which the management of the missions is committed, can hardly acquire the necessary amount of knowledge, in respect to the parents, the children, the missions, and the community at home, to correspond intelligently with the missionaries and their friends; nor could they, with no more to do, be ever at their posts, ready for action, nor be able to feel a deep and comprehensive sympathy with the missionaries and their children. The Prudential Committee suppose, that the body charged with the care of the whole system, is the only one that can do what must be done by a committee, and that the rest must be done by the particular guardians of the children.

5. The Prudential Committee do not recommend the establishment of a *separate fund* for the support of the children of missionaries, although that has been done by one great missionary society in England. They do not see that anything is to be gained in this country, at present, by such a fund.

On the whole, the Prudential Committee have come to the result, that *the present plan* combines as many advantages, and is as free from disadvantages, as any that can be devised, with our present amount of experience. It appears most effectually to reconcile the various interests of the parents, the children, their relatives, the patrons of the cause of missions, and the cause itself. The reason why no larger sum is proposed to be given to each child is, that no larger sum is found to be necessary to secure, in our community, the best provision which can in any way be obtained for the child; and not because the community would not justify the giving of more, were more necessary. It is for the interests of the child, that the sum allowed by the Board should be no more, than is necessary to induce the benevolent to offer themselves as guardians and parents, and their houses as homes. Generally all that is necessary is, to meet *the cash payments* which are required to be made for the children; i. e for clothing, etc. The motive to take the children, with those who really ought to be entrusted with them, is not pecuniary gain, and would not be increased by increasing the amount of the proffered grants.

In general, the present system is believed by the Committee to have worked well,—better, certainly, than the Committee expected, fifteen or twenty years ago, that any system could be made to work, which was devised to facilitate the return of missionaries' children to this country for education and residence. God has smiled upon it. More than a hundred of these children, from the missions under the care of this Board, are now in this country;* and with few exceptions, they have found good guardians and good homes Those exceptions have been owing to causes which experience will remedy hereafter, or against which no human wisdom can provide in this imperfect world. Many persons will think it a point of much importance, that the direct expense of the children to the Treasury has been less, on the whole, than it would have been had they remained with their parents, and for more than one fourth of them nothing has been called for by their guardians since their arrival;—show-

* The names of 50 males and 54 females are on the books of the Prudential Committee.

ing that there is a fund of benevolence in the community, in respect to this excellent branch of charity, which is not in danger of speedy exhaustion. The children, as a class, are believed to have been as well provided for by a kind Providence, as are those of New England pastors, after death has deprived them of the paternal home; and they have succeeded as well, on the whole, so far as the Committee are able to form a judgment, in gaining an education and character; and it is supposed that a larger portion of them, considering their age, have become hopefully pious. Of the twenty-eight older children in this country, from one of the oldest missions under the care of the Board, sixteen are professedly the followers of Christ.

The Committee close their report with an extract from a circular letter addressed by the Secretaries to the missions, in the early part of the year 1845.

"We ask for more freedom in your correspondence with us concerning *your children, when you are desirous of sending them to the United States, and when you actually send them.* Though we may not be their guardians, and could not possibly discharge that duty well, we are desirous of doing all we can to aid and relieve you in what must lie very near your hearts as parents. We can often give and communicate information, which you cannot perhaps get as well through other sources. If the parent writes us freely, a year or two before the time when his child or children must come to the United States, we might be able to make useful suggestions, give advice, and perhaps materially facilitate his plans and wishes. While we are sure there is not less sympathy felt now for you in relation to your children than there was twenty years ago, it is true that there is more readiness to meet your wishes, because we know more about the relations of this interesting subject, and what can be done, and what ought to be done. Sometimes a parent feels that his child ought to be sent home, and he has no relative or friend to whom he can send him, or to whom he would feel at liberty to write on the subject. Let him write to the Secretary in the department with which he is himself connected, and state the case fully to him; anticipating all the questions that might be asked concerning the child, such as the age, etc. etc., and giving all the information, without fear of being thought prolix, which he might suppose would be elicited if the Secretary, and some kind friend disposed to be guardian to the child, were closeted with him for an hour. Such letters would be gladly received, and *might* lead to measures, in the end, that would relieve the case of its embarrassments. Another suggestion we would make is, that when children are sent home, under whatever circumstances, a letter should be sent to the Secretary in charge of the department of correspondence with which the mission is connected, containing a full account of the plans, expectations, and wishes of the parents concerning the children; with very definite information concerning the relatives and friends, whose names, relationship, abodes, etc., it may be desirable should be known, in process of time, at the Missionary House. We have sometimes felt much perplexity for want of such definite information, when events, wholly unexpected to the parents at the time they sent home their children, have made it desirable that the Committee or the Secretaries should temporarily stand in the place of the absent, or perhaps deceased, parents. And it would often be well, if this letter preceded the arrival of the children."

In behalf of the Prudential Committee,

RUFUS ANDERSON,
DAVID GREENE,
W. J. ARMSTRONG,
} *Secretaries.*

Missionary House, Boston,
Sept. 4, 1846.

After the reading of this report a very interesting discussion arose, in which several of the missionaries who were present, participated. They expressed themselves satisfied with the views of the Prudential Committee; and the report was adopted by the Board with entire unanimity.

Tokens of the Divine presence in the Missions.

Dr. Anderson presented a statement of facts, (prepared by the request of the Prudential Committee,) exhibiting some of the proofs of the divine favor enjoyed by the missions during the past year. The friends and patrons of the Board will doubtless be glad to peruse the statement; especially, as it embraces several items of information which have not as yet been communicated to the public.

There have never been such extensive tokens of the divine presence and agency in the system of missions under the care of this Board, as in the past year. Nor have there been spiritual results in any one year of such interest and importance, viewed in their relations and their future influences. The Prudential Committee have, therefore, thought it would be proper, in case the Board be so inclined, to devote Thursday, or as much of the day as shall be necessary, for the special and grateful contemplation of this agency, endeavoring to derive from it encouragement to greater activity and zeal in our work. There is a propriety in assigning Thursday for this delightful part of our business during the present session, as the Lord's Supper is to be celebrated in the afternoon, and as the whole day is set apart by our missions and their native churches for united prayer for the blessing of God on this annual meeting of the Board.

The Prudential Committee propose to bring the subject before the Board in some tangible form.

The Reformation among the Armenians.

The evidence that the reformation, which has for some time been in progress among the Armenians, is the work of God, has come out, the past year, beyond all doubt.

I. As to the nature of the work. It has, as Mr. Goodell says in a letter just received, "from the beginning been one entirely spiritual in its character, without any mixture of politics, or any known leaven of worldliness in it." "In this respect," he adds, "the former and the present reformations in Germany bear no comparison with it. And the brethren here, in their new organization, seem fully resolved that their infant church shall maintain no other character, than that of purity in doctrine and spirituality in life, however poor, or small, or despised it may be in consequence. So guarded are they in this respect that, on receiving the rules we had prepared for them, they immediately proposed the following to be added,

viz. '*That no priest or bishop, coming to join them from the old church, should ever be recognized as such without examination of the same nature with any other candidate for the ministry.*' Indeed they are not received into the church as members of it, except by examination and profession, as all others are. Everything, even to infant baptism, is in fact arranged, as it was by our Puritan fathers, according to the strict rules of the gospel."

This respected missionary, in this same letter, declares his strong conviction that this is a work of God. He says, "I did not expect to live to see this day, but I have seen it and am glad. This is the day which the Lord hath made, and we will rejoice and be glad in it. His right hand and his holy arm hath gotten him the victory. Jehovah hath triumphed, his people are free. When I removed to Constantinople, fifteen years ago, I felt assured, either that this day would come, or that the Armenian church would, as a body, be reformed; and I never had any anxiety whatever as to the result. I always felt that we were engaged in a great and good work, so great and so good that I would without any impatience have labored on in the same way fifteen or even twenty years longer, had it so pleased the great Head of the church. For, was not our work a blessed one? Was not the Lord himself making it a blessing in the very highest and best sense, in the conversion of sinners? And were not our labors exerting a mighty influence on the whole great Armenian community? Why, then, should we be discouraged, or impatient? And besides, it was utterly beyond *our* power to bring about that which has now been accomplished. We could not even have *attempted* it, without descending from the high and holy ground we occupied, and coming down, or *appearing* to come down to the low earthly stand of mere sectarianism. We could not have attempted it without endangering our very existence as a mission, and thus exposing to infinite hazard this blessed work of the Lord. It was first necessary, in the providence of God, that the Armenian renegade should be beheaded, the sympathies of the whole Christian world be awakened, and the death-blow to despotism be given by the extortion of that wonderful pledge from the Sultan. Most manifestly for the first years of this mission, Christ sent us not to *baptize*, but to *preach the gospel*, and I therefore thank God that we were enabled in this respect to do our duty, though hard to flesh and blood, and that we absolutely 'baptized no one,' not even 'Crispus and Gaius.' But blessed be the name of the Lord, these more than Chinese walls are now broken down. The former things are passed away, and 'there is no more sea.'"

2. It was God who gave wisdom and firmness to our brethren to pursue the course which has thus happily resulted. They did justice to their commission, by offering the gospel to all. They first aimed to reform the entire Armenian community, as such. They did this with great patience and perseverance, notwithstanding misunderstandings and misrepresentations, and much distrust on the part of many at home, as to the policy they were pursuing. And when the chief priests, scribes, pharisees, and rulers rejected the gospel, and cast out and reviled and persecuted those who had embraced it, then they proceeded to gather such as had endured the trial into churches, and to ordain elders over them in every place, as the apostles did in like circumstances. "I feel," says Mr. Goodell, in the letter already quoted from, "that our policy has by the grace of God been from the very first *wise* and *consistent;* and I enter my most solemn protest against whoever represents us as deceivers, hypocrites, or even fickle in this respect; for the representation would be utterly false. In our avowals that we came here for no such purpose as building up a sect of our own, we were just as honest as the missionaries in Oroomiah are now. Have they gone there for any such purpose? Not at all; it would be a sad degradation of their high office. But should the Nestorian ecclesiastics now turn round and persecute and cast out of the church all the evangelical and the godly, the consequence would be the same there, as it has been here. The persons thus cast out would most surely have the right to organize themselves into churches, and to request the missionaries, or any others, to assist them in doing it, and thus to be known and recognized as the people of God by all evangelical churches in Christendom." The Board will concur with the Committee in the belief, that the wisdom and firmness shown by their brethren of this mission, is matter of devout thankfulness to God, the giver of every good gift.

3. God's hand is to be acknowledged in the protection afforded to the reformation. It has not been shielded from the persecution which was necessary to try it, but it has been shielded from that which would have overwhelmed and destroyed it. The wrath of man has been made to praise God, and the remainder he has restrained. He would seem to have selected his instruments, —the representatives of Great Britain, Prussia and the United States, and also the present enlightened prime minister of the Turkish government,—all with a view to this very exigency; and these, acting on the great principles of justice, equity, and equal rights to all religions, have done noble service to the cause of truth and religious liberty. Mr. Dwight, in a letter just received, says that the following language was lately used by the Turkish authorities in Nicomedia to the persecuting Armenians of that place: "Those men (referring to the evangelical Armenians) no longer belong to you, but are now a Protestant community by themselves, and you are to have nothing more to do with them." To the evangelical brethren the Turks said, "Live in peace. Do not revile the Armenian community. Pray for the king, and go to your chosen place in the fields, and worship in your own way whenever you like." *Persecution* there has indeed been, and will yet be in various forms and for some time to come; but its power and fury have been restrained in a manner that is truly wonderful and calls for gratitude to God.

4. The hand of God is to be acknowledged in the extent and prospects of this reformation. Here again we may quote from letters just received and not yet published. Mr. Homes says, "We are full of hope for the future. The Spirit of God seems to be stirring up the Armenian mind over all Asia Minor, in Syria, and in Russia. In the spirit of inquiry that has been excited there is none of that radicalism and infidelity that has infected so many Greek minds; but a reverential search after the truth that can save." Mr. Goodell also says, July 17, "Messrs. Wood and Peabody go to-morrow to Nicomedia and Ada Bazaar to assist in organizing a church at each of those places. At Trebizond and Erzeroom things go well; and Mr. Dwight visits the former place next week. From almost every part of Armenia glad tidings salute our ears. The dead mass is in motion, life begins to appear, and the consequent commotion is very great."

The figurative language should of course be understood as such. But there is no doubt an extraordinary spirit of religious inquiry existing in every considerable Armenian community within the Turkish empire. And it is the Lord's doing.

Incipient Reformation in Syria.

Here we quote from a letter just received from Mr. Whiting, written in July, after his return from a visit to Hasbeiya on Mount Hermon. He says:

"The little band of our friends at Hasbeiya seemed very thankful to see us again among them, and to have opportunity once more to receive daily religious instruction. It was delightful to preach the word of life to a people so ready and desirous to hear; and there are pleasing evidences that our labor there is not in vain. Our people have grown much in knowledge of gospel truth since I last saw them; and we are not without hope that some three or four individuals among them are under the special teachings of the Holy Spirit, and that they will at last, through grace, find their way to heaven.

"Besides the little company of avowed Protestants, there are other minds awake and seeking after the truth. There are some among all the Christian sects (perhaps more than we now know of) who look *to the Bible alone* as their rule of faith, and have lost their confidence in all rules and rites that are of human authority.

"One thing that struck us, was the decided testimony borne by every body to the good character and conduct of the Protestants. Some who were once their bitter enemies, and breathed out threatenings and slaughter, are totally changed in their feelings towards them, and seem now to be their sincere and warm friends.

"Upon the whole, we feel more than ever encouraged in regard to the work of the gospel in Hasbeiya. The renewal of our labors there has again awakened the jealousy of the Greek ecclesiastics, and fresh attempts are now being made, *through the emirs of the place*, to compel the seceders to return to 'the church.' It is very possible another storm of persecution is before them. If it comes, we shall not be discouraged. We shall *pray* and *hope*, that God will strengthen them in the day of trial, and enable them to hold fast their profession. And let them have a place in the prayers and sympathies of our friends and brethren at home."

It is the belief of the mission and of the Committee, that nothing is wanted in Syria, to result in a reformation of great extent and promise at no distant day, except a greater amount of instrumentality. The indications of the Holy Spirit's presence and agency were greater last year than ever before.

Outpouring of the Spirit on the Nestorians.

The *nature* of this work has been more remarkable even than its *extent*. It began in January, and was still in progress near the close of June, (our latest date,) and has resulted in the hopeful conversion of more than one hundred souls, including a number of ecclesiastics. About twenty members of the female seminary, about thirty in the seminary for males, perhaps forty in the village of Geog Tapa, (or more than sixty including the converted members of the two seminaries belonging to that place,) and others in Karajala, etc. on the plain, and also in the mountain district of Tirgerwer, are the results of this gracious visitation. That the hand of God is in this, there can be no doubt.

1. The hand of God was visible in its commencement. That was sudden, and nearly at the same time in both institutions, and not the result of any communication from one seminary to the other. No peculiar means had been used, in addition to the faithful exhibition of Christ and him crucified as the lost sinner's only hope; and that theme had been proclaimed just as it had been for a long time previously. A Bible class which had been previously confined, for the most part, to members of the seminary, was made more comprehensive; a Friday evening meeting, for the serious minded native helpers, became more public and was transferred to a larger room, and the schools had better accommodations in some respects; but, with these exceptions, no change was made in the ordinary arrangements. There had, indeed, been some tokens of divine agency at Geog Tapa, six months before, but this outpouring of the Spirit properly dates its commencement in January, in the two seminaries. No one doubted the existence of a work of grace from its very outset. In the seminary for males not a single individual had been convicted of sin, or manifested a spirit of earnest inquiry, during the year 1845, nor until the 19th of January last. But, on the 22d of that month, Mr. Stoddard's study was crowded with inquirers till a late hour in the evening; and the same spirit of inquiry prevailed in the female seminary. It was the Lord's work

2. God's hand has been visible in the nature of the work. One man, from the mountains of Koordistan, said his sins appeared to him to be higher and heavier than the mountains of his native country, and that, were there no punishment in the future world, he could not endure the thought of living such a life as he had hitherto spent. The work is a genuine work of the Spirit. Sinners have been convicted of their need of Christ. "Never," says Mr. Stocking, "anywhere, have I witnessed in awakened sinners apparently more thorough convictions of sin, a deeper sense of their lost and ruined state and inability to save themselves, than was manifested in the generality of cases in the school and around us. Days and weeks together, devoted almost exclusively to religious conversation with inquirers, in various stages of interest among the pupils of this [the female] school, and with the majority of those interested in Mr. Stoddard's seminary, led me to feel that as genuine and wonderful a work of divine grace has been wrought here, as any I have ever witnessed in revivals in America" When the law had done its appropriate work, and had brought the sinner to Christ, there was no extasy, no violent emotion of joy; but a sweet peace took the place of deep distress, and was seen on the countenance, and caused the heart to flow with gratitude and love. There was also great tenderness of conscience, and an uncommon disposition to spend time in prayer. Places enough for secret prayer could scarcely be found, till a removal of the seminaries to Seir, in the summer, placed the solitudes of the hills within reach of the pupils. During as many as sixteen hours of the twenty-four, the voice of prayer did not cease to be heard. Many individuals spent several hours every day in this holy employment. The natural love of the Nestorian mind for figurative language, combined with the ardent feelings of new born souls, rendered their prayers exceedingly apt and touching. "At one time," says Mr. Stoddard, "they are praying that the dog may have a single crumb from the table of his master; at another they are smiting on their breasts by the side of the publican; at another they are prodigals, hungry and naked, and far from their father's house; again they sink in the sea and cry out, 'Lord, save me, I perish;' again, poor, diseased, outcast lepers, they come to the great Physician for a cure Those who have given themselves to Christ, now build their house on the Rock of Ages, while the waters are roaring around them; now they wash the feet of their Redeemer with tears and wipe them with the hairs of their head; and now, having become

the soldiers of the cross, they plant the blood-stained banner in the inner citadel of their souls."

In the villages, the people show the same interest and solemnity, the same disposition to assemble for hearing the gospel, conference and prayer, as characterize the best revivals that have ever been witnessed in New England. The people flock together on the arrival of the preacher, whatever his age and capacity to give instruction. At Geog Tapa, there were at one period often from ten to fifteen neighborhood meetings in an evening, the pious ecclesiastics (of whom there are several in the place) and some other pious persons holding meetings for the exposition of the Scriptures and social prayer in the immediate vicinity of their houses. But a little over three months before the time of the present annual meeting, Mr. Stoddard sent two of his pupils to a village where the people scarcely ever heard any preaching. The people gathered to hear them in considerable numbers, were much affected, and entreated them with tears to stay a few days that they might be instructed more fully in the way of life. Mr. Stoddard says this is by no means a solitary case; it is of frequent occurrence; and he cannot doubt that there is a general awakening among the people to hear the gospel. The fields and vineyards, moreover, in the season of tillage, become to an impressive extent vocal with the accents of earnest prayer and praise. John, the zealous native evangelist, spent much time among them in the month of May, "Wherever he went," says Mr. Stoddard in a yet unpublished letter, "he found little companies of ten, twelve, or fifteen laborers, by whom he was always received with pleasure, and in some places with great joy. Having heard less preaching than usual for several weeks, the hopeful Christians were hungering for the bread of life; and in some cases the laborers in adjoining fields pleasantly contended with each other, who should have John to read and talk to them, while they continued their labors. In other cases, they very cheerfully laid aside their spades, that they might have a little meeting in the fields."

There is the same irrepressible desire for the conversion of souls, that always characterizes a genuine work of grace. The accounts we have of the work in the seminaries are full of illustrations on this point, for which the Board is referred to the report on the mission. So it is in the villages wherever the Spirit has been poured out. The rude converts from the mountains zealously propagate the holy influence in the mountains. From Geog Tapa they go out for that purpose in all directions.

And there has been a great and visible change in the morals of that large and densely settled village of a thousand souls. Speaking of a Sabbath in May last, Dr. Perkins says, in a letter not yet published, that few villages in New England are stiller than Geog Tapa was on that day. He remarks, that "any instance of open vice in the village has come to be noticed as something very reprehensible, and an exception to the prevailing state of things; whereas, before this reformation, the *absence* of most species of immorality would have formed the exception. I was told, also, that laborers in the field, who were formerly much given to profaneness and mutual reviling, now exercise a strong restraint on each other, reproving one another, as occasion may occur, by repeating texts of Scripture; such for instance as, 'Every idle word that men shall speak, they shall give account thereof in the day of judgment!'"

In the same letter, Dr. Perkins has these important statements: "The revival appears not only to be advancing in interest and power, but there is also in connection with it a very strong general process of evangelization going on in our field, by which a reformation of religious views is taking place among the people with far greater rapidity than at any former period. They are, as a mass, becoming convinced of the momentous truth and impressed by it, that they are utterly lost sinners, and must be born again; that the blood of Christ, and no array of forms, can cleanse from sin and procure salvation. An aged bishop from the mountains lately visited Oroomiah, and was so impressed with the general progress of light among the people here, that he frankly told them in his simplicity, (and apparently without any ill will towards our mission,) that they were certainly undergoing a very rapid transformation, and ceasing to be like their fathers, however unconscious of it they might be themselves."

Some may think that a genuine work of grace among this people must have given rise to persecution. But the absence of persecution is sufficiently accounted for in the report of the Prudential Committee, by a reference to the very peculiar circumstances of the people and the mission. Mr. Stoddard, also, writing in the middle of June, makes these remarks: "Our young Christians, so far from being exposed to the persecutions which befal the evangelical Armenians in Turkey, hardly know yet what it is to meet with serious opposition of any kind. We hope it may be the design of God to renovate this ancient and comparatively pure church by a *gradual enlightenment*, without those storms which have rent other churches asunder. Whatever may be his design, however, our duty is plain, humbly and prayerfully to follow the leadings of his providence. 'There are diversities of operations, but it is the same God which worketh all in all.'"

Here, then, among the Nestorians we see unquestionable evidence of a glorious work of God. Does the history of the oriental churches refer to a revival so pure and genuine as this, since the age of the apostles? Has there probably been one anywhere in Asia so worthy of being called a work of the Holy Spirit, excepting that now in progress among the Armenians, since the early ages of the Christian church?

Proofs of Divine Influence in the Deccan.

Proofs of divine influence in the Deccan, in Western India, may be found in the report of the Ahmednuggur mission now before the Board. Twenty-two persons were admitted to the church at Ahmednuggur the past year. But this is not all. Preparations appear to be in progress for an extensive outpouring of the Spirit in the Deccan at no distant day. Seven of these twenty-two converts belong to villages situated from fifteen to forty miles distant from Ahmednuggur, and are substantial men, of respectable character, capable of exerting an extensive influence. At a place forty miles north of Ahmednuggur there is already a church of seventeen members, who have a house of worship, and are soon to have a native preacher; and at two other places there are foundations for incipient measures of the same nature. Nor can any one doubt that the hand of God has been in this mission for two or three years past. Our missionary brethren feel assured that their labors are not in vain in the Lord.

Other Asiatic Missions.

Though there are no outpourings of the Spirit the past year in the other Asiatic missions, to be the subject of our grateful notice at this time, there are numerous proofs of divine agency giv-

ing free course to the preaching and influence of the gospel. The Board is specially referred to the concluding paragraphs in the report of the Madras mission, and to the report of the Madura mission, which states the accession of sixty-four new members to the church during the year. Ceylon has been blessed with six distinct and marked revivals in former years, but, in the past year, has sympathized with most of the churches of our own land, having lost more members by death than it has received by profession.

The Grace of God at the Sandwich Islands.

At the Sandwich Islands, during the period now under review, the evidence of the presence of the Holy Spirit, to keep his people from falling, to develope their graces, and to enlarge their number is greater (it is believed) than will be found in any large ecclesiastical district of our own country. A careful perusal of the annual report for the past year will not fail to gratify, if it does not surprise, those patrons of the cause, who may have apprehended that the years of the right hand of the Most High had gone by on those Islands. Through the marvellous grace of God, the Hawaiian churches are still among the greatest moral wonders of the age.

Revivals among the North American Indians.

Proceeding on our circuit and crossing from the Sandwich Islands to the western shores of the American continent, we hear that some drops of mercy have fallen on the Oregon mission. At one station two or three, and at another eight or ten persons have been hopefully born into the kingdom of God, and are about to be received to the mission church. Proceeding eastward, we find that in the deep solitudes on the shores of Red Lake, very near the central point of North America, a small band of Ojibwas have been visited by the converting influences of God's spirit. Twelve persons have been gathered into the church, and some others give evidence of being new creatures in Christ. Among a band of Indians in the state of New York, numbering less than three hundred in all, of whom about sixty were before in the church, eight more have been gathered in, as the fruits of a gracious visitation of the Holy Spirit enjoyed there the last winter.

But it is among the Choctaws that the converting power of God has been most conspicuous. "The past year," writes one of the missionaries, "has been one of spiritual mercies. God has been accomplishing his eternal purposes of love in giving efficacy to his word, in quickening his own people, in reclaiming some who had gone astray, and in effectually calling many who before were far from righteousness. It has seldom been our lot to witness more striking manifestations of the presence and power of God, than in some of our meetings during the last winter. A spirit of grace and supplication was poured out upon many in the church, and they appeared to feel that they could give the Lord no rest till he should establish and make Jerusalem a praise in the earth. There was an ear to hear, and the congregations were large and attentive."

Another missionary writes, "The revival commenced first in our school. Many of the scholars commenced prayer, and that without any particular suggestion from us. At our communion season in January, the Holy Spirit seemed to fill the house where we were sitting. Thirty or more came forward, bathed in tears, and asked what they must do to be saved. Some were pupils in the school, and some were fathers and mothers, whose heads had grown gray in sin. At another meeting in April, when twenty-one were received to our church, twelve of them pupils in our school, at the close of the communion service, while we were congratulating those who had for the first time commemorated a Saviour's love with us, the cloud of mercy seemed to break over us, and we all, parents and children, teachers and pupils, missionaries and people, wept over each other with joy. The Lord was here, and his Spirit filled us with joy and gladness."

As the fruit of this visitation of the Holy Spirit, there has been the last year a larger gathering to the mission churches than during any former year since the mission was established, twenty-eight years ago; amounting in the eight churches to two hundred and eighteen. An interesting feature in this revival is the fact that so many of the youths in the schools have been brought into the church. From two of the schools thirty-one pupils have been received to church fellowship. Many others had been admitted from other schools, or are regarded as candidates.

A glance at the history of these churches during the last six years will show how signally the blessing of God has rested upon them. Each of these years divine influences have been granted in greater or less measure, and the number of church members has been steadily increasing. In 1840 the missionaries reported about two hundred in their churches. During the last six years the admissions in no year have been less than fifty, and in all about seven hundred; and the whole number now in church fellowship is seven hundred and sixty-nine.

Memorials on Slavery and Polygamy.

Resolutions on the subject of slavery were received from the General Association of Congregationalists in Illinois, and from New Haven East Association; also a memorial and resolutions on the same subject from a missionary convention held in Dexter, Maine. These papers were referred to Chancellor Walworth, Dr. Robinson, Dr. Stowe, Dr. Tappan, Hon. Edmund Parker, Hon. Linus Child and Rev. David Greene.

Four memorials were presented to the Board in relation to the subject of polygamy, in its supposed connection, now or heretofore, with some of the mission churches. They were from Rev. George W. Perkins and others; from twenty-four ladies residing in Middletown and Meriden, Connecticut; the Gentlemen's Foreign Missionary Association in Canton, Connecticut; and Rev. William W. Patton and others. These memorials having been read, Mr. Greene made a full statement of the facts in the case, after which the memorials were referred to the committee on the subject of slavery. This committee subsequently made their report. During the discussion which arose on its adoption, Rev. George W. Perkins offered an amendment to the same; after which Dr. Goodrich moved to postpone both the report and the amendment, for the purpose of receiving a substitute to so much of the report as relates to the subject of polygamy. The report, with the proposed amendment and substitute, was finally referred to Chancellor Walworth, Dr. Goodrich and Dr. Humphrey. This committee subsequently made a report, which is as follows:

The committee to whom was referred several memorials and resolutions on the subject of slavery, and also the various memorials relative to cases of polygamy which are supposed to exist in some of the churches under the ecclesiastical care of the missionaries of this Board, respectfully report: that in reference to the subject of slavery generally, or in its connection with some of our missionary churches, nothing has occurred during the past year to induce your committee to suppose this Board should depart from the principles of the elaborate report, sanctioned by two successive committees; and which report, after being fully discussed, was adopted, with such entire unanimity, by all the members of the Board present, at the annual meeting in 1845. Your committee, therefore, consider further agitation of the subject here as calculated injuriously to affect the great cause of missions in which this Board is engaged, and for the promotion of which alone this society was instituted.

In reference to the supposed existence of cases of polygamy in our mission churches, and the erroneous supposition that the same has been sanctioned by this Board or its officers, your committee state that neither the Board nor its Prudential Committee have taken any action, or even expressed an opinion in favor of receiving a polygamist into a church under the care of any of our missionaries. So far as your committee have been able to obtain information on the subject, the missionaries of the Board, although many of them are located in countries where polygamy is recognized and sanctioned by law, have had occasion but in four instances to act upon the question of the admission of a polygamist to church fellowship; and these were all cases of persons who, previous to their conversion from heathenism, and before they had any knowledge of the doctrines and precepts of the Christian system, had become the legal husbands of a plurality of wives. In one of those cases it is known that the missionaries at the station where the application was made, refused to admit the applicant to the church. In two others of those cases your committee are not informed as to the result of the applications. But as the missionaries who had the pastoral care of the churches to which these requests for admission were made, are known to have been opposed to the admission to church fellowship of persons standing in that relation, your committee have no reason to suppose that either of the applicants was received as a member of the church. The fourth case occurred about twenty years since, and in respect to an individual who has been dead from twelve to fifteen years. The person alluded to was an aged man, who, at the time of his conversion from heathenism to Christianity, was the husband of two wives, both of whom desired to live with him, and according to the usages of his nation had equal claims upon him for protection and support. Under those circumstances, the missionaries at that station thought it right to receive him into the church. He was accordingly received by them, and continued in church fellowship until his death. This, as far as your committee have any definite information, is the only person having more than one wife who has ever been received into our mission churches. And they have no reason to suppose that any person in that situation is now in connection with those churches.

The principles upon which our missionaries are expected to act in dealing with questions of that nature, were fully stated in the report of 1845, to which your committee have before referred. It is unnecessary to say that this Board and its missionaries and patrons unite in the sentiment of all who bear the Christian name, that the practice of polygamy is hostile to the interests of the human race, and diametrically opposed to the spirit of the Christian religion. Nor can there be any difference of opinion among Christians as to the absolute impropriety, under any circumstances, of permitting church members to marry a second wife during the life of the first, except in cases of legal divorce. And in respect to converts from heathenism in a state of polygamy, this Board expect its missionaries, in considering the question of admission to the church, to carry out the principles of the gospel in their full extent. If any such cases should arise, your committee think this Board may confide in the piety, learning and sound judgment of its missionaries abroad, and in their general competence to decide, upon scriptural grounds, these questions and others of a similar character which may arise in the course of their labors, without requiring its Prudential Committee to assume the very questionable power of giving more specific directions, which might be considered an infringement of the religious liberty of the ministers and members of our mission churches. Your committee therefore see nothing in the subject of these memorials requiring the further action of the Board at this time.

This report was adopted by the Board.

Place and Preacher for the next Meeting.

A committee was appointed, as heretofore, on the place and preacher for the next annual meeting, consisting of Dr. Beman, Rev. Emerson Davis, Dr. Armstrong, Dr. Hitchcock, Dr. Eddy, Rev. Stephen Thurston, Rev. O. E. Daggett, Rev. S. W. Fisher and Rev. Henry N. Day. This committee recommended that the next meeting of the Board be held at Buffalo, New York, on the second Wednesday of September, 1847, at nine o'clock in the morning; and that Dr. David Magie, or, in case of his failure, Dr. Isaac Ferris, preach the sermon on that occasion. This recommendation was adopted by the Board; and Rev. Asa T. Hopkins, Rev. Mr. Hicock, James Crocker, Esq., Theodotus Burwell, Esq., G. B. Rich, Esq., Thomas Farnham, Esq., and Doct. Moses Bristol, were appointed a committee to make the necessary arrangements for the meeting.

New Members and Officers.

The usual committee on new members and officers was appointed, consisting of Dr. Edwards, Dr. Yale, Dr. Wisner, Rev. Thomas Punderson, Rev. Willard Child, Daniel Noyes, Esq., Henry Hill, Esq., Walter Hubbell, Esq., and Horace Holden, Esq. This committee recommended the following persons for election as corporate members of the Board:

Rhode Island.

Rev. Thomas Shepard, Bristol.

New York.

Hon. Calvin T. Hulburd, Brasher Falls.
James Crocker, Esq., Buffalo.

Michigan.

Hon. Henry N. Taylor, Marshall.

The persons above named were severally elected corporate members of the Board.

The same committee recommended the re-election of the former officers of the Board; whereupon the following persons were duly elected:

THEODORE FRELINGHUYSEN, LL. D., *President.*
Hon. THOMAS S. WILLIAMS, LL. D., *Vice President.*

Hon. SAMUEL T. ARMSTRONG,
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Votes of Thanks.

Resolved, That the thanks of this Board be tendered to His Excellency Sir Stratford Canning, the British Ambassador at Constantinople, for the great aid he has rendered to the cause of religious liberty, by his timely and efficient interference in behalf of our persecuted Protestant brethren in the Turkish empire; and to Sir Edmund Lyons, the British Minister at Athens, for his kind offer of assistance and protection to our beloved missionary brother, the Rev. Jonas King, D. D., in the hour of his extreme peril.

Resolved, That the thanks of this meeting be given to Dr. Hawes, for his sermon preached before the Board last evening; and that he be requested to furnish the Prudential Committee with a copy for publication.

Resolved, That the thanks of the Board be presented to the congregations worshipping in the Centre, North, and Court street churches of this city, and to the Faculty of Yale College, for the use of their houses of worship during the present session; and also to the choirs of singers who have rendered their valuable aid in the devotional exercises connected with the meeting.

Resolved, That the thanks of the Board be given to the numerous families, belonging to different Christian denominations of New Haven, whose generous hospitality its members have so abundantly shared during the present week.

Resolutions.

The following resolutions were submitted to the meeting by Dr. Anderson. The last of these, it will be perceived, presented a subject for the consideration of the Board of greater importance than almost any other at the present time. Some of the missions are earnestly calling for reinforcements; for several of them, however, no laborers have as yet been obtained, and the consequences of delay, particularly in one or two cases, may be most disastrous. It is to be regretted, therefore, that there was not time for a full and deliberate expression of the views of the Board on the importance of a large accession to the number of candidates for missionary employment. The remarks of those of our brethren who are soon to return to their respective missions, will be long remembered.

Resolved, That in view of the remarkable tokens of divine influence in several of the missions, brought to the notice of the Board during this session, the Board sees abundant cause for lively gratitude to God, and for renewed courage and zeal in the prosecution of the work in which it is engaged; while, at the same time, it would humbly acknowledge, in behalf of all its members and of the whole Christian community with which it stands connected, a criminal deficiency in exalted love for the Redeemer, faith in his power and grace, and consecration to his service and glory.

Resolved, That while the patrons of the cause must perceive, notwithstanding the balance now in the hands of the Treasurer, that the receipts are in danger of falling much below the necessary expenditure, unless care is used to increase the ordinary contributions during the current year, the chief concern of the Board grows out of the present very inadequate supply of missionaries, and the small number of candidates in readiness to go forth immediately into the field; and that it would earnestly call on young men now completing their education, and on those who have just entered the ministry, to consider whether it be not their duty and privilege to become missionaries of Christ in the heathen world.

The Publications of the Board.

In accordance with the request of the Prudential Committee, Mr. Greene made a verbal statement concerning the present circulation of the Missionary Herald and Dayspring; and offered various considerations tending to show the importance of a wider diffusion of these publications. The subject was discussed at different times and at considerable length, during the progress of the meeting, and many valuable suggestions were elicited. The following resolutions were adopted as embodying the sentiments of the Board in relation to this important topic:

Resolved, That this Board regard the wide diffusion of information on missionary subjects, which has been effected by means of the religious and secular periodical papers, in all parts of our country and among all classes of our population, as being most auspicious, and adapted to prepare the Christian public for the future more vigorous prosecution of the missionary work; and that still further efforts should be made to send abroad through these channels such intelligence as will awaken a wider and deeper interest in the spread of the gospel over the world.

Resolved, That for awakening and maintaining an intelligent and active missionary spirit in the Christian community, it is important that the letters and journals of the missionaries relating to the condition and wants of the heathen, their own labors, and the success which God by his providence and Spirit bestows, should be widely disseminated and read; and that this Board respectfully and earnestly request the friends of missions to adopt such measures as they may deem most suitable to promote, in their several spheres, the

circulation and reading of the publications containing such communications from our brethren who are laboring abroad among the heathen.

Devotional Services.

The meeting was opened with prayer by Dr. Yale; and at the opening of the sessions of the following days, Dr. Humphrey, Rev. John C. Smith, and Rev. Phineas Cooke, led in prayer. Prayer was offered by Rev. Emerson Davis before the adjournment on Wednesday evening; and the meeting was closed with prayer by Rev. Levi Spaulding. At different times during the meeting the Board united in prayer with Rev. Jotham Sewall, Dr. Edwards, Dr. Magie and Dr. Beman. The religious services connected with the delivery of the annual sermon were performed by Dr. Beman and Dr. B. C. Taylor.

On Thursday afternoon the members of the Board, with a large number of the friends of missions, celebrated the Lord's Supper in the Centre and North Churches. In the former the introductory address was delivered by Dr. Edward Beecher; prayer was made at the dispensation of the bread by Dr. Vermilye, and at the dispensation of the cup by Rev. Charles Walker. In the latter place of worship, the introductory address was delivered by Dr. Milledoler; prayer was offered at the dispensation of the bread by Dr. Tyler, and at the dispensation of the cup by Dr. Hamner.

In the evening of the same day, meetings were again held in the Centre and North Churches. At the former Chief Justice Williams presided; and, after prayer by Dr. Tappan, extracts from the annual report were read by Dr. Armstrong; addresses were then made by Dr. Hopkins, Dr. Stowe and Rev. Levi Spaulding. Chancellor Walworth presided at the North Church; and, after prayer by Dr. Magie, Rev. S. B. Treat made a brief statement concerning the present aspect of the missions; addresses were delivered by Dr. Beman, Rev. F. D. W. Ward, of the Madras mission, and Rev. Albert L. Holladay, of the Nestorian mission, and Dr. Parker.

Adjournment.

The Board adjourned to meet at Buffalo, New York, on the second Wednesday of September, 1847, at nine o'clock in the morning.

COMMUNICATIONS FROM THE MISSIONS.

Greece.

LETTER FROM MR. KING, JULY 24, 1846.

Mr. King's Visit to Syra—His Trial deferred.

The readers of the Herald have doubtless awaited, with some degree of impatience, further tidings respecting the trial of Mr. King, which was expected to occur, July 22. The following extracts will show that, though there was no trial on the day appointed, and he may escape for some weeks to come the condemnation which seems almost inevitable, the dangers with which he is encompassed appear to be more imminent than ever.

Those who were present at the recent annual meeting of the Board, will distinctly remember the impression which the reading of these extracts produced. The sympathy excited by the simple narrative of our suffering brother, was deep and tender. After singing the forty-sixth psalm,

> God is the refuge of his saints,
> When storms of sharp distress invade, &c.

the Board united in prayer with special reference to the perils of their missionary, and also of the missionary work in Greece at the present time.

I wrote to you, June 13, informing you that the day fixed for my trial before the criminal court at Syra was the twenty-second of July, 1846. Before this day arrived, a pamphlet was prepared against me, very secretly, by a priest here, named Callistratus, who, as I am told, was formerly for some years abbot of the Greek convent on Mount Sinai. Of this pamphlet, in the preparation of which he was probably assisted by others, a thousand copies were printed by subscription, in order to be distributed about the time of my trial, so as to produce an excitement among the people, and influence the judges and the jury and others, and render my condemnation certain.

Many copies of this pamphlet were sent to Syra, a few days before my trial was to come on, and were industriously circulated among all classes by the Bishop himself, who sent his deacon to give it to shopkeepers and the lowest class of people, with the message, that this was from the Bishop. He is Metropolitan and the High Priest of all the islands called the Cyclades; and, of course, has much influence with the common people.

Mr. King was advised by the lawyers who

defended him before the Areopagus, to engage the assistance of three gentlemen of the same profession at Syra. One of these was Mr. Stephen Galati, who was educated in the United States.

Through one of my lawyers at Syra, I had learned that the above mentioned pamphlet was being distributed, and was producing a powerful effect at Syra. And on this account I determined, before leaving Athens, not to land at Syra till my two lawyers who accompanied me from Athens, should go on shore and consult with the three above-mentioned, and, in case of danger, to ask for the necessary protection. By an arrangement of the Austrian steamboats, it so happened that we could leave Athens at six o'clock on the afternoon of July 21, arrive at Syra at six o'clock on the following morning, and leave the same day at six in the afternoon by the same boat for Athens. This, together with my having employed the three lawyers at Syra, was probably the means, in the hand of God, of saving my life from premeditated and certain destruction.

Soon after we cast anchor in the harbor of Syra, the morning of the twenty-second, the day of my trial, Mr. Galati came on board, and said that he had come to advise me not to leave the steamer till he, with my other lawyers, should have a consultation and come for me, to accompany me to the court for trial. I replied that this I had decided upon before I left Athens. He then went on shore with my two lawyers from Athens; and after about an hour, or an hour and a half, my five lawyers came on board, and gave me their decided and unanimous opinion, "that I should not go on shore, and that I should have my trial put off to some future period." They had found, as I understood them to say, that according to a late decision in another case at Syra, I could not be compelled to have my trial on that day; and that the King's Attorney at Syra admitted this; and that before I should be summoned again, six months might pass away, and by that time the criminal court might have its sessions in Athens, where they thought I might be judged without fear from the multitude; that should it be at Chalcis, where I should surely be in danger, I might leave the court to condemn me without my appearing; in which case I should of course be condemned to three months' imprisonment, but I might be imprisoned at Athens, where my life would not be so much in danger; that the Governor of Syra said "that he might possibly conduct me to the court-house, though I might be insulted from the tops of the houses; but that, should I arrive there in safety, I was sure to be condemned, and that if punishment were inflicted on me to the extent of the law, namely three months' imprisonment, the multitude would not be satisfied; that they would say, '*What! three months for the Panagia!*' that the people talked only of five years' imprisonment, of ten years' imprisonment; and that when it should be known that it was only three months, there might be a rush upon me from the multitude, which could not be prevented; that there were only six or eight soldiers, as guards, who could not at all withstand the multitude; that there was, in fact, no safety for my life." Though disappointed in not having my trial, I thought it was the part of prudence to listen to their counsel; and so I remained on board the steamer during the day.

My lawyers were sent ashore, but all came again on board just before I left for Athens, with the two who had accompanied me from that place. From them I learned that the danger, had I gone on shore, was quite as great as I had supposed; that the priests had assembled in the court house, waiting for me; that the High Priest himself was to be present; that a multitude surrounded the court-house; and that when it was said that I had got out at a certain place, some ran in that direction; that when my lawyers went on shore in the morning, they found at least a thousand people waiting my arrival. Even one of my lawyers told me that he felt almost afraid to go on shore in the midst of them. In fact I have every reason to believe that there was a murderous plan, deeply laid by the priesthood at Athens and at Syra, to rid themselves of me at once, and that they thought themselves sure of their prey! But the Lord turned their counsel into foolishness, rendered all their designs vain, and they now feel disappointed and enraged that I am not yet condemned; that I am still in the land of the living.

Feelings in View of his Danger—Return—Peril.

I feel that I ought to mention, in a particular manner, the kind interest taken in my trial by Rev. Mr. and Mrs. Lowndes, Rev. Mr. and Mrs. Buel, Miss Waldo, Miss Wright and Mrs. Korck; who, I doubt not, offered up many prayers in my behalf, all of whom, except the one

last mentioned, were assembled at Mr. Buel's to pray for me, the evening of my departure.

Last Sunday, in view of my leaving for Syra, I partook of the communion with Mr. and Mrs. Lowndes and Miss Wright. Mr. Lowndes administered the ordinance. Sunday afternoon I preached to my little Greek audience from Acts xx. 22: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there."

On Tuesday the twenty-first, just before I left Athens, I called my family together, read the one hundred and twenty-fourth Psalm, commended myself, my wife and children to God, and took leave of them, thinking it might be the last time I should see them in this world. I felt that there was danger. But I deemed it my duty to go to Syra, though some advised me, in view of the impending danger, not to go; and blessed be God, I felt, for the most part, calm and tranquil. I felt that I was in the path of duty, and that I was suffering for the cause of truth; and during the whole of this wonderful scene, I think I can say that I have felt a spirit of forgiveness towards those who persecute me with the spirit of murder. My earnest prayer to God was, that if I should be called to drink a bitter cup, I might drink it with resignation, and say, "Thy will be done;" that if I should be called to suffer the same kind of death which Stephen suffered, I might say as he did, "Lord, lay not this sin to their charge."

Facts like the following show that the Greeks will necessarily be drawn, more or less, into a discussion of the errors of their church. The final issue cannot be otherwise than favorable to the truth.

When I returned from Syra, there were on deck perhaps one hundred and fifty Greek passengers. Thursday morning, just before we arrived at the Piræus, one of them, an entire stranger to me, made some inquiries with regard to my trial, the accusation brought against me, &c. I replied, and showed him what I had said of the Virgin Mary in my book. He said that he saw nothing reviling in that, and wondered why the Synod should take that amiss. I replied, "It is what St. Epiphanius says which troubles them;" and showed him what St. Epiphanius said, and read it to him in ancient Greek, he at the same time, with another person, looking over. When I finished, he said, "Why certainly she is not God, but a human being!"

At this a young man, say twenty-five years of age, came up and began to revile me, in a loud voice, and said, "It is a lie! St. Epiphanius never said any such thing! The Americans have just emerged from darkness, enlightened by the Greeks, and they think to come and teach us! We will not have it," &c., &c. Others immediately came and joined him, and a crowd assembled around us, and I began to fear lest something serious might take place. He even threatened to meet me after we should leave the boat. My lawyers, however, and others took my part against him; and after a while, I made a few remarks, saying that we were all brethren, had one God, one Savior, one Holy Spirit, and that we ought to live in love, though we may differ in opinion. This, it seems, had a good effect; for just before I left the boat, he came and offered me his hand, and said, "Let all pass." I replied, "With all my heart;" and so we parted in a friendly manner. One man on deck was heard to say that he would sacrifice me, and then go to the guillotine!

Since I began this letter, I have learned from a source which I deem worthy of confidence, that there are about fifty persons combined here, who are determined to kill me; and it seems that this is known to the Holy Synod. A certain person, who is very friendly to my wife, having learned this in a very direct manner, immediately sent his wife to inform my wife of this, namely, that they intended, when I should go out, to kill me, and that if they could not accomplish this in any other way they would come and burn my house! His wife came immediately, and with tears told this to my wife. Rev. Mr. Lowndes being accidentally present, I asked him to call on General Church, and request him to call on me; and also to call on Sir Edmund Lyons, the British Minister, and inform him of what was passing.

Mr. King also addressed to the Prime Minister a note, of which the following is a copy:

Called by the civil authority, I went, day before yesterday, to Syra to be judged. But on arriving there, I learned that there was so much tumult, and so many plots against my life, that all my lawyers advised me not to leave the boat. And now I learn that there are also plots against me here in the capital; and I wish to learn from the government of Greece whether I have safety

here or not. I also inform you, that the books of the consulate of the United States of America are in my keeping, and also the seal and the flag, &c.; and as a citizen of the United States of America, and as the keeper of the seal and the books, &c. of the consulate, I wish to learn whether I have safety in this city or not.

About this time, a priest, Chelidon by name,—a known enemy, who burnt my book in one of the churches, and anathematized me, and who lives with the priest Callistratus, who published the pamphlet which awakened so much rage at Syra,—passed by my book-shop, and asked Constantine, a man in my employ, "How is your master to-day? Does he not go out? Why does he not go out?" I have no doubt they are waiting for me to go out, that they may take away my life.

Mr. King concluded his letter as follows: "I do not know what may happen; but I feel confident that He who has thus far delivered me, will still deliver me, and that I shall yet, in some way or other, gain the victory."

In a postscript to the foregoing communication, he adds, "After I had written the above, Sir Edmund Lyons, the British Minister, having learned the danger to which I am exposed, called and very kindly offered me, in case of need, British protection." He was also informed that Sir Edmund Lyons wrote to Mr. Wilkinson, the British Consul at Syra to assist him, should there be occasion for it. "This," says Mr. King, "was to me unexpected; and I could not but be grateful for such a work of kindness."

Nestorians.

JOURNAL OF MR. PERKINS.

Deacon Isaac—Seir—Priest Abraham—The Revival.

THIS journal of Mr. Perkins brings down the history of the revival among the Nestorians to May 14. The reader will be pleased to notice that the closing extract is equal in interest to anything which has hitherto been published. The work of grace at Geog Tapa is truly wonderful. Let it be our earnest prayer that other places may share in the same rich blessing!

March 22, 1846. (Sabbath.) I have preached to-day in the city. Though the pupils of both the male and female seminaries are now dispersed for a short vacation, the audience, composed mostly of people from the Nestorian quarter of the city, was very large and very attentive. Deacon Isaac, the most influential brother of the Patriarch, who has formerly opposed our labors, (being incited to do this, as we suppose, by foreign influence,) was present; and he has become one of our most constant hearers, and manifests a good deal of concern about his spiritual condition.

23. Some of the present members of our male seminary are from Seir, the village where our health retreat is situated, and where I reside. Three of these lads are among the subjects of the revival; and their visit to their homes, during the present vacation, is very interesting and, I trust, profitable to their friends and neighbors. They appear very humble and modest; and they are, at the same time, very active and zealous in visiting from house to house, instructing their people, and exhorting them to repent and turn unto the Lord. The people are gratified to be thus addressed by these lads; and all of them are usually invited to attend neighborhood meetings in different parts of the village, every evening, after the stated religious service in my study, which many of the inhabitants now attend.

There has been a pleasing work of grace in progress, in this village of Seir, for several weeks; and a number of persons give good evidence of having passed from death unto life, among whom is my very talented translator; also another deacon who teaches school in this village.

Under date of April 5, Mr. Perkins remarks that Priest Dunka attended the religious service at Seir, and preached in a very interesting manner. He brought forward his own experience to prove the insufficiency of forms; and, adopting the language of Paul, "what things were gain" to him, in which he trusted and gloried, he now "counted loss for Christ."

April 7. I have just attended our weekly meeting in the seminary, and listened to a sermon from priest Abraham. His text was, "Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The large room was crowded to overflowing with attentive and solemn listeners. I was deeply interested in the discourse, not only on account of its intrinsic merit, but also, because of the train of thrilling reminiscences and the flood of bright anticipations which it called up to my mind. Indeed, there was to me something unspeakably impressible and delightful, not to say sublime and enrapturing, in looking upon

the good Nestorian priest, whom Providence cast upon my hands, in connection with Mar Yohannan, almost twelve years ago. He was then an ignorant, listless, and far from moral young man; but now I saw him a pious, able and zealous preacher of the gospel, earnestly and affectionately addressing his audience, among whom were two Bishops and some members of the family of the Patriarch. He feelingly said to them, "We were all, a little while ago, in deep darkness; but in the great mercy of God the dawn is now breaking upon us; *awake, therefore, thou that sleepest, and Christ shall give thee light.*"

This revival appears not only to be still advancing in interest and in power; but there is also, in connection with it, a very strong general process of evangelization going on in our field, by which a reformation of religious views is taking place among the people, with far greater rapidity than at any former period. They are, as a mass, becoming convinced of the momentous truth, and impressed by it, that they are utterly lost sinners, and must be born again; that the blood of Christ, and no array of forms, can alone cleanse from sin and procure salvation. An aged Bishop from the mountains lately visited Oroomiah, and was so impressed with the general progress of light among the people here, that he frankly told them in his simplicity, (and apparently with no ill will toward our mission,) that they were most certainly undergoing a very rapid transformation, and ceasing to be like their fathers, however unconscious of it they might be themselves.

Our brethren at Oroomiah received a visit from two missionaries of the London Jews' Society, who had been exploring the condition of the Jews in Persia. They had concluded to recommend the establishment of a mission at Ispahan. They had found a great readiness on the part of the Jews of Persia to listen to the truths of the gospel.

A Sabbath at Geog Tapa.

May 10. (Sabbath.) I rode to Geog Tapa to-day and preached. I was deeply impressed, on my arrival, with the stillness and seriousness that pervaded the village; and everything I saw, while there, gave me a vivid idea of the reality and extent of the work of grace which is now in powerful progress among the people.

A great general reformation has taken place in the village. Few villages in New England are stiller on the Sabbath than Geog Tapa has been to day; though about a thousand souls are thrown closely together, the houses joining each other, as in cities in America. Any instance of open vice in the village has come to be noticed as something very reprehensible and an exception to the prevailing state of things; whereas, before this reformation, the absence of most species of immorality would have formed the exception. I was told also that laborers in the field, who were formerly much given to profaneness and mutual reviling, now exercise a strong restraint on each other, reproving one another, as occasion may occur, by repeating texts of Scripture; as for instance, "Every idle word that men shall speak, they shall give account thereof in the day of judgment," &c.

A great work in the conversion of souls is also in progress at Geog Tapa. Several of our native helpers who belong there, being familiar with the state of things, judge that more than sixty persons have passed from death unto life during this revival, including several of our pupils from that village, who have been mentioned in connection with our male and female seminaries. Scores of others are awakened; and new cases of interest are constantly occurring. Indeed, one can hardly enter or approach that village now, without being deeply impressed with the idea that God is there.

There is a great eagerness to hear the Word preached, though the mass of the people have heard so much. John told me to-day that there are often from ten to fifteen neighborhood meetings on the same evening; the pious ecclesiastics, of whom there are many in Geog Tapa, and some other pious persons, holding meetings in the immediate vicinity of their houses, for the exposition of Scripture and for social prayer. Members of our male seminary when they are in the village, and some others, are in the habit also of visiting the fields and vineyards daily, to preach to the laborers while engaged in their work. And those fields and vineyards have, to an impressive extent, become vocal with the accents of earnest prayer, offered there alike by those who are hopefully pious and by others who are inquirers for salvation. In speaking to-day with one young man, who hopes that he has recently passed from death unto life, I inquired how he was employed. In reply he mentioned that he met daily with others to

labor in the vineyards for the Mohammedans. "Our day-laborers," said a priest who sat by me, "have now become singers of praise to the Lord; quite a different set of men from what they formerly were."

The people of this village are becoming well acquainted with the Holy Scriptures. In conversation to day with a layman, who gives good evidence of a change of heart, but who cannot read, I was struck with his familiarity with the Bible, his ability to quote from it, and the great amount of religious knowledge which he has acquired. He detailed to me some conversations which he recently held with a company of cavillers, in a neighboring mountain district; and from his statement it appears that he was fully competent to confound them, and that mightily, from the Scriptures. On my expressing my gratification with his knowledge of the Bible, a priest who sat by us, replied, "It is not only this man; the mass of our people, though themselves unable to read, are becoming so familiar with the Holy Scriptures, that should any one now come into our church and preach error, the people would detect it and rebuke him." A little child, two years and a half old, happened at the moment to enter the room; and the priest, to confirm his statement, said to the child, "Come here, and say your hymn to Mr. Perkins." The child came to me and recited one of the hymns prepared by our mission, a few months ago. John's aged father, now more than eighty years old, and unable to read, exclaimed, "Out of the mouth of babes and sucklings thou hast perfected praise." The little boy, I remarked, must doubtless have learned the hymn in school. "No," replied the priest, "he is too young to attend school; he learned it by hearing older children repeat hymns in the streets!"

The priest, mentioned above, is one of the subjects of the revival. "From being a passionate, violent, and even intemperate man, he has become, apparently, as meek and quiet as a lamb; and he now seems as anxious to serve the Lord Jesus Christ, as he formerly was to serve the world and the adversary of souls."

Geog Tapa, being so thoroughly evangelized, has also become, most emphatically, "a city set on a hill." Not only does the reformation in this influential village send abroad a silent light throughout the province; but a large number of pious ecclesiastics also go forth from it, every Sabbath, to make known the gospel in the villages in the vicinity. John told me that ten such evangelists, including some of the pupils of our seminary, started with him to-day, to go out on this momentous errand; and that he knew not how many went in other directions; "While a number," he added, "staid in the village to work upon the people there." It is not easy to conceive what a commanding and blessed influence Geog Tapa is thus sending forth through the length and breadth of our field.

Mr. Perkins received a letter, May 11, from an English gentleman at Teherán, describing the distress which prevailed in that city, and in other places by reason of famine. Parents were even selling their children to preserve themselves from starvation!

Mar Gabriel—Results at Geog Tapa.

12. The fickle Bishop, Mar Gabriel, is evidently feeling the influence of the present state of things among the Nestorians. Though he has stood aloof from our mission more than formerly, for several months past, he now calls on one of the pupils of our seminary who belongs in Ardishai, and who has recently passed from death unto life, as we trust, to preach daily in the church at evening worship, whenever this pupil visits his house; and the Bishop himself attempts also to preach when this pious lad is not in the village. And on the late festival of Easter, some musicians having assembled in the village to entertain the people, according to custom, Mar Gabriel ordered them to desist, pronouncing it a great sin and shame to indulge in such folly on the Sabbath. We trust, moreover, that this unstable Bishop is not merely impelled by the force of circumstances thus to give his influence in favor of preaching the gospel and a measure of reformation; but that he has also been in some degree affected, hardened and fickle as he has appeared, by his past intercourse with our mission and our efforts to benefit him. The other Bishops of this province give their decided influence in favor of the revival; and Mar Yohannan and Mar Elias are active in preaching the gospel to their people.

To bring down the intelligence from Geog Tapa, in which so much interest has been felt, as late as possible, Mr. Perkins has inserted the statements of another missionary in his journal.

14. I have received a note from Mr. Stocking, who is at the city, in which he

gives some further particulars in regard to Geog Tapa; and I here quote a few lines from it. "You will be interested to know that yesterday (May 12) was regarded by our pious natives as one of the most interesting days ever known in Geog Tapa. There are new cases of interest, and deep interest too, on the part of individuals. John says that from one hundred and fifty to two hundred of the people pray several times a day; and that very few in the village remain without some sense of their sins, and those few are among the old people. Forty-five residing in the village, (not including members of our seminaries who are from Geog Tapa,) are believed by pious natives, who have taken particular pains to learn their state, to be truly converted; and seventy-five in all, belonging to the village. This estimate does not include recently awakened persons, nor others who may be pious; but only those whose fruits correspond with their professions."

Syria.

LETTER FROM MR. HURTER, JULY 9, 1846.

Proceedings at Hasbeiya.

This communication should be read in connection with certain extracts from Mr. Whiting's letter, dated July 10, which will be found in the paper submitted to the annual meeting, on the "tokens of the divine presence in the missions," and published in this number of the Herald.

Mr. Whiting, myself and B. B. arrived at Hasbeiya, June 18, where our friends had been expecting us for some days. In the evening we had the pleasure of meeting the greater part of them at prayers, and they seemed to manifest marked attention during the services; and during all our stay with them we were much encouraged to perceive that a manifest improvement in spirituality had taken place in several of their number. Indeed we entertain strong hopes that two or three have the grace of Christ in their hearts. We trust that under their present trials they will hold fast to the principles which they profess.

A few days before our arrival at Hasbeiya, the Emîr Saad-ed-Dîn was summoned to Damascus by the new Pasha, to give an account of his government of the district of Hasbeiya, during the last three years. Soon after his arrival there he was placed under arrest; and it would seem that he is secretly pressed to use his efforts to put down the Protestants. A letter was received from him, June 24, with orders to the Greeks, Druzes and Moslems, not to buy, sell or speak to the Protestants. They held a council, which was broken up principally by one who formerly was one of the greatest enemies of the cause, and who is a very influential man among the Greeks. He said that he would have no hand in persecuting them; he had troubled the church of God long enough; and that if his five sons wished to become Protestants he would not hinder them. One of his sons is a Protestant in principle, and is a very promising young man. On this the council broke up, without effecting anything.

On the third instant a second letter was received in which the Protestants were allowed to turn Greeks, or send a petition to the Pasha requesting freedom in religion, or leave the town in eight days. They chose the second, and sent one of their number, two days later, to petition the Pasha. A third letter was received at noon of the same day, urging immediate action in forcing the Protestants to the Greek church; on which the Emîr Bsheer, the Governor, sent the Emîr Asaad to us, who remained an hour. He said that we must not take it amiss if he threatened to burn or kill them; he was told they could answer for themselves. He then entreated us to leave the town for a season, that he might be able to report to his father that we had left, so that he might get away from Damascus; "and then," he said, "the whole region may become Protestants, if they choose." He said he knew that we could not be forced away; but if we did not go, they (the Emîrs) would all be obliged to leave the place; and we surely would not wish to destroy the Shehab family. After consultation we considered it prudent to leave the next day. We cautioned the Emîr not to injure our friends; and he protested that he would see that no harm befell them.

While he was with us, the Governor sent to arrest the Protestants and convey them to the palace. They were then threatened with punishments of various kinds; but they said they would willingly bear all, but would not become Greeks. The Emîrs told them that they would not punish them; but that they must go to the church, by fair or foul means. Two of the Protestants were taken apart for half an hour, and entreated only to go to church. They were told that they would

not be required to violate their consciences, nor to do anything besides going to the church. They then wished the Emîrs to send them hand-cuffed; but they replied, "You must appear to go willingly."

The priests were then sent for; but they refused at first, perceiving their ridiculous position, but at last they were persuaded to go. When they all arrived at the church, priests, Protestants and guards, to see that the affair was gone through, the Protestants told them to proceed with their business; but the priests said it was enough, and they might return. Several of them came to us, and appeared very solemn at what had taken place; but they were comforted by the reflection that they had acted against their will.

The priests were then required to sign a paper, to the effect that the Protestants had returned; but they refused, saying that the Protestants had ridiculed the pictures openly. This, however, was not true. As the next day was a feast day, the Protestants were required to go again, under an escort of Moslem witnesses, who were to see that they behaved properly.

Our friends felt sad at our leaving them; but they considered it best under existing circumstances. The next day, they accompanied us to the river, half an hour on our way, where we remained an hour, exhorting them to be careful not to do anything which should violate their consciences. They said that on the following Saturday they should be called upon to commune; and if force was used, they should leave the town.

Mr. Hurter does not consider the door closed at Hasbeiya; but he trusts that, in the providence of God, laborers will be permitted to return there before long. "There is quite a number of persons," he says, "irrespective of our friends who are only awaiting a favorable opportunity to come forward and attend our services. Several, who were persecuted last year, are now favorably inclined; and they called on us for the purpose of religious conversation, and occasionally attended our meetings."

Madura.

LETTER FROM MR. TRACY, MAY 25, 1846.

Cases of Inquiry—Hinderances.

MR. TRACY mentions, in the following communication, a number of facts which must deepen the impression, already made upon the minds of American Christians, that God is preparing the way for the triumph of his gospel in Southern India. Let us not forget our responsibilities in this matter.

In a previous communication I have spoken of an old man who had renounced idolatry, and was much interested in leading others to forsake their idols. His mind was first enlightened to the folly of idolatry, in some degree, by the perusal of certain native heathen writings on the subject. Afterwards he met with some portions of Scripture and tracts, distributed by us, which induced him to take a still more decided stand against all heathen worship. Since coming to us, his conduct has been unexceptionable; and his whole time has been given to the study and communication of the truth. He has not yet been baptized, but seems to be growing in knowledge and love of the word of God. Through his influence a number of families at Verathoopetty, including more than fifty individuals, have renounced idolatry and placed themselves under Christian instruction.

From the first, I thought it probable that some of these persons would return to heathenism; and this has been the case in a number of instances, but in circumstances which will easily account for their defection. They are all exceedingly poor, and are dependent for their daily food upon their labor as weavers, to which trade they all, or nearly all, belong. At the very outset they met with a serious obstacle to their progress. The bazar at which they purchased their cotton, was held only on the Sabbath; and they could procure the necessary supply in no other way, except by the loss of one or two days in each week, which, in their deep poverty, they could not well sustain. I wrote to the collector of Tinnevelly, endeavoring to interest him in the subject, and desiring him, if possible, to change the day of holding the bazar. He promised to do all in his power; but, at the same time, intimated that there were so many interests involved, that it was quite doubtful whether the change could be effected; and I think it has never been made. In this way these poor people were reduced almost to the necessity of starving, or of violating the Sabbath.

But this was not their only difficulty. From their extreme poverty they were in the habit of receiving from certain wealthy individuals small sums in ad-

vance, which enabled them to procure materials for their work and food for their families. These same men took the cloth when it was finished, and, after deducting what they had advanced with interest, paid the balance to the weaver. In this way they were entirely dependent upon the assistance of these wealthy individuals. Upon their renouncing idolatry, this assistance was entirely withheld and they were left in utter destitution. In one instance, when several persons had met with the catechist to consult on the subject of renouncing idolatry, one of these wealthy brokers was present. Addressing one of the company to whom he had been in the habit of making advances, he said, "I am willing to assist you; but if you sign your name to that agreement, renouncing the Tamil religion, I will instantly cast you off; I will have you turned out of caste; I will never pay you a cash in advance; nor will I ever take your cloth, or sell it for you when it is finished." The man whom he addressed, possessed, for a Hindoo, more than usual decision of character, and replied, "Do not think to frighten me with such threats. I have made up my mind to become a Christian, come what will;" and immediately signed his name to a renunciation of heathenism. The next day, to try the sincerity of the threats which had been made, he cut from the loom a half finished piece of cloth, and, taking it to the broker, asked him to buy it. He replied by taking out some sacred ashes and offering them to him, saying, at the same time, "If you will rub these on your forehead, I will take the cloth; but on no other condition." The poor man indignantly answered, "No, do not think to buy me with money. I am a Christian, and have done with such things." He could obtain work in no other quarter, and when I last heard from him, his family were suffering from want of food; but both he and his wife remained firm to their purpose, and appeared deeply interested in seeking after the truth. Others, however, were not so firm, and, with starvation before them, yielded to the temptation, and again put on the marks of heathenism. I have felt deeply for these poor people, and have done what I could for them; but this does not go far towards relieving their distresses. Their heathen neighbors say that they want no Christians among them, and will cast them out of the village. We cannot yet procure land enough in the village for a burial place; and this has been a great trial to our people, as they do not wish to imitate the heathen by burning their dead. Every thing seemed to be against them; but the Lord is able to make them stand. They greatly need our prayers, lest those who yet remain firm, should in despair yield to the power of temptation.

The persecution endured by these inquirers after a better way, while it must interest our sympathies and enlist our prayers in their behalf, is only what must be expected in the present state of Hindoo society. Nor will it be without its uses. The transition from heathenism to Christianity ought not to be too easy. The efficiency of a church in pagan lands, as elsewhere, depends far less upon its numbers than its purity.

The spirit of inquiry has been excited in many other places, and repeated calls have been made for catechists. In one place forty or fifty families of pariahs have expressed a desire to renounce heathenism. Those who have conversed with them, have expressed much confidence in their sincerity; but no catechist has as yet been placed among them. In Ampoocottah two or three individuals have renounced idolatry. One of these is a merchant, and gives considerable evidence that he has been taught of the Spirit. He meets with much opposition from his friends, and, in one or two instances, they have used compulsion to keep him from coming to converse with me. I cannot but hope that he will prove to be a chosen vessel of good to his people. In a village six or seven miles south of Ampoocottah, there are five or six families, who have, for a year or more, entirely renounced heathenism. They were brought to a knowledge of the truth by some native Christian merchants from Tinnevelly, who occasionally spend some weeks in their village. They have frequently begged for a catechist; but as they are in the Tinnevelly district, I have thought best to refer them to the Church mission in Tinnevelly, before doing anything for them myself.

Additional Facts—The Seminary.

The fact mentioned in the following paragraph is both cheering and instructive. Such cases may hereafter occur with greater frequency than they have hitherto done.

A short time ago, as the catechist from Ampoocottah was coming to present his monthly report, he stopped at the native rest-house in a village, the name of which I have forgotten. To his great surprise

he saw the villagers soon after assembled together, and heard them addressed on the folly and wickedness of idolatry by a man of the naiaken caste, who was also a native of the village. On subsequent inquiry of this man, he found that he was not acquainted with any missionaries, but had learned what he knew of the truth from books and tracts which he had in some way obtained; and he had felt it to be his duty to impart to others the treasure which he himself has found. His joy at meeting the catechist was as great as it was unexpected.

Before leaving this subject of encouragements and discouragements, I must refer to the case of a man, whom I think I have mentioned before, and who lives a few miles from Tirumungalum. He is under the care of the missionary at Tirumungalum, but has not yet been baptized. On his first renunciation of heathenism, he was much persecuted, and turned out of caste. Subsequently he was restored to caste, probably with the hope that mild treatment might be more effectual than severity, in inducing him to return to the religion of his fathers. Not long ago, finding that this course was also inefficacious, they returned to their persecutions, and succeeded, after having kept him in confinement for some time on false accusations, in driving him from his village. He remains firm to his convictions, coming a distance of twelve or fourteen miles to attend worship on the Sabbath, though obliged to do it secretly, on account of his enemies.

The reader may perhaps be surprised that so much persecution should occur in districts under the government of the English, and he may ask, "Why do not the missionaries bring such cases to the notice of the proper authorities?" Mr. Tracy has anticipated and answered the inquiry.

Occasionally an appeal is made to the government officers; but when this is not done, it is often because we feel that it is best to avoid, as far as possible, everything which might look like compulsion, or like identifying ourselves with the government. Another reason is that the vexations and difficulties connected with an appeal to the government or its officers, are often greater than those arising from the original persecution. Nor is this owing to any tendency on the part of the government to favor heathenism at the expense of Christianity; for this is generally far from being the case; but to the ease with which false accusations are made and supported by false witnesses. In many, perhaps in most cases, the persecution is commenced by bringing false charges against Christians, supporting them by a cloud of perjured witnesses, and thus bringing the power of government itself to execute their malicious purposes. On these accounts we urge forbearance upon those who are persecuted, and encourage them by holding up to their view that blessed world where the wicked cease from troubling, and the weary are at rest. In a few cases we have made the facts known, and sought the interference of government; in some instances the grievance has been redressed; in others it has been aggravated from the causes above mentioned.

As the gospel advances among the people, we must look for more and more trouble of this kind; and, instead of being discouraged, should rather look upon it, as a token for good. The success with which we have already met in our work, has excited the anxiety, and stirred up the zeal of a society some time since established at Madras for the reinvigoration of Hindooism; and they have sent one or two agents to Madura, to establish schools in opposition to those of the mission, and to set up lectures where idolatry is supported by a show of reasoning, and Christianity defamed and blasphemed by the grossest falsehoods. The unfortunate issue of their late violence in Tinnevelly will probably prevent them from taking the same course here; and, thus far, the people seem to place but little confidence in them.

The seminary under the care of Mr. Tracy was removed from Tirumungalum to Pasumalie in September last. This place is two miles and a quarter south-west from Madura.

The seminary compound contains nearly or quite forty acres, including the side and top of a rocky hill, about two hundred feet in height, from which there is a fine prospect of the surrounding country. The hill has obtained its name (Pasumalie, or Cow Hill,) from a story in the local puranum; the substance of which is, that in ancient days, during a war between the Boodhists and the Brahmins, the former sent a cow of immense size to destroy the Brahmins and their followers, who, from their religious scruples, would be afraid to attack or destroy so sacred an animal. Siva, however, the god of the Brahmins, interfered and transformed the redoubtable cow into this hill, which remains to this day as a monument to the Hindoos of the

prowess and faithfulness of their god. The Brahmins made much opposition to our procuring this land. At one time some of them mortgaged their own land and raised a considerable sum of money to carry on a prosecution against me, on the charge that I had unjustly and by violence seized land which belonged to them. But the case was decided against them without my being called upon to answer the charge. Since then the Governor in Council has given us a formal title to the occupancy of the land; so that no further trouble can arise from the hostility of any one.

Only a part of the buildings needed for the seminary have been erected. The present number of pupils is sixty-one; of these, sixteen are professors of religion; one was admitted to the church just before the date of this letter, receiving the name of Charles W. Rockwell.

Amoy.

OBITUARY NOTICE OF MR. ABEEL.

The death of this beloved missionary, so long anticipated by his friends, occurred at Albany, on the fourth of September, 1846. A brief allusion to this event will be found upon a preceding page. It will be seen that a hope is there expressed, that "some able hand will rear a fitting monument to his worth, for the honor of the Master whom he served, and the benefit of the cause in which he rejoiced to die." In the meantime, however, the readers of the Herald will expect a passing notice of his labors as a missionary to the heathen.

Mr. Abeel first went to China as a preacher to seamen in the river and port of Canton, in connection with the American Seamen's Friend Society; but with a conditional appointment as a missionary of the Board, if, at the expiration of a year, he should think it his duty to become a missionary to the Chinese. He and Mr. Bridgman proceeded to China in the same ship, having embarked at New York in October, 1829. In December, 1830, he became connected with the Board. He first went to the island of Java; and in 1831, pursuant to instructions received from the Prudential Committee, he visited Siam, to see whether it was expedient for the American churches to undertake a mission in that kingdom. He saw the mission commenced, when, his health failing, he complied with a suggestion of the Committee, and made a visit to the United States, arriving in the year 1834.

The disease of which he has recently died, gave indications of being in his system, even at that time; and he was not able to resume his missionary labors abroad till the close of 1838, when he returned to Canton. In the latter part of 1841, he visited his brethren of the Reformed Dutch Church in Borneo. In the next year he visited Amoy, one of the five free ports in China, where he took up his abode, commencing the mission in that place, and where, in 1844, he was joined by two of his brethren, Messrs. Doty and Pohlman, from Borneo. The progress of disease obliged Mr. Abeel to suspend his active and useful labors as a missionary early in the year 1845, and return once more and finally to his native land.

The constant readers of the Herald must have become well acquainted with the character of our departed brother as a missionary. His communications faithfully represent the principles by which he was actuated. He loved the missionary work, because it was emphatically the work of his Master, and because he longed for the salvation of those for whom Christ had died. His ardent desire for the general introduction of the gospel into China will not soon be forgotten. But he had hardly entered upon his chosen field of labor, within the limits of the Chinese empire, when he was obliged to set his house in order, in expectation of a summons to a higher and nobler service. Who will fill the place made vacant by his death?

Sandwich Islands.

LETTER FROM MR. COAN, JANUARY 21, 1846.

Schools—Church—Temperance.

This letter of Mr. Coan goes much less into the details of his missionary labors, than some of his previous communications. A few facts furnished by him, however, will be read with interest. Since he last wrote he has made four extended tours, examined all the schools, conducted one or two protracted meetings, and held a meeting of several days with one hundred deacons, for consultation, instruction, prayer, &c.

Our common schools are more than fifty in number, embracing more than two thousand children, which is nearly all, of a suitable age, in Hilo and Puna. A few only are kept out of school by the papists; they have not, however, a regularly organized school in this field.

The state of the church, since I last wrote, has been peaceful; and religion, on the whole, has prospered. There is more enlightened action among the people. Their knowledge is increasing steadily, and with it the stability of their Christian character. Nearly three hun-

dred have been added to the church since my last date, while very few have been suspended. Death, however, is making rapid inroads upon our numbers. Not less than three hundred of our church members have died during the past year. I can now look upon a graveyard of more than two thousand of my flock, whom I have baptized, and to whom I have administered the emblems of Christ's body and blood.

In some parts of my field there is stupidity and worldliness and moral death; and in others there are heavenly showers, producing life and growth. The ingathering, though slow, is constant. But our struggle against the world, the flesh and the devil, is hard. And it must be constant, or we lose ground, and defeat will clothe us with shame and disaster. There is no discharge in this war, no rest in this work. This is right. We ask for no discharge till death brings victory and a crown, through the merits of Him who died for us.

The port of Hilo is rapidly increasing in importance. It is becoming a place of much resort for whalemen and ships of war, and is visited by them nearly every month in the year. Seven ships are now here, and they are coming and going constantly. Sixty whale ships, five men of war, and twenty brigs and schooners, have arrived here during the past year. Probably the number of whalers will double during the present year. The arrivals of the past year have brought about four thousand seamen into this port, and these, on a rude people like the Sandwich Islanders, will exert a mighty influence for weal or for woe. Happily for our peace, we have no grog-shops on shore, and most of our foreign residents here have signed the total abstinence pledge.

Attempts are often and perseveringly made, however, to introduce this destroyer among us. Not long since a barrel of rum was smuggled on shore by a Portuguese victualler, and buried in a taro patch behind his house. But the cask could not lie still, even in its grave. Like human carcasses in the vicinity of some old medical college, its repose would be disturbed at night, and would send out an ill odor. You might as well hide a pole-cat. At length suspicions were excited; search was made; fresh dirt was found in the man's yard; an exhumation took place; and daylight was poured upon deeds of darkness. The guilty were fined, the tiger was chained, and peace restored. The same man was fined fifty dollars once before for a similar act. Not many days ago a barrel of gin was reported on board a vessel which had just come into our harbor. This belonged to a Chinaman who resides here, and an attempt was made to smuggle it on shore. This, however, was prevented, and the gin was sent back to Honolulu from whence it came.

Sailors search in vain to obtain the maddening poison here, and we have, therefore, been very quiet, notwithstanding the thousands who have thronged our shores during the past year. One midshipman from an English man of war, feeling a little afraid to speak the word "rum," went from shop to shop among our traders, inquiring, "Do you keep any thing here?" "What thing?" asks the grocer; "any thing to *distract the brain?*" On being answered, "No," the poor fellow went off, sadly disappointed, and cursing the port, by calling it a "wretched dry place," &c., notwithstanding our abundant rains and our sparkling cold water.

Mr. Coan notices the conduct of the officers in command of several ships of war, English and American, which were at Hilo last year, in terms of commendation. "In June last the British frigate Talbot, Sir Thomas Thomson, Commander, made us a visit. All were kind and courteous." In August the United States sloop of war Portsmouth, Commander Montgomery, and the flag ship Savannah, Commodore Sloat, arrived. "These visits were peculiarly pleasant. We found the Commodore to be a man of an excellent spirit, a lover of peace, order and justice, and a respecter of the Christian religion. In his frank, open hearted kindness, he reminded us much of Commodore Jones. We were also highly pleased with Captain Montgomery." In addition to other favors, sixty-five dollars were contributed by the commanders and officers of these ships, to aid Mr. Coan in his missionary operations. In the following month the English ship of war Collingwood, Rear Admiral Sir George Seymour, visited Hilo. He showed the missionaries every kind attention, and gave thirty-two dollars for the benefit of the two schools at Hilo. Twelve dollars were added by the Captain and Chaplain.

Recent Intelligence.

Ceylon.—From a letter of Mr. Hoisington, dated July 1, the following extract is taken: "We have just commenced a new term in the Batticotta seminary, after a vacation of four weeks. The last term was one of unusual interest. There was some advance, I trust, in spir-

itual things. Just before the close of the term I propounded for admission to the church seven students, and one old man, a hopeful convert from Romanism, who is in no way connected with the service of the mission. I have good accounts of them all, and expect that they will be admitted to the church at our next communion."

A letter has been received from the students of the seminary, written by D. L. Carroll, expressing their "grateful sentiments" for the benefits conferred upon them by our missionaries, and offering "their warmest thanks." "We have been the recipients," they say, "of the good that has been done by the operations of the American Board of Missions. We have had the happiness to enjoy the blessings brought to us by the preaching of the gospel. 'The people that sat in darkness, saw a great light; and to them which sat in the region and shadow of death, light is sprung up.' Civilization and learning are making happy progress, and true science sheds its benign rays. The innumerable discoveries in the useful arts, which have raised the civilized world to the elevation it holds, are brought within our reach. We are enabled to throw off the shackles of superstition and walk in the glorious freedom of the gospel."

Greece.—The trials of Mr. King have awakened a lively interest in his behalf, in Europe as well as in America. The Free Church of Scotland, it will be seen, has manifested a generous sympathy with him in this hour of suffering.

Aberdeen, June 26, 1846.

Dear Brother in the Lord:

In compliance with the instructions of the late General Assembly of the Free Church of Scotland, I transmit the accompanying extract from their records. Allow me to assure you, that the members of that Assembly felt the liveliest interest in those trials which you have been called to endure, while bearing the name of Christ among a benighted, yet nominally Christian people; that they will bear you fervently on their spirits at the throne of grace, and that they will take a warm and affectionate concern in all that relates personally to yourself, and to that work of the Lord in which you have been honored to engage. May the Lord stand continually with you and deliver you out of the mouth of the lion. May the love of Christ be the treasure of your soul, and may the King and Head of the church yet open for you a great door and effectual, causing the wrath of man to praise him.

I remain, with much esteem, your affectionate brother in the Lord, R. J. Brown,
Moderator of the General Assembly of the Free Church of Scotland.

The Rev. Dr. King.

"*At Edinburgh, the twenty-second day of May, one thousand eight hundred and forty-six, sess.* 4, *which day the General Assembly of the Free Church of Scotland being met and duly constituted,*

"Inter alia,

"The case of Dr. King, American missionary at Athens, having been brought under the notice of the house in the course of the address by Mr. Andrew Gray, minister at Perth, who had lately visited churches in foreign parts, the Assembly did, and hereby do, cordially sympathize with that servant of Christ, in the painful circumstances of persecution to which he is now exposed, in the prosecution of his important labors in the cause of the Redeemer among the people of the benighted lands where he now resides, and pray that sustaining grace may be largely imparted to him. And the Assembly request their moderator to communicate to Dr. King this expression of their sympathy.

"Extracted from the records of the General Assembly of the Free Church of Scotland, by
Thomas Pitcairn,
Cl. Eccl. Scot. Lib."

Constantinople.—The last number of the Herald contained an account of the organization of a Protestant church at this station. The declaration of the evangelical Armenians, setting forth their reasons for taking this step, has since been received. This document is as follows:

We, evangelical Christians of the Armenian nation, believing that the true foundation and perfect rule of Christian faith is the Holy Scriptures alone, have cast away from us those human traditions and ceremonies which are opposed to the rules of the Bible, but which our national church requires. And furthermore, without having had the least intention of separating from it, we have been united together for the special purpose of enlightening and reforming this church. And since we receive entire the Nicene creed of the church, and also since up to the present time no creed, embracing particularly these human traditions, has been framed and enjoined upon the members of the Armenian church as necessary to be received, we could be considered as regular members of the national church by simply receiving the ancient (Nicene) creed. But in the year 1846, Bishop Matteos, Patriarch of the Armenians, has invented a new creed, embracing particularly these human traditions, a copy of which is found in the tract called "An Answer," &c., printed in Smyrna, and he has insisted upon our accepting and subscribing it.

But we, obeying God rather than man, have not received it; on account of which he has cast us out of the church, and anathematized us particularly and publicly by name; and, according to his ability, he has also inflicted upon us material injuries. We had indeed, previous to this, suffered persecution of different kinds for our religious opinions; as, for instance, about seven years ago, several of us were sent into exile; and also, within about two years, some have been banished, some put in prison, some fined, some bastinadoed, &c.; yet since the present Patriarch rejected us by excommunication from the church, he has inflicted on us generally various additional bodily penalties. Thus, for several months, all the shops of the evangelical Armenians were closed; some were unwillingly separated from their homes and parents; and some even from their wives and husbands; bakers and water-carriers were forbidden to bring either bread or water; and, to the extent of his ability, he strove, by every species of bodily infliction, to compel us to receive and sign his new confession of faith.

And although by the interposed protection of the powerful Ottoman government, he has been prevented from continuing this severity of persecution, he has to this day, every day on the Sabbath, repeated the command to the Armenian people not to receive us into their houses or shops, or even to look upon us. And finally, after all

these things, he has issued a new bull, and caused it to be read in all the churches on the day of the Catholic church festival; which bull of excommunication and anathema is also to be read in all the churches throughout the Ottoman Empire. every year successively, at the same festival. Thus he cuts us off, and casts us out forever from the national church, by the standing order and high authority of this bull.

And now it being evident that we cannot be in fellowship with the Armenian church without receiving human traditions and rites, which, being contrary to the holy Scriptures, we cannot receive; we, therefore, by the grace and mercy of God, following the doctrine of our Lord Jesus Christ and obeying the gospel, and consequently being members of his one catholic and apostolical church, do now rightfully and justly constitute ourselves into a church with the following confession of faith.

This confession was published in the last number of the Herald.

In a letter dated July 9, Mr. Goodell gives the order of exercises at the ordination of Baron Apisoghom, the pastor of the new church. Mr. Homes, as moderator, read the doings of the council; Mr. Wood read the Scriptures; Mr. Homes offered the introductory prayer; Mr. Dwight preached the sermon from 1 Timothy, 3 : 1; Mr. Goodell made the consecrating prayer; Mr. Schauffler gave the right hand of fellowship; Mr. Hamlin gave the charge to the pastor; Mr. Goodell gave the charge to the church; Mr. Wood offered the concluding prayer; Mr. Van Lennep read the hymn; and the pastor pronounced the benediction. Rev. Mr. Allan, of the Scotch Free Church, assisted in the imposition of hands. Several extracts from this letter will be found in the paper on the "tokens of the divine presence in the missions," submitted to the Board at its late annual meeting, and published in this number of the Herald.

Under date of July 17, Mr. Goodell wrote as follows:

The Patriarch, so far as in his power, still denies to the excommunicated bread to eat, water to drink, or houses to live in. Whatever they obtain of any of these, they procure in spite of his efforts to prevent them; and, as his influence is mighty here, there continues to be more or less of suffering to this day. But, notwithstanding all this, and notwithstanding all the numberless and nameless annoyances, by day and by night, there are daily, or almost daily, or perhaps I should say more than daily, additions to this little evangelical community; and the impression seems to be fast deepening and widening and prevailing, not only that the truth is with this infant church, but that the Holy One of Israel is himself in the midst of it for a defence and succor. A most blessed persecution this!

And even the Greeks, of whom it was feared that blindness had happened to them much more extensively than "in part," seem to be affected by this movement of the spirit of God upon these dark, stagnant waters. Several of them, together with some Jews, have, for three or four months, invariably attended my Turkish service on the Sabbath; and they have now entreated Mr. Van Lennep to open a Greek service for them immediately after the Turkish. At Ada Bazar, too, quite a number have been awakened through the Armenian reformation to serious and earnest inquiry. And at Aleppo, a Greek Bishop, instead of saying mass in church, preached every Sabbath at his own house to those who wish to hear the gospel.

In a letter dated July 23, Mr. Dwight says:

The enemies have been renewing their activity in Nicomedia of late, preventing our brethren from meeting in the fields, as they were accustomed to do, and even abusing them in the streets, and stoning their houses. Nearly all the windows in priest Haritoon's house have been broken within a short time. The brethren, after much forbearance, complained to the Turkish authorities of the city; and the chief ruler of the Armenian nation was called and threatened with severe punishment, if he did not desist from molesting these men, and cause all his people to desist. "They no longer belong to you," said the Turks; "but they are now a Protestant community by themselves, and you are to have nothing to do with them." To the brethren they said, "Live in peace. Do not revile the Armenian community. Pray for the king, and go to your chosen place in the field, and worship in your own way, whenever you like."

Messrs. Wood and Peabody, having been requested by the brethren to proceed to Nicomedia and Ada Bazar, with a view to the formation of churches in those places, performed that duty in July last. In a letter, dated August 4, Mr. Wood gives a minute account of this visit, which will be published in the next Herald.

The following extract from a letter of Mr. Goodell, dated August 7, describes a novel and interesting scene.

This week the infant child of one of the Protestant Armenian families died of the small-pox. It was the first death that had occurred among them since they were cast out of their church; and it is well known that no excommunicated person can lie in consecrated ground. The Patriarch had publicly preached that 'the only rite of the church he would perform for them, would be burial.' But this would be like "the burial of an ass;" for he declared that 'some old priest should be employed to throw the body, with the face downwards, into some ditch or hole, and to throw dirt and stones upon it.'

As no one can be buried here without notice being first given to the Turkish government, and a written permit obtained; and as this is always done through the responsible and acknowledged head of each sect, much difficulty was anticipated from this quarter. It was also feared that the Patriarch's partisans would take the body away from them by force; and still more was it feared that there would be a riot. No one knew any thing of the routine of business, or the steps necessary to be taken; but two of the brethren went to the proper authority to endeavor to obtain permission for the burial. They were told that it could not be granted without a certificate from the priest of the church, or from the civil head of that quarter, given under his hand and seal. The pastor immediately wrote such a certificate, certifying to the name, age, disease, parentage, &c., of the child; and although he had received no seal from government, he signed this as pastor of the Protestant Armenian community. This certificate he sent, though without much hope of success; but the permit soon came to him; and thus

his name now stands in the public records as pastor of the Protestant Armenians.

During this interval, others had gone to the head of the police to ask for a guard in order to prevent disturbance. The Bey hesitated about granting the request officially; but, wishing to act a friendly part, and to forward the matter so far as he dared in an unofficial manner, he gave permission for several of his cavasses to fall into the procession, when it should pass along, and thus go as it were out of curiosity to witness an Armenian Protestant funeral. This was quite enough. Contrary to custom, there was divine service at the house for the benefit of the family and friends. Contrary to custom, there was no use of crosses, candles, nor incense. Contrary to custom, the child was buried in a coffin, and not exposed in the sheet. Contrary to custom, the pastor did not take the lead in the procession, as though he carried the keys to open the gates of Paradise to the departed soul; but he took his place directly behind the pall-bearers, thus standing "between the dead and the living," for the special benefit of the latter. The procession, though large, proceeded in good order, and not like a confused rabble, as is too often the case here. Several friends, and ourselves among the number, had previously gone to the large shady trees, a place of common resort, near the burying-ground, in order "to see the end."

As the procession approached, we all arranged ourselves with it around the grave; and persons of all ages and kindreds and tongues hastened to the spot, among whom we noticed two priests. The pastor stood upon a rock; read a portion of the Scriptures; and, with a voice which could be heard nearly half a mile, addressed the astonished multitude. It was the first address they had ever heard at a grave. After he had offered a prayer, the coffin was lowered into the ground; and, while the grave-diggers were filling up the grave, he and his congregation sung a hymn, and he then pronounced the benediction. The whole service was solemn and affecting. Contrary to custom, it was all for the living, and not for the dead; and, contrary to custom, it was all in a living and not a dead language. Every voice was hushed, save that of the speaker. Not a word was spoken; not a stone was thrown; not an insult was offered to the living or to the dead; all was perfect stillness. When the whole service was finished, an Armenian, who had been attracted to the spot, was heard to say to his fellow, "And, pray, who is this public crier of the faith?" referring to the speaker who, being without a single priestly robe or ornament, must have appeared to them as though dropped right down from the clouds, or rather like "the voice of one crying in the wilderness." In another quarter, one was heard to say to his companion, "I thought these men were infidels; but don't you see they have the New Testament, and confess Christ like all Christians?" "Why, man," said the other, "don't you know that this calling them infidels is all the work of our priests?"

But in view of these wonderful things the brethren seem hardly able to contain themselves Like the primitive disciples, they are "filled with joy and with the Holy Ghost" And they feel as some of Christ's own immediate followers did, when "they thought that the kingdom of God should immediately appear." Nor is this strange; "for, lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come; the voice of the turtle is heard in our land."

Erzeroom.—The evangelical Armenians at this station are still subjected to much annoyance from their enemies. The residence of Doct. Smith has been violently assailed, and property, to the value of seven or eight hundred, dollars, has been destroyed. His letter, describing these occurrences, dated August 1, will be found in the next Herald.

Home Proceedings.

MISSIONARY CONVENTIONS.

A series of meetings, attended by the friends of missions, was held in the central part of New York, in the month of August. The first of the series was held at Manlius, August 5 and 6; Azariah Smith, Esq., President; Rev. W. L. Strong, Deacon S. Munson, Vice Presidents; and Rev. D. Platt, Secretary.

The second of these meetings was held at Homer, August 7 and 8; S. B Woolworth, Esq, President; Deacon Lincoln and Doct. Brewster, Vice Presidents; Joseph R. Dixon, Esq., Secretary.

At Skeneateles another meeting was held, August 11 and 12; Rev. Levi Parsons, President; Doct. Darrow, S. Rhoades, Esq., Vice Presidents; and Doct. L. Bartlett, Secretary.

At Penn Yan a similar meeting was held, August 14 and 15; Hon. William M. Oliver, President; Rev. James H. Hotchkin, Vice President; and Rev. Arthur Burtis, Secretary.

At Lyons the last of the series was held, August 18 and 19; Rev. E. A. Platt, President; Newell Tafft, Esq., Vice President; R. G. Pardee, Esq., Secretary.

Dr. Yale, Dr. Armstrong, Rev. Selden Haynes, Rev. F. E. Cannon, and Rev. William Walker, of the West Africa mission, attended as a delegation from the Board. About seventy clergymen were present at these conventions; also a large number of other friends of missions from the churches in the vicinity of the several places of meeting. At Homer, Penn Yan and Lyons, the congregations were so large as to fill the spacious houses in which they were assembled.

Much time was spent in prayer, and in imparting and receiving information respecting the present condition, wants and prospects of the missions. At each convention a series of resolutions, embracing the great truths which lie at the foundation of the missionary work, was presented and discussed. Lectures were also delivered on the missions of the Board in Western Asia and India, illustrated by Mr. Bidwell's excellent missionary maps of those countries.

At the commencement of each meeting, a lively interest was apparent in the great object which had drawn the assembly together; and this interest seemed to increase in depth and tenderness to the close. To many they were precious seasons, and will not soon be forgotten.

EMBARKATION OF MISSIONARIES.

Rev. William Walker and Mrs. Walker embarked from New York in the ship Madonna, Captain Lawlin, September 16, for the Gaboon River. Mr. Walker expects to resume his labors among the Mpongwe people.

TRANSMISSION OF GOODS TO THE INDIA MISSIONS.

Most of the articles sent to these missions from this country must pass through a custom-house, either at Bombay or Madras. The duty imposed at these ports is not uniform. At Madras, for instance, the duty on wearing apparel, iron, tin and wooden ware, is twenty per cent.; for metals, twelve per cent.; for crockery, ten per cent; and on no article is it less than ten per cent. except on books, not English. As the regulations of the custom-houses are somewhat strict, it is very desirable that every box, bale, &c., should be accompanied with an *invoice*, stating the *kind* of goods which are sent, and their *estimated value*. It will not always be necessary to specify every article; but there should be so much particularity as to show at a glance what rate of duty is to be applied. In that case the boxes, bales, &c., will not need to be opened.

In making a selection of articles to be sent to members of the India missions, it will generally be advisable to choose such as are not of British manufacture. Whatever is made in England, can be purchased in Hindostan, for the most part, at a price considerably below the cost in this country, added to the freight, duty, &c.

It may also be proper to state in this place, that unless there are special and natural preferences, all *donations* in clothing, &c. had better be sent to some of the other missions, the Indian missions, for example, or the Sandwich Islands mission. Or such donations may be sent to the Missionary House, without any specific destination; and in that case they will be sent to those missions which will derive the most benefit from them.

DONATIONS,

RECEIVED IN AUGUST.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. 293 43
Berkshire Co. Ms. Aux. So. T. Green, Tr.
Williamstown, Cong. so. 275 00
Boston, Ms. S. A. Danforth, Agent. 139 22
Brookfield Asso. Ms. W. Hyde, Tr.
W. Brookfield, Fem. juv. so. for free schs. in Ceylon, 3 00
Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
St. Johnsbury, E. and T. Fairbanks & Co. 100 00
Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Haverhill, A. Kittredge, 25 00
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Salem, S. ch. m. c. 13,88; a mem. of Tab. ch. 8; 21 88
Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Stratford, Fem. miss. so 96 00
Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Sunderland, Mr. Cary's so. 71 22

Geneva & Vic. N. Y. C. A. Cook, Agent.
Berkshire, Cong. ch. 38 00
Candor, Pres. ch. 27,95; m. c. 12; young people's miss. so. 9,05; s. s. chil. 3; wh. cons. Rev. E. Benedict an H. M. 52 00
Geneva, Fem. miss. so. 45 00
Junius, Pres. ch. 10 20
Maine, Cong. ch. 7 50
Newark Valley, Pres. ch. 53,88; Rev. M. Ford, 50; av. of beads, 4,32; 108 20
Sodus, Pres. ch. 17 00
Union, do. 51 87
Wolcott, I. Leavenworth, 10 00
339 77
Ded. dis. on unc. money, 2 47—337 30
Grafton Co. N. H. Aux. So.
Bethlehem, J. Wilder, 2 50
Campton, Cong. ch. 7; a friend 3; 10 00—12 50
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. a friend, for Nestorian miss. 25 00
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Simsbury, m. c. 24 09
S. Windsor, Wapping so. m. c. 12 45
Suffield, m. c. 26,64; la. 48,55; 75 19
West Hartford, m. c. 19 65—131 38
Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Kensington, Gent. 10 00
Middletown, R. Dunning, 4 00—14 00
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Merrimac, 1st cong ch. and so. 71 00
Nashua, E. Parker, 150 00—221 00
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, Winter-st. cong. so. m. c. 50 00
Middlesex Co. North & Vic. Ms. J. S. Adams, Tr.
Townsend, E. Spaulding, 13; s. s. for ed. at Ceylon, 6,80; 19 80
Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Holliston, 1st ch. m. c. 19 92
Marlboro', S. A. Clark, dec'd, 10 00—29 92
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. s. s. for China, wh. and prev. dona. cons. William A. Macy of Hongkong an H. M. 49; union m. c. 30,38; Yale coll. do 18,59; 3d ch. do. 6,79; a friend, by Rev. E. S. 5; 109 76
New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Clinton, Young people's benev. cir. 14 00
New London & Vic. Ct. Aux. So. C. Chew, Tr.
New London, 2d cong. ch. m. c. 27 00
New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Scudder miss. so. of W. pres. ch. for Rev. H. M. Scudder, 30; E. H. Blatchford, to cons. Rev. George H. Hastings an H. M. 50; Mrs. S. B. Lombard, of 1st pres. ch. Brooklyn, wh. and prev. dona. cons. Henry F. Lombard an H. M. 50; H. Holden, to cons. James C. Holden and Rev. E. P. Hastings of New York, H. M. 150;) 786 05
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Roxbury, Eliot ch. and so. 20,16; gent. 20; 40 16
Stoughton, Fem. benev. so. 15 00—55 16
Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.
Norwich, 1st so. Mrs. Strong's s. s. class 4; Miss Stedman's do. 3,50; Miss Thomas's do. 3,50; Miss Arms's do. 2; for Ceylon miss. 13 00
Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Utica, 1st pres. ch. m. c. 18 15
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Cherry Valley, s. s. miss. so. for a sch. in Madura, 30 80
Fly Creek, Pres. ch. 5; A. North, for the Albert North sch. Ceylon, 30; 35 00
Middlefield Centre, 15 00—80 80
Palestine Miss. So. Ms. E. Alden, Tr.
Easton, m. c. 18 00
Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.
Bangor, 1st cong. ch. and so. 37 00
Rhode Island, Aux. So.
Bristol, Cath. cong. so. 57,76; la. miss. so. 50; m. c. 7,24; 115 00

Kingston, Cong. ch. 3 00—118 00
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Brentwood, Mrs Thyng, for *Mary Ann Morrill*, Ceylon, 20 00
Epping, A. B. Gilman, 5 00—25 00
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Centre Harbor, Contrib. 6 00
Dover, Cong. ch. and so. coll. and m. c. wh. cons. WILLIAM WOODMAN an H. M. 109 75
Gilmanton, Iron Works, m. c. 21; contrib. 14; 35 00
Meredith Village, Cong. ch. and so. m. c. 16 00
Tamworth, 23 23
189 98
Ded. exps. of aux. so. 5 00—184 98
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
N. Coventry, La. 19 42
Stafford Spa, A friend, 5 00——24 42
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 486 42
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Amherst South, 4; Aurora, 13,50; Berlin, 4; Charleston, Rev. J. Cochran, 5; Chatham, Fem. benev. so. 6; a child for Test. for hea. chil. 10c.; Cuyahoga Falls, 8,04; Edinburg, B. Carter, 10; WILLIAM H. CARTER, wh. cons. him an H. M. 100; for Madura miss.; Elyria, wh. and prev. dona. cons. HORATIO PERRY an H. M. 17,98; Grafton, 1,12; Hudson, W. R. coll. 7,85; Rev. H. Coe and fam. for *Jane E. Coe*, Ceylon, 25; Litchfield, 1,90; Lyme, J. Stebbins, 10; C. Rush, 10; Mesopotamia, W. J. Edwards, 5; Nelson, 1,50; Painesville, 5; Rootstown, 5,55; G. Case, 10; Sharon, 4,78; C. M. Johnson, 10; Twinsburg, 1,82; Vienna, 50c.; Wellington, S. Pelton, 10; Rev. A. R. Clark and wife, 5; Windham, 28,10; S. Scott, 10; a friend, 10; 331 74
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro' West, Coll. 58,70; m. c. 29,28; wh. cons. Rev. JAMES CHANDLER an H. M. 97 98
Fayetteville, Cong. ch. and so. 31; m. c. 20; 51 00
Halifax West, m. c. 11 00
Putney, m. c. 5 00—164 98
Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
S. Woodstock, Cong. ch. 20 00
Windsor Co. Vt. Aux. So. E. P. Nevins, Tr.
Springfield, Cong. so. 49,94; m. c. 19,06; 69 00

Total from the above sources, $4,449 11

VARIOUS COLLECTIONS AND DONATIONS.

friend, 1 00
Albany, N. Y. 4th pres. ch. 50 00
Andover, Ms. W. par. 50.25; juv. miss. so. for ed. of two chil. at Gaboon, W. Africa, 40; Old S. ch. m. c. 43,42; 133 67
Berkshire, N. Y. Rev. P. Lockwood, 15; Mrs. L. 10; 25 00
Bethlehem, Pa. 1st pres. ch. to cons. Rev. R. W. LANDIS an H. M. 50 00
Bloomfield, N. J. Pres. ch. (of wh. for *David Seabury* and *Sarah L. Dodd*, Ceylon, 40;) 142 00
Bluehill, Me. Rev. J. Fisher, 50
Bridgehampton, N. Y. La. miss. so. 15 00
Brooks, Me. Cong. so. 10 77
Bucksport, Me. m. c. 31; cong. so. 6; 37 00
Cambridgeport, Ms. 1st evan. cong. ch. to cons. CHARLES F. CHAPLIN an H. M. 100 00
Castine, Me. Ch. 4,56; Rev. D. Sewall's chil. 1,75; 6 31
Chelsea, Ms. Winnisimmet ch. and so. m. c. 17 45
Cincinnatus, N. Y. Pres. ch. 7; ack. in Sep. Her. as fr. Homer, N. Y.
East Cambridge, Ms. Evan. cong. ch. m. c. 5 00
Elkton, Md. Pres. ch. 13 18
Franklin, Pa. m. c. 15 00
Greenfield, N. Y. Cong. ch. 9 76
Houlton, Me. 1st ch. m. c. 25; N. Jewell, 1,50; 26 50
Janesville, W. T. Pres. ch. 3; Rev. C. H. Bulkley, 2; 5 00
Johns Island, S. C. Rev. Dr. White, 25 00
Kelloggsville, O. A friend, 3 00
Lawrenceville, N. Y. Pres. ch. 21 00
Lebanon, Ten. Miss A. E. Hall, 5 00
Lexington, Ky. I. C. Todd, 10 00
Lincklaen, N. Y. 1st cong. ch. 6 00
Machias Port, Me. Mr. Palmer, 1 00
Mendham, N. J. Pres. ch. 77 00
Moline, Ill. Cong. ch. m. c. 1 25
Montrose, Pa. Pres. ch. m. c. 15 00
Morristown, N. J. Mrs. R. 2; a lady, 50c. 2 50
Newark, N. J. Young people's miss. so. of 3d pres. ch. wh. cons. Miss EMELINE SWEASY an H. M. 100; a bro. and sis. 50c.; 1st pres. ch. s. s. wh. and prev. dona. cons. WILLIAM TUTTLE an H. M. 63,78; 164 28
Newton, Ms. A friend, 15 00
New Utrecht, N. Y. Av. of boys and girls Fair, for Sandw. Isl. miss. 8 56
North Andover, Ms. s. s. miss. so. for *Jesse Page*, Ceylon, 20 00
North East, Pa. Pres. ch. m. c. 10 00
Old Man's, N. Y. Ch. s. s. 4 25
Orange, N. J. 1st pres. ch. m. c. 38,72; coll. 38,67; 77 39
Peekskill, N. Y. 2d pres. ch. m. c. 12 00
Perry, Me. W. B. Jr. 1 60
Pencader, Del. Pres. ch. 19 00
Philadelphia, Pa. 1st pres. ch. W. Wurts, 20; juv. sew. so. for fem. schs. at Bombay, 15; G. F. M. 2; 37 00
Princeton, Ill. Juv. miss. so. 3 00
Reading, Ms. Cong. so. 14,25; la. cent so. 16; 30 25
Reading, Pa s. s. No. 1. 50 00
Schoolcraft, Mich. Cong. ch. 11 00
St. George, Del. Pres. ch. 30 37
Troy, N. Y. 1st pres. ch. 100 00
Upper Aquebogue, N. Y. Cong. ch. 40 00
Vermont, A lady, 5 00
Wading River, N. Y. Miss W. 1 00
Walton, N. Y. 1st cong. ch. 8 15
Waterford, Me. W. W. Green, 5 00
West Nantmeal, Pa. Pres. ch. 6 50
Windham Centre, N. Y. Young people's miss. so. 10 50
By Dr. Scudder,
Cozsackie, N. Y. A gent. 30; Clinton, N. Y. Mrs. A. P. Olmstead and others, 20; Mc Connelsville, O. Chil. 1; Shawangunk, N. Y., A. S. V. 2; E. V. 1; chil. and adults in various places, 70,10; 124 10

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Athens, Greece, Mr. Morey, 2 79
Birmingham, Eng. J. Jones, 2 42
Stockbridge, Choc. na. 4 00——9 21

$6,082 16

LEGACIES.

Lyme, N. H. Jonathan Franklin, by O. K. Porter and D. C. Churchill, Ex'rs, (prev. rec'd, 50;) 50 00

Amount of donations and legacies acknowledged in the preceding lists, $6,132 16.

DONATIONS IN CLOTHING, &c.

Chatham, O. Clothing, fr. fem. benev. so. 21 90
Edinburg, O. do. fr. juv. sew. so. 4 50
Hudson, O. Cloth, fr. Rev. C. Long, 10; fr. Rev. E. P. Barrows, 10; fr. Rev. H. N. Day, 10; fr. three indiv. 12; 42 00
Litchfield Corner, Me. A bed quilt, fr. fem. benev. so. 4 50
New Berlin, N. Y. A box, fr. la. asso. 57 32
Wellington, O. Clothing, fr. juv. miss. so. 3 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLII. NOVEMBER, 1846. No. 11.

American Board of Commissioners for Foreign Missions.

Greece.

LETTERS FROM MR. KING.

Assurance of the Government—Violence of the Press—Danger.

THE last number of the Herald contained a letter of Mr. King, dated July 24, giving an account of his visit to Syra to abide his trial before the criminal court, and describing the intense excitement prevailing in that place, in consequence of which it was deemed unsafe for him to go on shore. The following letters bring down the history of this extraordinary affair to August 20, four weeks from the date of his return to Athens, during all which period, it will be seen, he did not venture to leave his dwelling. No one can read these communications without feeling a strong sympathy with this tried and suffering brother; and surely the friends of missions will not fail to present his case to Him who is able to bring light out of darkness, and confound all the devices of his enemies.

On Sunday, July 26, the third day after I addressed my note to Mr. Coletti, the Prime Minister, the head officer of police, together with the secretary of the Governor, or Nomarch, as he is styled, called on me towards evening, and said that they had come in consequence of my note to Mr. Coletti, and, as I understood them to say, by his orders. They inquired what reason I had to suppose that my life was in danger, which I told them. They then said that I might feel safe; that all necessary measures had been taken; and that they hoped that I should go out often, oftener than usual. My wife also gave them the names of four priests here, who, as we had been informed, were exciting the people to kill me. Two of them are men of considerable influence, and well known in the community.

Notwithstanding these assurances of the Prime Minister, Mr. King did not deem it prudent to go into the streets of Athens. Indeed it will hereafter appear that he had not ventured to leave his house, at the end of several weeks from his visit to Syra. For the purpose of showing how much excitement existed at Athens, and what influences the press was bringing to bear upon his case, he has inclosed extracts from three different papers. From these it is manifest that his position must be one of great discomfort and trial. The first of these extracts is from the Minerva of July 26.

Mr. King was to be tried by a jury the tenth of this month (twenty-second, N. S.) at Syra, for all he had written, certainly not without design, in a certain book against the Mother of God, things which he might have believed according to his religion, without any one's troubling him on that account. But it was scandalous to write in our language and publish opinions which the third œcumenical council rejected, and which the Greek church does not receive. But still more scandalous was the trial to which they wished to bring him, because his church thus believes.

Our government could and ought to prevent him from disseminating, in our language, things contrary to our church; and especially to prohibit his teaching our children what he calls "the

word of God," because we ought to hear this word as our church teaches it.

Finally, Mr. King, for what he had written, was arraigned, and went to be tried at Syra, where he found the people excited against him; and so he did not go out of the steamboat. This movement of the populace of Syra was much regretted by the prudent; and, indeed, we should attribute it not to their superstition but to the underhanded operations of the High Priest there and others, stirring them up, were it not that Mr. John Soutsos, the friend of the law and of good order, the son of sedition, there governs.

But however the thing may be, we are compelled to oppose the disorderly movement of the populace in Syra, and to observe to her merchants that they ought never to permit such seditious movements, because they vitally injure their reputation and their interest.

The paper from which this extract is taken, has been regarded as the most liberal in all Greece. Indeed the editor has, for many years, professed to be friendly to Mr. King.

On the following day another newspaper, called the Hope, published an article of which the following is a translation :

The holy apostle, (write the Devil's apostle,) Jonas King, wishing to justify himself for his Satanic deeds in Smyrna against the young Helen Lee, and for his consequent excommunication, and for the true exposition in the Hope of the things that happened, published a little book in which, as he had nothing by which to justify himself, he turned aside to blaspheme against the most holy Virgin Mary. This little book was seized; the writer and his Satanic work were excommunicated by our holy Synod; the King's Attorney instituted an examination; the blasphemous King was sent to the criminal court at Syra to be judged. This man went to Syra, having an inward persuasion that in that mercantile city, where there are men with knowledge, with light, he would be acquitted.

But how much the man was deceived, things showed. Scarcely had the steamboat which conveyed him, arrived at Syra, when more than a thousand citizens were waiting on the shore. All Syra was in commotion. Who could withstand the wrath of the people against the man, who, living in a community so tolerant as the Greek, was not wanting in every circumstance to excite contempt against the religion of the state? His lawyers were told not to let him go out of the steamboat, because the people were ready to stone him. His lawyers went on shore, saw what was passing, conversed with the secretary of the Nomarch, who told them the same things.

The hypocrite, this holy apostle, who ever boasted that, as a disciple pretended of Jesus Christ, he feared not to die as a martyr for religion, hid himself in the bottom of the steamboat and returned to Athens. But who would believe it, that the man, instead of becoming more sober, continued, even on his way back to Athens, blaspheming the most holy Mother of God! Seeing many passengers collected, he sat down in the midst of them, and, taking his blasphemous little book out of his pocket, he began to explain his blasphemy, that the most holy Virgin is not Mother of God. Those who heard this blasphemy, rushed upon him and would have hurled him into the sea, had not the captain, the sailors, and other passengers interposed.

Our government commits a crime in enduring such a man in the community. It ought, long ago, to have exiled him, as a man disturbing the peace of the people; and there is no difficulty in doing this, as the man is a stranger, and as such, can be thrust out of the Greek community by the police.

There are in Greece many holy apostles, venerable men, Hill, Robertson, Hildner, &c., useful to the place by their good deeds, refraining from proselytism, and confining themselves to the education of the children of poor people. Only this King makes it his business to disturb our community, by blasphemous books and by efforts of proselytism. Greece is small and undistinguished; but she has the great superiority of religious toleration, which one does not meet with even in the most enlightened nations.

Venerating the religion of his fathers, the Greek regards, at the same time, with brotherly love both the Catholic and the Protestant, the Calvinist and the Lutheran, the Turk and the Armenian and the Hebrew. In Greece religion is considered as a matter of conscience; and the constitution made no difference, as to political rights, between the orthodox inhabitants and any other rite. No one ever thought of raising religious questions in Greece. Is it not then a crime of treason for a man of another nation, whose Satanic deeds excited against him Smyrna, whence by night he escaped unavoidable stoning, to dare, in such a community, to seek to beget scandal, mocking the dogma of our religion, blaspheming even the most holy Mother of God herself? If our government should be indifferent, let this blasphemous (man) reflect, that the Greek people, tolerating every other religion, will not endure, finally, a man who dares to revile our holy religion, which saved our nationality, and brought us into the haven of independence. Let the lesson given him at Syra, serve in future both for him and for those diplomatists who dream of abolishing the fortieth article of the constitution.

The insinuation put forth in the foregoing article that Mr. King hid himself "in the bottom of the steamboat," is entirely gratuitous. He was upon the deck during the greatest part of the day.

On the fourth of August, the Morning Herald published another article, similar in its spirit to the last.

THE HORRIBLE KING.

King, most appropriately called by the Hope, "apostle of the devil," an infernal vomit of America, wanted but little of being stoned by the people of Syra, where this vessel of Satan, the reviler of our most holy Mother of God, went to be judged by the judges of criminals, because he reviled, both in speech and in libels, our orthodox faith.

We have seen many anti-christian monsters and mad heretics; but such an one as Jonas King, vomited out, not from a whale, by a holy miracle, but from the lowest region of hell, by a diabolic energy, upon the illustrious soil of Greece, we have not as yet seen; and, patience, had such a monstrous beast come out of the fanatic abodes of papacy and of anti-social Jesuitism, emanating from it; but that it should come out of the liberal and tolerant America, this remains to us inexplicable! And still more inexplicable appears to us the conduct of our government, which not only tolerates such a monster in our guileless community, but has not hesitated to condemn both all the people of Syra and the Bishop of the Cyclades, for the sake of this abominable monster.

O Coletti, Coletti! The days of charlatanry are

passed, though you should protect such a wretch; though you should bring ten thousand other malerbides (μαλέρμπιδες) from the bowels of the papal Propaganda, with which efforts are made that we may coalesce; though you should hire impostors and deceivers of the people, as the celebrated Tchalaboutas, and the impious and atheist Sophianopoulos, against our holy and spotless orthodox faith, you build upon the sand. The gates of hell shall not prevail; nor will the fortieth article ever be erased from your beloved "political gospel" to all eternity. We assure you from now that papacy has fallen; and the impiety and infernal designs of the West against your beloved orthodoxy have long since been manifest. Neither Kings, nor mengs (μεγχιδες), nor malerbides (μαλέρμπιδες), nor Lazarists, nor nuns hired by your wise France to bring religious scandals into the bosom of the orthodox Christians of the East, shall prevail.

During the formation of the constitution of Greece, Mr. Coletti called it the "political gospel." Hence the phrase, in the foregoing article, "Your beloved political gospel." After giving these extracts from the newspapers of Athens, Mr. King adds:

Other articles may have appeared against me in other newspapers, but these only have come under my notice; and these suffice to show you how excited the people are against me. I have not as yet ventured out of my house, and every thing I hear, through friends and enemies, shows me that it would be quite unsafe for me to go into the streets of Athens. The storm will, I trust, blow over, and the great excitement be allayed in time; but how soon I cannot predict. In the midst of such a tempest, if I can but hold on upon the helm, and keep the ship from going down, that is all that can reasonably be expected.

Under date of August 20, Mr. King wrote again as follows:

I am, as you see, still in the land of the living; but I have not yet ventured out of the precincts of my own dwelling. All the news from Syra confirms what I wrote in my letter of July 24. Some say that they had a fire kindled in order to burn me. That they intended to kill me, I believe nobody doubts. A priest who came a few days since from Syra, told a friend of mine that the people stood on the shore waiting for me on the day appointed for my trial, and some said, "Where is that Frank Christ?" (a strange expression, indeed;) and that it was their full intention to kill me. It is wonderful to see the same spirit manifested in this church, which was manifested in the Jewish church in the time of our Savior. I wonder that they do not perceive it themselves. But, like that church, this is blinded and hardened.

I now feel that my position is like that of the Israelites at the Red Sea, with all their enemies pressing on behind them. I hardly know what to do. But I am hoping to see my duty made manifest by the providence of God. I intend to remain here, if possible.

Constantinople.

LETTER FROM MR. WOOD, AUGUST 4, 1846.

Trials of the Brethren at Nicomedia—Measures of the Governor.

THE proceedings connected with the formation of a church in Constantinople have already been described in the Herald. The present communication gives a minute and interesting account of the organization of churches at Nicomedia and Ada Bazar. Messrs. Wood and Peabody, in compliance with the wishes of their brethren, proceeded to these places with the design of taking such steps as might seem advisable. On their arrival at Nicomedia, July 18, they received a cordial welcome from the native brethren; they learned that God had prepared the way in an unexpected manner for the accomplishment of their wishes.

We found the brethren in a very happy and even joyful state of mind. The failure of the previous attempts to subdue these witnesses for the truth, had greatly exasperated the ecclesiastics and the hostile portion of the Armenian community. The vartabed who was left by the Bishop of the diocese, during his absence at Armash and Ada Bazar, in charge of the church at Nicomedia, had preached with great bitterness against the "new sectarists;" and, by his artful appeals, had excited the passions of the populace, until they were ready for deeds of violence.

On the three nights of Saturday, Sunday and Monday previous to our arrival, the houses of several of the evangelical brethren were attacked; and the win dows were broken in by stones; other serious damage was attempted, and, but for the effective interposition of the Turkish authorities, the houses would probably have been destroyed, and lives would have been lost. The affair of the first of the three nights was not very serious, the windows of only two houses having been broken in, and but little

notice was taken of it by the authorities. On the second (Sunday) night, three or more other houses were assaulted. One young man fell into the hands of the mob, but he was enabled to escape with no other injury than some severe bruises; and another came off with only the rending of his long oriental outer garment from the top to the bottom.

The next day the evangelical brethren presented a statement of their case and a petition for protection to the Governor. At first he answered indecisively, and seemed afraid to move vigorously in the matter. But the events of the following night brought him to the requisite decision. A large mob assembling, and uttering the most savage threats against the "evangelicals," the Governor first sent two soldiers to order them to disperse. Instead of obeying, however, they insulted and abused the soldiers. The Governor, in wrath, then sent a file of soldiers to use force if necessary; and, at the same time, he made such representations to the vartabed, priests and rulers of the nation, that they also at once sallied forth with sticks, which they laid heavily on the backs of some, to disperse the mob. This was happily effected. After this the Governor called up the leading evangelical men and the rulers of the nation, and strongly declared that the Protestant Armenians were to be considered a separate people; and, so long as they continued to be faithful subjects of the government, were entitled to its protection. Understanding perfectly well who were responsible for these outrages, he upbraided the rulers and ecclesiastics for their disorderly conduct, asking them, "Who are to be regarded as the governing power, you or we, that you thus set at defiance the laws of the Ottoman government?" He farther assured them that in case any Protestant should lose his life, in a disturbance of which he knew the origin as well as they themselves did, some of their heads might be in peril by the event; and he reiterated the declaration, that the Protestant Armenians, so long as they deserved it, should be protected in the enjoyment of their civil rights.

In consequence of this, the vartabed, in the sermon which he next delivered in the church, exhorted the people to abstain from such outrages. He said that they had had a gangrene on their finger, which endangered the whole body; but that now that gangrene was cut off, and they must not seek to bind it on again. They must have nothing to do with it. In applying the figure, he distinctly charged the people to have no connection of any kind with the Protestants. "You must not," said he, "enter their shops, or allow them to enter yours. You must neither visit with them, nor have any business dealings of any kind with them, nor salute them in the streets; and if any one has any member of his family tainted with this disease, you must immediately cast him out and drive him from you." The whole tenor of his discourse was to urge to every kind of oppression and persecution that could be safely practiced; but he dissuaded from the perpetration of violence, for the reason—the only one on which he dwelt as important—that it would not do; the Turkish authorities would not allow it.

Organization of the Church.

The evangelical Armenians of Nicomedia have been unable, for many months, to meet in their own houses for worship; and hence they have held their meetings, either in the house of Mr. Binns, an English gentleman, which is in the Turkish quarter, or in some place out of the city. Such has been the number who wished to attend, during the past summer, that they have been obliged to assemble in the open air It was thought advisable, however, that our brethren should preach to them at the house of Mr. Binns, for whose kindness and hospitality, during their visit at Nicomedia, they acknowledge themselves under special obligation.

Accordingly, on Sabbath morning, July 19, our friends assembled to the number of thirty-four; and at nine o'clock I preached to them, from the words of Joseph to his brethren, Gen. 50:20. At two o'clock in the afternoon, Mr. Peabody gave them a second discourse from Phil. 4:4, on the duty and privilege of rejoicing always in the Lord. And again, at half past four, I addressed them from Acts 8:36, 37, on the question, "Who are entitled to the privileges of membership in the church of Christ?" A deep and solemn interest was manifested in the hearing of the Word, and we felt that it was delightful to speak to such auditors the words of God. I was pleased that we were able to have singing as a part of the exercises of worship. One of the brethren had been for a few weeks in Constantinople; and while there he had learned some of the tunes which are sung in our services at Pera and in the seminary, which, on his return, he zealously taught to others, until nearly the whole company present

were able to unite in singing our songs of Zion.

On Monday, at nine o'clock in the morning, the meeting for organizing the church was arranged to be held. Those only were invited to this meeting who had, for a considerable period, given clear and satisfactory evidence of a regenerating work in the heart, and were in circumstances to allow of their attendance. The exercises of the occasion were commenced by Mr. Peabody's reading a portion of Scripture and prayer. Then I addressed them briefly on the nature of a Christian church, the duty of believers to be associated into churches, the principles on which they ought to be constituted, and the true character, design and value of rules which are needful for their due regulation and well-ordering; and then, in compliance with their request, I read and explained to them the form of organization and rules, with the confession of faith and covenant, adopted by the church in Constantinople. They then stood up and formally and heartily gave their assent to the several articles of the confession, and solemnly entered into covenant with one another, before God, to walk together as brethren of the same church, according to the principles and requirements of the gospel. In the name of the churches whom we represent, and all other truly evangelical churches throughout the world, I then recognized them as a church of Christ, promising them the fellowship, sympathy and co-operation of that great family of churches, built on the foundation of the prophets and apostles, and receiving Christ as the head, into which they had now entered; and I commended them in prayer to him whose church alone they desired to be. It was a very solemn scene. As they repeated to one another the faith which they held, and made their sacred vows to each other and to God, there were moistened eyes and heaving breasts, and, I verily believe, humble and holy hearts in that little assembly, on which the great Head of the church looked down with a benignant smile. The church then being organized, their names were recorded, amounting to fourteen, including two females; and they adopted the rules and regulations which the church at Constantinople had adopted.

Officers of the New Church—Threats of its Enemies.

The members of this new church then proceeded to the choice of officers; having first voted, after some discussion, to postpone the election of a pastor, and elect only deacons and helpers. One of the deacons is priest Harritoon.

You will perhaps be surprised that the excellent priest Harritoon should not have been designated their pastor. We should have been gratified had they chosen him, in form and name, to be their shepherd, as he has been, and will for some time continue in fact to be. But the church took this view of the matter in which he himself entirely concurs as to the result. Although perhaps his superior in the learning of his nation is not to be found in the ranks of the priesthood in all this part of the country, and in informal and conversational address he is eminently happy, and he is certainly greatly beloved, and fitted for every other branch of the pastoral office; yet his priestly office not having called him to the work of preaching, and having reached the age of nearly sixty years, with no training or practice as a public speaker, it is desirable that they should have a pastor trained under our hands, who may be able, with the blessing of God, to conduct the formal preaching of the gospel with more power and effect. They felt that if he were to labor with them as an ordained minister in the evangelical church, even if the pastoral relation were not constituted between him and them, it would operate as a barrier to their procuring hereafter such a pastor as they desire; while as a deacon, he can be their chief spiritual guide, until the Lord of the harvest may send them the laborer they wait for. We shall hope to make them frequent visits, at which times the sacraments can be administered, and other ministerial duties be performed for them.

Although only fourteen persons constitute the church at Nicomedia at the present time, "there are several others who, we may hope, will be found suitable candidates for an early admission." But our Armenian brethren are very cautious in regard to the admission of members to their churches. They feel that their strength depends, not upon their number, but their piety.

In the afternoon we learned that the rulers of the nation had held a meeting in the forenoon, to which they called one of the young men who attended our service the day before, and strictly examined him as to what we said and did. They particularly inquired if we did not preach against their church. In reply

the young man told them that we said not a word against them or the Armenian church; that, on the contrary, we prayed for them and for the church, and simply read from the Scriptures and explained its truths. They threatened him severely, if he came to hear us again, and told him that as several of those who had heard us yesterday, belonged to unexcommunicated families, it was resolved that they should either confess and submit, or their friends should drive them from their homes on penalty of being themselves put under the ban. One young man was next morning thrust out of doors, and went to a Turkish coffee-shop for lodging. Providentially he has some money in possession, which will suffice for his support for a time.

On the following day the two persons who had been elected deacons, were set apart to their office with appropriate services. "The whole scene," says Mr. Wood, "was impressive, and, I doubt not, will be long remembered by all who witnessed it." In the afternoon of the same day, this infant church commemorated the death of Christ. "The Savior revealed his own presence at his table, and solemn and joyful were his dear followers in their communion with him."

Priest Harritoon's past Sufferings.

The Herald for July contained a touching account of priest Harritoon's trials and sufferings, in his own simple language, in consequence of his refusal to sign the paper of recantation, tendered to him by the Bishop. Mr. Wood visited the prison in which he was confined, and also other places where he was treated with indignity and insult.

Towards evening we walked out, in company with a son of priest Harritoon and our English friends, to see what was most interesting in the city. We first directed our steps to the prison, as the spot possessed of the highest interest for us, where this venerable man of God was immured, when he nobly refused longer to compromise his conscience, by appearing to profess what he did not believe, and performing services as a priest which he knew to be contrary to the oracles of truth.

You will remember that on the Sabbath morning after he declined signing his name to a paper drawn up for him by the Bishop, renouncing the heresy into which he had fallen, and expressing his hearty reception of all the doctrines and usages of the Armenian church, he was taken to the church, and, in a full assembly of the people, the Bishop read the paper which he had refused to subscribe, but not his reply to it, accosted him in language unfit to be repeated, and excommunicated him as a "child of hell," unworthy to have a place among Christians. At the Bishop's direction, his priestly vestments were then rudely torn from him, and he was thrust out from behind the altar into the body of the church, when the people, with insults and execrations, pushed him along from one to another, and so "cast him out." He proceeded to his home, rejoicing in the testimony of a good conscience, and that he was counted worthy to suffer this shame for Christ's truth and cause.

In a day or two after this, his enemies having contrived to buy up the various small debts he was owing, and which he could not immediately raise the means to discharge, though possessing more than sufficient property, he was thrown into prison. The place of his confinement, into which we entered, was a room partly under ground, with no floor but the earth, and the only windows for the admission of light and air being two or three narrow apertures near the top of the stone wall on one side. Here he was shut up with the vilest of the vile for several days. One day the Bishop sent an intimation, that if he would come to the episcopate, an arrangement should be effected for his release. The keeper of the prison, at the same time, committed him to the charge of a soldier, to conduct him there. We went over the ground he was taken, on our way to the church, which is in immediate proximity to the Bishop's residence. We could look up into the windows of the apartment, in which, for two hours, they plied their arts and arguments, and even entreaties, to persuade him to return to the bosom of the church, in full submission to its requirements. On his steadily persisting in declaring that he could not deny the truth, they at last became filled with rage. Unresistingly giving himself up into their hands, to do whatever their malice might suggest, they proceeded, in the Bishop's residence, to shave off his beard and all the hair of his head. Attaching his red Turkish cap to the top of a pole, with his beard bound on below it, they led him forth bare-headed, and, carrying the pole before him, conducted him around through the streets of the Armenian quarter,—the mob hooting after him, and pelting him with mud and stones,—and so returned him to the prison. Providentially he received no serious injury.

Nothing in the way of indignity could have been contrived more successfully, according to oriental ideas and feelings, than this disgraceful scene. But to it all, the good priest, who is the very personification of meekness and humility, submitted with a joyful spirit, and with pity and prayer for his persecutors. In a few days the kind interposition of Mr. Binns and other friends provided him with the means of arranging his pecuniary affairs, and he was released from prison. In every possible way he is still persecuted by the more bigoted and vile, although so excellent and pure is his character, that all who know him are compelled to acknowledge that he is a good man. On passing by his house, in our walk, we saw most of the windows broken in by the mob of the proceeding week.

Reception at Ada Bazar.

Messrs. Wood and Peabody, having accomplished the object of their mission to Nicomedia, proceeded to Ada Bazar, July 22.

We started with considerable apprehension as to what the effect of our visit might be. Some months ago, while a severe persecution was raging against the evangelical party at Ada Bazar, the Turkish authorities, in order to tranquilize the nation, drew up a not very objectionable paper, which they urged our friends to sign. Not clearly perceiving all the effects it might produce, and conceiving it to contain nothing which a good conscience might not assent to, they subscribed it; and, on the ground of this, although the ecclesiastics would not themselves receive the paper, yet they yielded to the wish of the authorities, and retracted their excommunication or anathema. The result of this was the immediate cessation of acts of outrage and violence. It was understood that the evangelical party gave up no point of faith; but a sort of tacit compact seemed to be entered into, that while they should hold their views in silence, they should not be molested. They were allowed to retire privately to the fields or gardens out of the town for their meetings; and, though a jealous and hostile eye was still kept upon them, they were permitted to live in comparative peace, with the understanding that they were not to be aggressive. Some of the brethren groaned under the burden of this state of things, but they feared to move to disturb it. To others it proved a snare; and they began to think that it was better to serve Christ in secret and have outward peace, than to be subjected to distress and suffering, as the price of a bolder confession of him before men.

Our visit to Ada Bazar, though in itself greatly desired, was also feared; and they despatched one of the brethren to confer with us at Nicomedia on the subject. He frankly expressed their apprehensions lest the commotion which our going there might produce, would result in more harm than good. But what he saw and heard in Nicomedia soon satisfied him that, even if our appearance there should be the occasion of a relighting of the fires of persecution, it would be better for the cause of truth; and he accordingly left one day before us, to prepare the brethren for our coming.

Messrs. Wood and Peabody arrived in the evening, and found several of the brethren waiting for their arrival, and very soon they had calls from others, to the number of about fifteen.

The brethren forgot their fears in regard to the effect of our appearance there, and they appeared to be overjoyed to see us. We passed the evening together in animated and cheering conversation about the things of Christ and his cause. Among those who came to see us, were two Greeks, who appear to be serious inquirers after the true way of salvation. Most of the Greeks in Ada Bazar, like these two, as we learned, understand Armenian; and several of them, from their intercourse with the evangelical Armenians, have become considerably enlightened. The Greek Bishop of Nicomedia has just sent a priest to visit them and keep them from wandering out of the fold of the church, but with what success remains to be seen.

An Inquirer.— An Association formed.

On the following day our missionary brethren had pleasant interviews with the evangelical Armenians. In the afternoon one of these interviews was held in the garden of a friendly Greek. "We were highly pleased," says Mr. Wood," to find that though the brethren were in some things rather timid, yet that most of them were in other respects sufficiently bold, and in their attachment to the truth decided."

In the evening, among other visiters who came to us secretly, as Nicodemus went to Christ "for fear of the Jews," was a coffee-shop keeper, who had previously been very inimical, but in whom

some desire to inquire into this way had been enkindled by the patient endurance of the persecuted "gospel-men." We spent an hour in speaking of the sinner's case and the sinner's only hope, when, in rising to leave, he invited us to call at his coffee-shop the next day. We were much surprised at this, as indications of an out-break of the old, but for a time suppressed, hostility were plainly appearing.

Next day, however, we called at his coffee-shop; and though angry glances were shot at us from many eyes, he did not decline receiving us publicly, sitting, for a considerable time, to converse further about spiritual things. He informed us that the vartabed had that morning sent for him; but he had not gone; and he felt quite disposed to take a decided stand in behalf of his right to seek the truth. We had no reason to suppose him to be acting a part; and I cannot but hope that he may be one who shall yet be a star in the crown of the Redeemer's glory.

The events of the succeeding day are detailed in the following paragraph.

On Friday the brethren consulted as to the expediency of their imitating the example of the Constantinople and Nicomedia brethren, in forming themselves into an evangelical church. As to their right and duty to do it, at the most fitting time, there was no difference of opinion among them. They had been once cast out of their own church, were under the anathema of the Patriarch, and could never hope to have peace in remaining in the Armenian church, without professing its errors, notwithstanding they were then permitted to be in it, as I have above described. On the ground that it was not possible that the ecclesiastics would long consent to the existing state of things, and would certainly soon re-anathematize them; and that if they were to form the church at the present time, the Turkish authorities might hold them responsible for the disturbances that would follow, they agreed that it was best to defer the measure, until God should open the way more fully for it. In the mean time, to draw the bond of union between them more closely, they resolved to form themselves into an association,—on the principle of receiving into it those, and those only, who gave evidence of true piety,—which, at the proper time, might be organized as a church. To carry this into effect, a company of twelve met us in the evening, at the house of one of their number, approaching it, one or two at a time, by different and bye ways, that it might not be suspected there was a meeting there. Mr. Peabody preached to them from Rev. 21: 7. "He that overcometh shall inherit all things;" after which they formed themselves into the society, as contemplated.

An Assembly of the Rulers.

Mr. Peabody returned to Nicomedia on Saturday morning, while Mr. Wood remained at Ada Bazar to spend the Sabbath.

Mr. Peabody's departure, leaving me alone, confounded the poor people, and they felt that something must be done. "What can it mean? Has one missionary gone to Constantinople, on some secret design, again to return; or has the other fastened himself upon us permanently?" The matter was urgent. Accordingly, in the afternoon, a full assembly of the rulers of the several nations, Armenians, Greeks and Turks, was called in the court of the palace of the Governor. My attendant was sent for and closely questioned as to the object of my visit, the length of my proposed stay, &c. To the questions put to him, my attendant replied, that the town, being a part of the Sultan's dominions, I had come with authority from the Sultan, in a lawful manner, to visit it. The Armenians urged that I was seeking to divide and distract their people; that it was not customary for visiters to stay more than two or three days; and that I had had time to attend to whatever business I might have had, and should now be required to leave. My attendant denied some of the specific false charges brought against my proceedings, and pointed their attention to my passport, in which I was spoken of as a *rahim*, or religious teacher. The secretary of the Judge then read my passport; and the Judge, in view of the vizieral letter brought by Mr. Dwight and the greatly altered state of things at the capital, had no difficulty in deciding promptly in favor of my right to be in the place, in the character of a religious teacher, as long as I might choose. Much to the dissatisfaction of the Armenian and Greek rulers, he ended this case, therefore, by sending his compliments to the American gentleman, with his best wishes for my comfort and prosperity, &c., only expressing his hope that I would use my influence with "my friends" to induce them to be as quiet as possible, that there

might be no disturbance of the public peace.

Two of the brethren were next sent for; and the rulers and ecclesiastics present angrily required them to visit me no more on pain of excommunication. A large collection of people, of all classes, was present to see the result. In enforcing this demand, many false and even foolish charges were brought against them, to which the brethren made suitable replies, in the hearing of all. "You do not receive the prophets," cried out one of the priests. "Indeed we do, and read them all," was the answer. "Ha! What do you say to that?" exclaimed the Judge to the priest. The mortified priest could not open his lips.

At length one of the priests said: "We confess we are not learned men; we cannot argue with you; but we are sent here, on the part of the Bishop, to require of you a public engagement not to visit the Protestant priest, or you will be anathematized." The evangelical men then replied: "Our final answer is this. As to our nation, we are Armenians; as to our faith, we are Christian and evangelical; and as to our civil relations, we are faithful rayahs of the Porte. We have intercourse with all other classes of men, Turks, Greeks, Jews, &c. If it be wrong to visit a teacher of like faith with us, because he is an American, show us that it is forbidden in the Bible or in some order of the Sultan, and we submit; otherwise we cannot consent to deprive ourselves of the benefit derived from visiting him." All the Turks present expressed their approbation of this decision, and the Judge said: "We cannot interfere with your excommunication; but so long as you abide by the declaration you have now made, we will protect you civilly. Your goods shall be as our goods, your houses as our houses, and your persons as our persons. Go in peace." He then charged the ecclesiastics and rulers, in the strongest terms, to see to it that no violence was resorted to for the injury of the Protestant Armenians, who were under the protection of the civil power; and so dismissed the assembly.

This result was much beyond the anticipations of the native brethren; and it filled them with thankfulness and joy.

A Church formed—General Remarks.

The measures taken by the Armenian ecclesiastics on the Sabbath removed every obstacle to the formation of the church.

Notwithstanding the trial of cruel mockings and sufferings which they had reason to suppose would still come upon them, in consequence of the stand they had taken, the brethren rejoiced with great joy, when, the next morning, in one church eleven, and in another thirteen of them by name, and in general all who had visited or should visit me, were excommunicated. This Sabbath was to them a "high-day." Their bonds were broken by the hands of their enemies, and they were free! The confession which they had witnessed before all the people, they felt would be followed by great and glorious results.

It was very gratifying to them, as it was to me, to perceive with how much favor the Turks in general looked upon them. In the evening of Saturday the court in the khan under my window was full of Turks, whose conversation was upon the scene of the afternoon and the character of "the Protestants." We overheard them saying, one to another, "These Protestants are good men. They are quiet, peaceable, honest; they do not lie, swear, cheat, or do any bad thing; and as to religion, if they are Christians, it is right that they should read and obey the gospel." At seven o'clock on Sabbath morning, I accompanied some of the brethren to the fields, a mile to the east of the town, for the meetings of the day. On our way we passed a Turkish house, the owner of which was sitting by a well in front of it, and invited us to take some water. He expressed his gratification at the occurrences of the day previous, and declared that it was perfectly right that they should worship and serve God in their own way, without molestation. We then went to the field of another Turk, who invited us to meet in it, and directed his laborers to forbid any hostile Armenian from entering it. There we spent the day together, and I preached twice to them, under the shade of overhanging apple trees.

In the evening, the way having now been prepared, we privately assembled in the house of one of the brethren for the organization of the church. The same course was pursued here as at Nicomedia. Fourteen names were enrolled as members; one who was to have been present having failed to appear, probably because he was unable to reach the place of meeting without discovering it to others. Two deacons and three helpers were chosen. After the election of officers I ordained the deacons. The exercises of the organization were not

concluded until about midnight; but we all felt that we could not part without celebrating the communion together. Accordingly the requisite preparations were made, and we spent three quarters of an hour at the table of the Lord. Never, perhaps, was the ordinance observed in a more simple and primitive way than on this occasion; yet it was good to be there. There was communion of hearts, communion of saints with one another and with their common Savior.

At one o'clock in the morning we separated. Warm were the thanks given for the visit we had made to them, and urgent the entreaties that another might speedily follow. It was hard to tear myself away from their affectionate embrace. But time was passing, and I bade them adieu with the hope of being soon permitted to see them again.

Mr. Wood reached Nicomedia on Monday, July 27; and he proceeded to Constantinople on the following day. He found that six of his Sabbath hearers at Nicomedia, refusing to submit to the priests, had been cast off by their friends, and driven from their homes.

Mr. Wood closes his account of his journey, with the subjoined general remarks. The reader will at once enter into his feelings, particularly in reference to Ada Bazar.

It seems to me wonderful that, with instrumentality so disproportionate, there should have been such a work wrought at Nicomedia and Ada Bazar. This is especially true of Ada Bazar, where, if I mistake not, our visit was only the fourth ever made, Mr. Schneider, Mr. Dwight and Mr. Van Lennep only having preceded us. The first ray of light was communicated to that large and important town, when Mr. Dwight and Mr. Hamlin, five years ago, visited Nicomedia. Among those who heard the truth at their lips was a man from Ada Bazar. He returned home, taking with him one copy of the tract called, "Light of the Soul." From this grain of mustard seed has sprung the goodly tree now flourishing there. Without any direct missionary labor, except these four hasty visits, the work has been advanced solely by the labors of those first enlightened, the reading of tracts and books, and the influence carried back from our preaching, occasionally heard by an inhabitant of Ada Bazar, at Constantinople. And yet there is perhaps no place out of Constantinople, in the whole empire, where the gospel has gained a stronger hold. It struck me that in some respects, perhaps, the work had made more advance there than at Nicomedia. It is truly "the Lord's doing, and it is marvellous in our eyes." I confidently anticipate that the work will make rapid and glorious progress there. Will not Christians give these infant churches a place in their sympathies and prayers? Who can estimate the end that is to follow from this beginning? Surely the period of the first formation of evangelical churches in Turkey will constitute an epoch in the history of the East.

LETTER FROM MR. DWIGHT, AUGUST 27, 1846.

Church at Trebizond—New Dangers.

Mr. Dwight made a visit to Trebizond, a little past midsummer; and while he was there it was his privilege to assist in the organization of a church, the fourth in the order of time which has been formed in the Ottoman empire.

I intend to write you more fully by the next post, and I will only say at present, therefore, that I assisted in the organization of a church in Trebizond, composed of only nine members, though several more will be admitted soon. We have now four evangelical Armenian churches in Turkey, and we trust that these are vines which the right hand of the Lord himself has planted; and if so, they will flourish and outlive all the rude attacks of Satan and his emissaries.

We hear of great movements among the enemies of God and of his church in this land; of powerful combinations of great and influential communities, and the representatives of mighty governments; and we can hardly expect any thing else than that these infant churches, and probably we ourselves, will soon be visited by such a storm as has never yet broken over our heads. I trust that the Lord will give grace to us and to our Armenian brethren, to enable us to stand the shock, and to rise again, if we should for the time be prostrated by it. One thing is plain. Every thing is easy with God. The cause is safe in his hands, and only in his hands; and I can say that I feel a delightful calm, in the midst of the raging of the elements around us, to think that God reigns above all men and all combinations of men, and that this work which men would destroy is his, and not ours.

This intimation that new dangers hang over

the Protestants in the Turkish empire, is sustained by information derived from other sources.

As you may not know exactly to what I allude, I will say that the Turkish authorities seem to have obtained some new notions, from some quarter, in regard to the character and tendency of this work of reformation among their rayahs. I do not know positively that they suppose, if Protestantism spreads in this country, that enlightened and to them alarming notions of civil liberty will also spread; but I am quite sure that they have been taught to regard Protestantism as a dangerous element to introduce into the empire. I have no doubt at all that, sooner or later, a struggle will come; and there are some indications that it is near. But I hope that when it does come, all the human policy and diplomacy and worldly wisdom will be on one side, and nothing but spiritual simplicity, faith and godly sincerity on the other. Then the cause will be safe, whatever becomes of us.

Erzeroom.

LETTER FROM DOCT. SMITH, AUGUST 1, 1846.

Treatment of a Vartabed—Inquirers from Arabkir.

Some of the events which have occurred at Erzeroom, during the last few months, are without a parallel even in the history of that ill governed city. The communications of our brethren have often described outbreaks of lawlessness and cruelty, which seem to us almost unaccountable; but an assault upon the premises of a missionary, with the destruction of a large amount of his property, is an occurrence which they have never before had occasion to report. Still there is no cause for discouragement in all that has hitherto taken place. The truth is making progress at Erzeroom; hence the excitement which exists among its enemies. And He who has watched over his own cause in that city thus far, will doubtless continue his gracious care.

The representative of the United States government at the Sublime Porte, is taking measures to secure adequate redress for the injury done to an American citizen. And our missionaries, we may presume, will have no reason hereafter to complain of the want of suitable protection.

On the third of May a vartabed of evangelical sentiments, who had become obnoxious for preaching three scriptural sermons in the Armenian church, left Erzeroom to take charge of some monasteries in the region of Moosh and Van, over which he had been appointed by the Patriarch. He carried with him a few evangelical tracts from our depository, and also quite a number of volumes of Scriptures and other books, which the former Bishop had collected from the people, and left in his room on his removal from this diocese. The vartabed had been absent but a few days, when it was discovered that he had taken the books from the episcopate, and a man was sent to apprehend and bring him back. This individual returned with the books, but without the vartabed, and reported that the latter had been very active along the way, preaching evangelical sentiments wherever he stopped.

A priest and an attendant were then sent to the monastery where he was residing; and, by exciting the inmates of the place, they succeeded in obtaining the beating of the vartabed, notwithstanding his superior rank. In three or four weeks he returned to this place, with the intention of making complaints to the Pasha of the violence done to his person; but the leading Armenians of the city dissuaded him from this course, and promised to secure him redress through the Patriarch. He confided his case to their hands; and, notwithstanding the earnest warnings of the evangelical priest of this city, returned to his charge in Koordistan. He had hardly arrived at the monastery before mentioned, when he was seized upon a false charge, sent after him secretly by those who had here pretended to be his friends, and thrown into a dungeon, there to be tortured, as is the custom at Moosh, by having immense weights placed upon his breast while in a recumbent posture, unless by recantation, by bribes, or by some other means, he can obtain his release. A long silence has followed his confinement; and though he may be again free, I tremble lest it be the silence consequent upon his death.

Near the last of May an Armenian vartabed arrived at Erzeroom from Constantinople to fill, temporarily, the place which had been vacated by the banishment of the former Bishop. It appeared at length that in his firman of appointment his power of persecution had been restricted to examination and excommunication, though he had the right, in certain cases, to send persons to Constantinople. The knowledge of this fact had a decided result in imparting boldness to all those who were disposed to gain a more perfect acquaintance with the doctrines of the gospel.

On the last Sabbath in June, governed by prudential motives, and having fears of punishment if they attended our service, several natives of Arabkir, residing in the city, invited a pious brother of this place, who had been for years a diligent student of the Scriptures, to accompany them to a retired place in the fields without the city, and give them spiritual instruction. He accepted the invitation; and, eighteen in number, they met at the time of our service, (at which there were only seven that day,) agreeably to appointment. They were followed by some of the enemies of the truth; their names were recorded and the next day reported to the Bishop. This produced considerable excitement in the market; and several of those who were at the meeting on the Sabbath, were abused with harsh language and otherwise insulted. One of them—upon obtaining the assurance of a Turk, who stood by, that he would testify before the Pasha that the real cause of the disturbance was the desire of some to prevent others from reading the Scriptures—caused the apprehension of the principal offender, and was attending the accused with the police officer to the palace, when two wealthy Armenians met them, and by their persuasion secured the release of the offender; but not until the police officer had rebuked him, with threats, if he interfered again with other men for reading the Scriptures.

An Examination—The friendly Priest—A Funeral.

The next day the Bishop commenced calling for the men whose names had been reported to him. Some, as was true, denied having had intercourse with us, and, on promising not to have any in future, were dismissed. Some were required to give up their Scriptures; one was called upon to dismiss a gospel reader from his employ; one refused to go to the Bishop's; and the last one, who had been for only four or five months a visitor at our houses, declined yielding to any proposal of theirs either to leave off reading the Scriptures, or forsake associating with us. He was then ordered at once to return to his native place; and in consequence of the conversation which followed, he was led, in order to strengthen his case, to give a paper with the names of the Arabkirlis whom he knew as readers of the gospel, amounting to forty-three in all. At the close of this list he wrote, "Of the number of the natives of Erzeroom, and of the natives of other places residing here, who read the gospel, I am not informed; though there may be three hundred. Der Agob knows best." The mention of this name, in such a connection, turned the whole course of examination; and the man was dismissed, and Der Agob called in his place.

Der Agob is a priest, a native of Erzeroom, who has been for some time favorable to evangelical sentiments. The last Bishop subjected him to the bastinado with his own hand, because of his love of the truth. Der Agob expressed his disbelief in any such number of gospel readers as had been mentioned. He said, however, that there might be fifty. Doct. Smith considers this estimate as too high, unless it embraces all who have evinced a distrust of their own corrupt faith, and the least desire to know what the Scriptures teach.

He was urged to give the names of some of the gospel readers, but he declined. Upon being farther pressed, he replied, "For others I cannot answer, but for myself I can. I am a Protestant." To inquiries then put to ascertain the nature of his Protestantism, he fully made known his views upon the subject of picture-worship, auricular confession, and other erroneous practices of the church; and the council broke up with the conviction that this priest must be taken in hand. The next day he was informed of a plan to seize upon his person by night, and carry him to some monastery or other place of confinement. To avoid being thus kidnapped, he concluded to seek refuge in my house, and, supposing that no attempt would be made to take him thence without application to the proper authorities, I welcomed him as a guest.

The respect for Franks at Erzeroom is in general so great, that any house occupied by them is safe in ordinary circumstances. But it so happened that certain events took place, just at this time, which were well adapted to excite the passions of the people and collect a mob, when, of course, everything became doubtful and insecure.

On the morning of July 7, (the fifth day of the priest's stay at my house,) an infant child of a man formerly employed by Mr. Peabody deceased. On such occasions it is the custom here for the father,—besides presenting to the clergy the clothes of the deceased, and afterwards a small fee to the sexton and each attending priest,—to make a bargain, in mercantile

style, as to the fee to be paid the Bishop for the privilege of burial. Upon the bereaved father's going to perform this sad duty, he was absolutely refused not only a priest to officiate, but also a place of burial for his child. The intelligence was noised abroad, and a crowd began to collect to prevent its forcible burial. The Bishop, on seeing that a tumult was premeditated, and in order to give a show of legality to the part which he had acted, went to the Pasha to explain matters. The Pasha sent for the afflicted father, and, upon the Bishop's reiterating the charge of his disobedience to the church, commanded him to go and tender his submission to his superiors. This the man did in a most servile manner, falling upon his knees and face, and kissing the Bishop's foot; but he obtained no concession on the Bishop's part, except that the sexton had permission to take the child under his coat, and bury it secretly without funeral rites. This was afterwards done.

Assault on Doct. Smith's House—Excommunication.

While the Bishop was yet at the Pasha's, the crowd, excited by the priests, moved in a body to my house, (I was providentially absent on a visit to a Mohammedan patient,) and, breaking open the door, knocked down and very seriously wounded our assistant, who sought to prevent their entrance, and also a brother, who had called upon me for medicine. Seizing the priest, they bore him off to the church without covering for his head or his feet, beating him with their fists and sticks, pulling his beard, spitting in his face, and filling the air with curses and shouts of triumph.

Not satisfied with this feat, and newly excited by spirits, obtained with money presented to them for the seizure of Der Agob, the mob returned to the house, and, with axes breaking open the doors, which in the interval had been securely barred, they entered and rifled the house, breaking all the windows, and destroying several (say seven or eight) hundred dollars worth of books, crockery, furniture &c. Fortunately the English Consul, James Brant, Esq., early discovered the existence of the tumult, and made it known to the Pasha; and the mob had no time to complete their work before the police reached the spot, and thus saved the larger part of my library, of my stock of medicines, instruments and clothing. In consequence of Mr. Brant's interference also, the priest was rescued from the possession of his enemies, and sent with a guard to his own home. My house was guarded for a couple of days, and eighteen or nineteen men were put in prison and confined a fortnight, and then let out upon giving security for their appearance in court, whenever they might be called for upon the receipt of news from Constantinople.

Three other persons were beaten and carried by the mob to the episcopate on the same day Two houses were entered by violence, and an assault was made upon a third. "Other like things were done, all by Armenians." Der Agob was soon excommunicated; but the reader will be sorry to learn that he subsequently made some concessions, and was in a few days restored. He was then sent to a monastery to perform penance. The nature of these concessions is not known; "but yielding to any terms," says Doct. Smith, "to regain admission to such a corrupt church, seems inconsistent with a proper confession of Christ before men."

Two other persons were excommunicated at the same time with Der Agob, and these remain in that state. A young man of seventeen was cut off from the church before the riot; and there are three others who welcomed this degradation last winter. Of the whole number, five are heads of families; and we hope they are to form the centre from whence light is to go forth and dispel the darkness that is around us. A few others, one of whom we had considered the most established Christian among the brethren, have yielded in this storm to their persecutors, and have denied their Savior; but we hope that, like Peter, they may yet be brought to repentance. One who has for months appeared well, has as yet escaped being put to the test; and we hope he will stand firm; but God only can give him the requisite grace.

One of the three who were excommunicated last winter, returned from Constantinople, July 15, bringing with him a vizierial letter to our Pasha, ordering the protection of himself and all other excommunicated ones who had embraced the Protestant faith, so long as they should lead moral lives, and should not, under the pretence of religion, go about misleading unwary persons. When this paper was presented to the Pasha, he called the leading men of the Armenian community before him, and, reading it sentence by sentence, explained it fully; declaring that the Sultan had recognized

the sect of Protestants, and prohibiting the Bishop and all others from interfering with the personal and worldly concerns of those who had been excommunicated. We hope that this will secure for the evangelical brethren a certain degree of immunity from the persecution which has ever been so violent in Erzeroom; but as is the fact since this event, so we must expect it will be; other kinds of annoyance are resorted to; attempts are made to separate wives from husbands, parents from children, and children from parents. But this fulfilment of our Savior's words, those who love Christ will cheerfully endure. We find it true in Erzeroom, if no where else, that all that will live godly in Christ Jesus, shall suffer persecution.

Twelve days after the attack on Doct. Smith's house, a tumult occurred among the Mohammedans. "Two Persians were killed, and their bodies horribly mangled; several Turks were also wounded." "Add to this," says Doct. Smith, "that a district to the north of us is in rebellion, to quell which soldiers are leaving the city, and that Erzeroom itself is still unsettled, and you will see that we are called upon for a constant exercise of our faith in God."

Nestorians.

JOURNAL OF MR. STODDARD.

The young Priest of Ooshnooh.

THE journal of Mr. Perkins, published in the last number of the Herald, brought down the history of the revival among the Nestorians to May 14. The present communication, it will be seen, covers a period extending from May 16 to June 20.

We cannot be sufficiently grateful to God for his continued favor to this mission. Amid a most painful dearth of revivals in our own land, it is truly refreshing to contemplate a powerful work of the Spirit, in regions which have been for ages unblessed with such showers of divine grace. But there is some danger that Christians in this country, and the missionaries also, may be elated by past success, and so become less fervent in their desires and their supplications. In the letter accompanying the following journal, Mr. Stoddard alludes to the possibility that this blessed work of grace may cease in the way which has now been indicated. "But why," he says, "should it be so? If scores have been brought into the kingdom of Christ, do not hundreds and thousands still remain in their sins? If light has suddenly broke in upon us, and filled us with thanksgiving and the voice of melody, are we to forget the deep gloom in which the mass of the people are still shrouded? Are the Prudential Committee willing to have the work cease? Are the churches willing to have it cease? Instead of our friends feeling that we no longer need their prayers, will not all of them pray for us with more earnestness than ever?" The request of this brother is commended to the churches as deserving their special regard.

May 16, 1846. Several months ago, one of our pupils,—who has this winter given very satisfactory evidence of piety, and been remarkable for his humble and prayerful walk,—was withdrawn suddenly from the seminary by his father. This was done while the young man was visiting his relatives for a few days; and we were long unable to account for his protracted absence. Some time afterwards we heard that his father, an ignorant deacon, residing in Ooshnooh, about forty miles from Oroomiah, had compelled him to become a priest, contrary to his earnest protestations and tears. As the city of Ooshnooh is inhabited mostly by Mussulmans and Koords, and has only a small community of Nestorians, this deacon was the only ecclesiastic in the place. Having the ambition to make his son a priest, and perhaps fearing lest the boy should offer decided resistance, if the subject was proposed to him while in the school, he took him to Mar Gabriel during this absence from us; and, by a present of five dollars, induced that worldly Bishop to consecrate him to the sacred office. We learn that the son protested against the act, on the ground that his acquisitions were quite insufficient, and that he was too youthful, as well as too much of a child in grace, to become a spiritual shepherd.

We have now waited several weeks, hoping that this pupil would return to us, or that we should at least have a letter from him. But as no more definite information has reached us, I am to-day sending John to look after the youth, and, as far as possible, to preach the gospel to the people. And as he is going among strangers, the patriarchal family have given him a letter of introduction; which, so far as words are concerned, is very apostolic in its character. Would that it came from hearts glowing with love to Christ. In this, however, as in many other things, they now manifest great readiness to aid us in our work.

19. John has just returned from Ooshnooh, and brings a very interesting report. On reaching the place, the people received him with respect, kissing the letter he

brought from the patriarchal family. Nothing could exceed the joy of the young priest. For many weeks he had been in a wicked and ignorant community, who could not sympathize with him nor understand any thing of that hidden life which was begun in his soul. And now, on meeting his former friend and spiritual guide, he was quite overcome. When he saw Mrs. Stoddard's horse, which I had lent to John for the journey, he forgot his dignity as a priest; and, in his oriental simplicity, throwing his arms around the horse's neck, kissed him out of affection for the owner.

John found that this priest, young as he was, by his discreet deportment, had gained the love and esteem of the Nestorians around him. He seemed to be very prayerful; and though in a place of so much temptation, he did not appear to have gone backward at all in his Christian course. His father, being quarrelsome, has a number of enemies. The young man has been unwearied in his exertions to promote peace, and has performed every kind office in his power for these individuals, in order to win their love. He has thus far failed to reconcile them to his father, but he has secured their respect and affection for himself; and they, as well as the other Nestorians of that place, all give testimony to the excellence of his character.

The Boys' Seminary at Seir.—Love of Prayer.

It has been customary to suspend the boys' seminary during the hot season; but this year it was deemed very desirable to preserve the pupils from the dangers of a long vacation. Arrangements were accordingly made for giving them instruction at Mount Seir, the health retreat of the mission. After a vacation of one month, the school was reopened, as mentioned in the following extract.

22. To-day our pupils have assembled for the summer. Finding it difficult to give them suitable accommodations on our own premises or in the village, we have pitched several tents for them on a fine knoll above our house. Here they can look out on a widely extended and uncommonly beautiful landscape, and enjoy the works of God. Here too they may, to an unlimited extent, have opportunity for devotion in the numerous valleys and dells of the mountain. And here, we trust, we shall have much of God's presence, and see our beloved pupils gradually attaining the stature of perfect men in Christ Jesus.

It is delightful to observe with what cordiality they greet each other, after their separation. They seem to have but one heart and one mind. Those who came earliest, took their stations where they could watch their companions, as one group after another was seen approaching. The pupils from Geog Tapa, when they reached the base of the mountain, stopped and offered several prayers, imploring God's blessing on their new home. And all for whom we entertain the hope that they are Christians, have come back, apparently breathing a spirit of earnest piety.

Mr. Stoddard announces the intention of giving unusual prominence to a careful study of the Scriptures during the ensuing session. A few of the most promising teachers in the village schools were expected to join the institution for the summer, and participate in the benefit of this course of instruction.

26. In the city, our pupils were frequently embarrassed for want of places of retirement; and although we had seven rooms which might be used for the purpose, it was very common to see them all occupied for hours together. But here there is no external hinderance to very frequent communion with God. It is delightful, as I walk about the mountain, to find here and there, in some secluded spot, individuals wrestling with the angel of the covenant. The other day a Mussulman fell in with one of our pupils who was thus engaged; and, never having seen before a Nestorian praying in secret, he stopped in silent wonder. The young man, on being asked what he was doing, commenced teaching the Mussulman how to pray, and he so deeply interested him, that they kneeled down together, side by side, while the prayer was renewed in the Turkish language, that it might be intelligible to the stranger.

Several times I have allowed our pupils to ascend to the top of the mountain. There the view is very grand. The spectator, elevated two thousand feet above the surrounding country, looks down the declivity to this noble plain, rejoicing in all the beauty of spring. In the distance, the lake of Oroomiah, stretching nearly a hundred miles from north to south, dotted with islands, and girt around by high and precipitous mountains, is spread out before the eye. In the opposite direction, one finds him-

self on the verge of a lofty precipice, from which he surveys with trembling the gulf below. Beyond, the mountains of Koordistan tower in simple grandeur, their snows glittering in the sun. In this place, so removed from human observation, so fitted to draw out the thoughts to God, our pupils have had a number of interesting prayer meetings; while the mountain eagles were hovering around them, wondering at the unusual sight.

Youthful Preachers — Monthly Concert.

The zeal of these young disciples, in making known the blessings of salvation to others, is a very cheering circumstance. Some Christians, in more highly favored lands, may possibly be incited to greater diligence in the performance of the same duty, by the perusal of the extracts which follow.

31. (Sabbath.) To-day, as on several Sabbaths previous, some of the older members of the seminary have held meetings in villages where there are no ecclesiastics, or at least none who are not too ignorant or too wicked to instruct the people. They have gone out at their own earnest solicitation; though not without some fears on my part, that owing to their youth and inexperience they might be guilty of indiscretions, which would render them unacceptable to the people. But the result thus far tends very much to encourage me. The people are apparently very glad to see them, and in almost every place they are able to collect attentive congregations.

It would seem that when these boys and young men conduct themselves with the modesty becoming their years, their visits are in many cases even better received than the more formal visits of an ecclesiastic. The effect, moreover, is good on their own hearts. Their sympathies are thus drawn out towards the people; they see and feel more truly the dreadful bondage of all around them to sin; and they are led to pray more earnestly for a continuance of this blessed work.

To-day two members of the seminary have been to a village at some distance, where the people have scarcely ever heard any preaching before. They represent those who collected to hear them as being much affected, and with tears entreating them to stay a few days and give further instruction in the way of life. This is by no means a solitary case. Such reports I frequently receive; and I cannot doubt that there is a general awakening among the people to hear the gospel. Not that this every where results in conversions; but it affords the highest encouragement to us to prosecute the work vigorously, and to preach the word in season and out of season.

The young converts among the Nestorians appear to feel a very deep interest in the spread of the gospel throughout the earth.

June 1. We have had a very interesting monthly concert with the natives. I never saw young Christians who seemed to enter more fully into the spirit of the occasion. By nature inclined strongly to hope, they enjoy much the views of the latter day glory presented in the Bible. It is animating to hear the members of the seminary unite in singing the missionary hymn, which has been translated into Syriac; and still more so to hear with what great propriety and deep feeling they present the claims of the world at the throne of grace. We suppose that full intelligence of the triumphs of redeeming love in this field must have already reached America; and, we doubt not, many earnest prayers will to-day ascend in our behalf.

In connection with the foregoing paragraph, the following extract from a letter, written by the pupils in the girls' boarding school at Oroomiah to certain benefactors of their institution in Massachusetts, will be read with interest: "Dear sisters, we love the monthly concert day very much. Three hours on that day we meet together, and pray that God's kingdom may come in our midst, and among all the nations of the earth. O our sisters, we wish much to know how you spend this day. It is a very sweet day to us; and there is no day we love so well, except the Sabbath."

10. Our pupils, without any suggestion from me, have adopted the plan of repeating verses of Scripture three times a day at the table. Instead of hurrying through their meals, with some noise and confusion, as formerly, they now sit for half an hour or more, while each in his turn explains his verse, often accompanying it with some exhortation to his companions. There is nothing like the gospel to soften the manners as well as to sanctify the heart.

14. Yesterday one of the younger members of the seminary, a very interesting and hopefully pious boy of four-

teen, visited his native village, with the desire of doing good on the Sabbath. The priest there quarrelled with the boy in a very angry manner, for coming to catechise the people. He said he did not want to hear him; and that the people did not want to hear him; and that if he undertook to collect an audience in the church-yard, or even in his father's house, he would give him a severe beating. The boy was so troubled by this sharp rebuke, and by seeing that his father, who was sometime ago awakened, had been drawn back by the priest to his drunkenness and his former wicked courses, that he could not sleep quietly during the night. Instead of attempting any formal meeting, he conducted some five or six persons, who are not readers, but much interested in the truth, to a retired vineyard, and tried to help them on their way. Were not our pupils everywhere well received, and were not this boy, especially, a pattern of meekness and Christian love, I should fear that some imprudence of his had excited the priest to such reviling and threats. But I have no doubt that this outbreak was unprovoked on his part, and occasioned rather by the struggle going on in the bosom of the priest between his conscience and his wicked passions.

These young Christians, so far from being exposed to the persecutions which befal the evangelical Armenians in Turkey, hardly know yet what it is to meet with serious opposition of any kind. We hope it may be the design of God to renovate this ancient and comparatively pure church by a gradual enlightenment, without those storms which have rent other churches asunder. Whatever may be his design, however, our own duty is plain, humbly and prayerfully to follow the leadings of his providence. "There are diversities of operations, but it is the same God which worketh all in all."

Geog Tapa—A happy Death—State of the Seminary.

It is very gratifying to receive so favorable a report respecting the progress of religion in a place which has now become quite familiar to American Christians.

15. To-day John has returned from Geog Tapa, where he has been spending a week or more. He says things were never in a more interesting state in that village. The people are now scattered in the fields and vineyards, and return late to their homes at night; so that it is difficult for them to assemble in prayer meetings, during the week. John has consequently employed most of his time in visiting them at their work. Wherever he went, he formed little companies of ten, twelve or fifteen laborers, by whom he was always received with pleasure and in some places with great joy. Having heard less preaching than usual for several weeks, the hopeful Christians were hungering after the bread of life; and in some cases the laborers in adjoining fields pleasantly contended with each other, who should have John to read and talk to them, while they continued their work. In other cases, they very cheerfully laid aside their spades, that they might have a little meeting in the fields.

While the people are so scattered at their work, it is difficult for us to know precisely what the state of things is among them; but we feel much encouraged by such a report as we have now received. The presence of John being necessary in the seminary for a week or two, I have sent Moses to perform similar labor in the village. It gratified me to find that these two young men had drawn out a list of the people of Geog Tapa, so far as their knowledge enables them to go, arranging them in classes of hopeful Christians, those who are serious, those who are indifferent, and those who are hardened. This affords proof of the anxiety with which they watch for souls.

About noon to-day we heard of the death in the city of priest Eshoo's eldest daughter. She had long been a member of Miss Fisk's seminary, and had given, for a few months past, very delightful evidence of piety. Though she had been gradually declining, our pupils were not expecting so soon to hear of her death, and the announcement spread a deep solemnity over the school. Of their own accord, they all assembled after dinner, and had a little prayer meeting in reference to this event. Their affections seemed to be drawn out much in contemplating the blessedness of the righteous in heaven; and some of them appeared as if they too were willing to be absent from the body, that they might be present with the Lord. This being the first death which has occurred among those who were hopefully born again during the past winter, it is calculated to produce a deep impression on them all, and especially on the members of the two seminaries. At evening prayers I read the last part of the Dairyman's Daughter, and I have rarely seen the

audience in a more tender and interesting state of feeling.

The following statement respecting the spiritual condition of the seminary will be read with great satisfaction. When it is said, however, that almost all the pupils are hopefully pious, it should be borne in mind that six of the youngest scholars, who have manifested little or no interest in serious things, and who would have been diverted rather than profited at Mount Seir, were dismissed for the summer; and in their places the teachers of village schools, already mentioned, were received.

20. Our pupils have been in the habit, for some months past, of holding a prayer meeting every Saturday afternoon, to invoke the blessing of God on the approaching Sabbath. The happy effect of these seasons is very evident. It was formerly difficult to keep our pupils quiet and orderly on Saturday afternoon; and now we see them selecting this season of recreation for the service of God. They have two other stated meetings during the week. Five evenings every week Mr. Perkins and I alternate in expounding the Scriptures to them, accompanying the exposition with singing and prayer. Mr. Stocking also rides up occasionally to Seir, and lectures to the school on one of Paul's epistles. In these various ways, beside the stated biblical exercises of the seminary, much solemn truth is brought before the mind. Few, very few immediately around us, are now entirely indifferent. Almost all our pupils and domestics are hopeful Christians; and most of the teachers who have joined us for the summer, listen with deep interest to the truth. Occasionally I find among them evidences of strong emotion, and I long to see them, before the summer shall have ended, sitting at the feet of Jesus. As they are all deacons, and older than our regular pupils, the latter naturally feel some delicacy in conversing with them and pressing on them their obligations to repent and believe in Christ. Still, it is cause of joy that they preach to them so faithfully by their humble and prayerful lives.

VISIT OF MESSRS. WRIGHT AND BREATH TO BADER KHAN BEY.

Introductory Remarks—Stay at Julamerk.

It was stated in a letter of Mr. Perkins, published in the September Herald, that Doct. Wright had been urgently requested by Bader Khan Bey to make him a professional visit. This request was communicated to Doct. Wright by Yahyah Khan, Governor of Oroomiah, to whom the wishes of the Chief of Buhtan were made known, by Noor Ali Khan, the Hakkary Chief, residing at Julamerk. Wishing to do all in their power for the introduction of the gospel among the Nestorians of the mountains, the mission decided that it was expedient that the visit should be made. They hoped that opportunities would present themselves, during the journey, of declaring the truth as it is in Jesus, and also that the way might thus be prepared for future operations among a people, whom it has hitherto been so difficult to reach. Mr. Breath was requested to accompany Doct. Wright. They took with them deacon Tamo, a mountaineer, who has long been in the employment of the mission, and who has recently become hopefully pious, and deacon Yoosuph, an assistant in the medical department. The present communication, giving an account of this journey, has been prepared by Doct. Wright. Another letter has been received from Mr. Breath, dwelling more particularly upon the condition and prospects of the Nestorians, who are still found among the mountains.

The party left Oroomiah, May 4. The following night was spent in an encampment of Koords, situated near the road side. In the morning they proceeded to the fort of Ali Aga, a Koordish Chief, who resides on the frontier of Koordistan. Here they spent the day, hospitably entertained by the Chief; and when they left on the following morning, he gave them a London thermometer. There are a few families of Nestorians in this region. There were five of these families near the fort, to whom deacon Tamo sought an opportunity to preach the gospel.

Having crossed a high range of mountains, Messrs. Wright and Breath reached Hoshgan, a small Koordish village, where they spent the night. The next day being rainy, they rode only two hours, when they stopped till the following morning at a place called "Four Churches." This village was once inhabited by Nestorians; now, however, only one poor family remains. The succeeding night was spent at Kermé. In the evening the villagers came in and filled the room occupied by the travellers. The Scriptures were read and expounded; and after Messrs. Wright and Breath had sought the repose which they needed, deacon Tamo, in another room, continued to urge repentance upon his little audience.

On the following day they passed near the former seat of the Nestorian Patriarch; but they could not conveniently turn aside to visit the place. They saw an ancient church, much resorted to by Nestorians before the late invasion; then, however, it was converted into a stable.

The road from this point to Julamerk, a distance of ten or twelve miles, is through a district singularly wild and romantic, even for Koordistan. Our brethren arrived at the castle of the Hakkary Chief about mid-day, May 9; and, in his absence, were cordially welcomed by Soleiman Bey and other relatives of Noor Ali Khan.

We were detained at Julamerk thirteen days, it being reported that the mountains beyond were still covered with snow, and that it would be impossible for us to pass them for some time to come. We were the guests of the Chief, and spent the time in pleasant intercourse with the inmates of the castle. We were visited by many Nestorians from Diss, Tehoma, and other districts; from whom we obtained much information in relation to the condition of the people in those parts.

The last three days of our stay at Julamerk, the Chief was at home. He treated us in a very friendly manner. At first his bearing toward us was rather distant and haughty, for he is naturally very proud; but before we left, he had become as familiar and kind as we could wish. We were sitting with him one night, a large number of guests and most of the Hakkary nobility being present, when, having heard of a little pocket Bible of mine which he wished to see, he remarked that he had a splendid book, which he ordered to be brought for us to look at. It was brought in and handed to us; and you may imagine our surprise when, upon opening the volume, the first thing that met our eyes, was the following, "Presented to Mar Shimon, Patriarch of the Nestorians, by the American Bible Society," signed by J. C. Brigham. It is a beautiful book, got up in the first style of art, and excites the admiration of all who see it. The chief said that he valued it very highly, and that he was taking lessons in it; the latter assertion being of course false, as he has no one near him who knows anything of the English language. He asked the price of it; and when we told him what we supposed it cost, he said he would not take that for the cover. It was not the time or place, of course, to inquire into the history of that sacred volume; but we were at no loss to know that it fell into the hands of the Koordish Chief in the sacking of Diss, and was by him transferred from the patriarchal mansion in that district to his castle in Julamerk. Blessed volume! How changed thy situation! Once loved and honored in Christian America for thy precious contents; but now a prisoner in a strong castle in the heart of Koordistan, and honored too, but mainly for the gilt and beauty of thy cover!

We met with many other things in the hands of the Koords which had been taken by them from the Nestorians. The sword worn by our guide from Oroomiah to Julamerk was once the property of Deacon Dunkha, one of the Patriarch's brothers. It was highly valued as being a superior blade. Guns, daggers, and other weapons without number, which had been taken from the Nestorians, were in the hands of the Hakkary Chief, He is making a great outlay in enlarging and ornamenting his castle; and, as iron is dear in Koordistan, a multitude of these weapons have been used up in making nails.

Journey to Dergulé—A Hot Spring.

Messrs. Wright and Breath left Julamerk on the morning of May 21. They soon ascended a high range of mountains, lying west of Julamerk, and, on reaching the summit, had an extensive view of the surrounding country. On the east and south rose the lofty mountains of Diss, Jeeloo, Tehoma and Tiyary; in the west, far in the distance, were the mountains of Buhtan; and on the north lay a wild region, reaching to Lake Van. In the course of the day, our brethren passed through the districts of Sillah and Leewin, the latter containing some sixty or seventy Nestorian families, scattered among the Koordish villages. They spent the night at a hamlet consisting of three Nestorian houses, one of which belonged to the priest of the place. A small company was collected in the evening, to whom the gospel was preached. "At this place," says Doct. Wright, "we were suprised to find two copies of the New Testament in the Estrangelo character, written on parchment, and dating from the era of Jengiz Khan. We tried to buy one; but the priest could not be persuaded to part with either on any terms; as he feared that he should incur the displeasure of the saint who presided over the church to which they were attached."

On the following morning, Messrs. Wright and Breath ascended another mountain, the higher portions of which they found covered with snow. As the surface was frozen, however, they met with no serious difficulty in the prosecution of their journey. During the forenoon they passed a Nestorian village of fifteen houses, situated on a plain, and surrounded by the mountains which contain the sources of the Khabour. From Julamerk to this point the course of our brethren had been "just about west." They now turned to the south, taking the western bank of the Khabour. In the afternoon they came to a house

standing alone among the hills, in one part of which they found a Nestorian family. Surprised at meeting such a family in such a place, one of the party inquired, "What are you doing here?" The reply was truly oriental: "We are throwing ashes on our heads."

Just before noon, May 23, we came to a hot sulphur spring, where we stopped some hours to bathe and rest. Though we had heard much of it on the way, as a natural curiosity, our expectations were more than realized. The water issues in a bold, rapid current from a crevice in a rock, at the base of a mountain spur, and, passing on some twenty feet, forms itself into a branch of the Khabour. On putting the bulb of our thermometer in the current, the mercury rose to 105 degrees. Just as the water comes from the crevice, the rock projects above and beyond, in such a manner as to form a small apartment, quite sheltered from the wind; it seeming to be the design of Providence to furnish an unequalled hot bath in this wild region, so destitute of the ordinary comforts of life. I have visited the baths in Constantinople, Erzeroom, Tabreez and Oroomiah, which are fitted up with every thing to please; but in none of them have I found such luxury as in this rude bath, formed by an almighty hand in the wilds of Koordistan. The place is much frequented by the people living in these parts, both Koords and Nestorians; and many a poor traveller, crossing these snowy regions in the winter, finds here a delightful shelter for the night from the cold mountain blasts.

Near the spring is a Nestorian village of thirty or forty houses. Some of the inhabitants inquired, in a low voice, as though they might be overheard, "When will Christians, who have the power, come and deliver us from our bondage to the Koords?"

Artooshee Koords—Dwellers in Tents.

After leaving the spring, Messrs. Wright and Breath found the road exceedingly rough and precipitous. In two or three hours, however, they came to the castle of the large tribe of Artooshee Koords, where they spent the Sabbath.

Excellent quarters were furnished us in an ancient mosque, and we were most hospitably entertained. This place is almost unequalled in wildness, difficult of access, and, until the strong hand of Bader Khan Bey was laid upon the Koordish tribes in this region, was a den of robbers. Of this the people made no secret. Sabbath night, as some scores of wild Koords were sitting around us, our guide, a native of this place, asked significantly, as we were speaking with them of days gone by, "Do you think that some years ago you could have passed along here in safety?" We replied, "No. You would have no doubt robbed and perhaps killed us." "We might not have killed you," added our guide; "but you would have left us with only a shirt on your backs." In this we were sure they spoke the truth; and still we had no fears. In this wild spot, as it were shut out from the world, and among a people who were once the terror of their armed neighbors, and still more so of the unarmed traveller, we spent a quiet, delightful Sabbath. We could hardly realize where we were. We often asked ourselves, "Is this Koordistan, the very heart of it too?"

On the following morning our brethren left the Khabour and travelled nearly west. After crossing an elevated range of mountains, their course lay along the base of immense rocky palisades. At dark they came to the encampment of a rich Armenian, famous for his hospitality. He is reported to have entertained, for one night, the whole of one division of Bader Khan Bey's army, when on its way to invade Tiyary. The encampment consisted of eight families. Among them was a priest, who accompanied the party in all their migrations. "Our host," says Doct. Wright, "treated us with generous hospitality. He is an old man, of kind heart and simple manners; and, as we were sitting with him in his tent, talking of his mode of life, we thought that if he had possessed the faith of Abraham, he would have presented the true ideal of that venerable patriarch."

The course of Messrs. Wright and Breath, on the succeeding day, was southwest.

In eight hours we reached a large encampment of Koords, who were journeying from their winter quarters on the plains of Mesopotamia to their summer quarters on the mountains of Koordistan. We were kindly received and entertained in the tent of the chief man of the party. These Koords, like a multitude of others, pass all their lives in tents. They spend the winter months in the warm regions between the Tigris and the Euphrates; in the early spring they set out with their flocks and herds, and by short, easy marches, stopping where they find good pasturage, ascend the mountains, as the snow melts away from them; and in two

or three months they reach the elevated pasture grounds, where they spend the summer in the vicinity of perpetual snow. As autumn approaches they begin to descend, and, moving slowly forward, in advance of the coming snow, they return to the warm regions for the winter. They are born in tents, and they live and die in tents.

Bader Khan Bey.

After travelling over an uneven and barren country, seven hours, on the following day, May 27, our brethren reached Dergulé, the residence of Bader Khan Bey. This is a small town of a few hundred houses, built of stone and mud, lying twelve miles east of Jezirah. The castle of the Chief stands near the village, on the brow of a hill, overlooking a small stream which flows into the Tigris. As the heat was oppressive, Bader Khan Bey was making his arrangements to remove to more elevated and cooler regions on the following day.

Just before leaving Dergulé, a singular scene was presented in the castle yard. Some days before, heralds had been sent through the surrounding country, to summon the lame, the blind, and the poor of every class, to attend at the castle at a certain hour, when the Bey would distribute presents among them. At the appointed time the yard was filled with several hundred widows, orphans, &c. The Bey took his seat by the outer gate, with a bag of money at his side; and the poor came out, one by one. As they passed him he inquired of his attendants in relation to the wants of each one, and dispensed his gifts according to the answers. About one hundred and twenty-five dollars were distributed in this way. Each individual, upon receiving his portion, raised his eyes towards heaven, and invoked the blessing of God upon his generous benefactor.

Messrs. Wright and Breath spent four weeks in the encampment of the Chief. The location was changed, from time to time, as the season advanced.

We were furnished with a tent for our party; and during our stáy we were treated with much kindness. We stated to the Emîr, that it was only for the sake of his friendship that we had complied with his request, and come so long a journey to see him. He at once assured us that he would be our friend, and that we might travel or reside in any part of the country under his government, with the same freedom that we did in Oroomiah. He prides himself upon being a man of "one word," a rare thing in these countries. In confirmation of this, he told us that eight years ago, when he was weak and Turkey strong, he entered into an engagement with the latter; and that now, though the power had changed hands, he did not violate his word. "Upon this you may rely," he said, "that when I give you my word as a friend, I am so indeed."

He is an uncommon man. Eight years ago he was poor, without power, and little known. The Turkish government then took him by the hand; and now his wealth is incalculable. His power extends from the Persian line on the east to far into Mesopotamia on the west, and from the gates of Diarbeker to those of Mosul; and his fame is wide spread. While we were with him, nearly every chief in northern Koordistan came to make their respects to him, bringing him presents of money, horses, mules and other valuable property. Even the Hakkary Bey, higher in rank, and once more powerful than he, and Khan Mahmood, called by an English traveller "the Rob-Roy of Koordistan," seemed to think themselves honored by being in waiting upon him. The idea of destiny, so strongly fixed in all Mussulman minds, does much to strengthen his power, and to palsy the arm lifted against him. The many spirited chiefs under him, though restive and extremely impatient of restraint, dare not lift a finger in opposition to him; as, in their own language, "God has given him the power, and it is in vain for us to strive for it."

In the first years of the Emîr's rule, it is said that he was passionate and cruel, slaughtering many, especially Yezidees and Christians, with his own hand. But for a few years past, his conduct has been such as to gain him a name for candor and justice. True, his war upon the Nestorians of Diss and Tiyary is a dark chapter in his life; but, after hearing more of the provocation which the people of these districts, in their wildness and savageness, had given him and the Hakkary Bey, we do not much wonder that the war upon them was deemed the cause of God and of right by bigoted Mussulmans.

The guilty under his government find no escape. Bribery, favoritism, &c., which too often, in these countries, pervert the course of justice, and nullify the force of law, are unknown here.

One morning while we were with the

Emîr, a thief was brought before him, whose right hand was amputated as soon as the evidence of his guilt was established. We travelled in the wildest parts of Koordistan with such security, that we could hardly realize our being in a region of which we had so often heard and read, as being the frequent scene of robbery and murder. We often slept out in the open field; our horses were let loose to graze around us during the night; our luggage was left quite exposed; and no guard was set. In most parts of Turkey and Persia, travellers would not think it safe to take such a course.

You have often heard, and with truth, that Bader Khan Bey is a bigoted Mussulman. He spends a great deal of time in his devotions, is exact in fulfilling all the prescribed forms of his religion, and often, in hours of business, is engaged in ejaculatory prayer. He has proselyted, either by argument or the sword, a large number of Yezidees. He has about his person fifty or sixty of that people, who have adopted the Moslem faith. Though called slaves, they are the best dressed, best fed, and in every way best treated persons in his service. They are like members of his own family, and regarded as his children, to the no small annoyance of those who were born Mussulmans, and who are consequently kept at a greater distance from him. Of the Tiyary captives, who were numerous at first, he retains only six, and these have professed the faith of Islam.

Doct. Wright's professional Labors—Return.

Besides being engaged every day, professionally, more or less, among the sick in the Emîr's family and retinue, we introduced the vaccine matter among them, and were surprised at the ready credence which was given to its virtues by the Emîr himself and by the people generally. They had never heard of it before; and they were greatly astonished and delighted to learn that it was possible to arrest the ravages of a disease, so fearful as the small pox. We vaccinated the children of the Emîr and of many of his attendants; and we left matter with directions for its use in the hands of one of his principal servants.

The bearing of the sons of the Emîr, when they were vaccinated, shows how they are trained. Three fine little boys, three or four years old, were brought to our tent. The Emîr was there also; and as the lancet was about to be used to prepare the arm of one of them for the vaccine matter, he said, "My son, you are not afraid, are you?" The little fellow looked his father in the face and replied, "No, Emîr. Why should I be afraid? I am your son." To another he said, "Are you afraid, my son?" "No. You may cut off my arm if you wish," was the reply.

During the last two weeks of Messrs. Wright and Breath's stay with the Emîr, the Hakkary Chief was there also. His demeanor towards them was as kind and respectful as it had been at Julamerk.

It was the wish of our brethren to return to Oroomiah through Tiyary, Tehoma, &c., for the purpose of visiting the Nestorians in those districts, and preaching the gospel to them. Bader Khan Bey readily gave his assent to this plan; but as that region is nominally under the government of Noor Ali Khan, his free consent became necessary. This, however, could not be obtained. The season, he said, was unfavorable; and then there were some difficulties between him and the people of Tiyary, which should be settled before missionaries entered the district. If they should wish to visit the mountains in the ensuing autumn, he said he would either send a man with them, or accompany them himself. The reasons assigned for his repugnance to the plan proposed, may be the true and the only reasons. Still it is by no means clear that he is willing to have missionaries go into the districts in question, in any circumstances. He is very jealous of foreign influence among his Christian subjects; and he may not wish to have the character of his administration exposed to the world.

Messrs. Wright and Breath set out on their return, June 24. To avoid the rugged and toilsome route by Julamerk, they went farther to the north, passing by Bashkallah.

The country over which we passed was elevated and mountainous; but the mountains were not heaped up in regular ranges or chains as on the Julamerk route. They seemed rather to have been thrown together in a confused manner, resembling the ocean when lashed into a commotion by contrary, though not violent winds. During the first day and a part of the second, we passed over a district, covered with a stunted growth of oak, gall-nut trees, &c.; but from that time until we reached Salmas, we did not see trees or shrubbery of any kind. The mountains and hills were not barren, however, but covered with grass to their summits, presenting a grazing district in summer, unsurpassed, and perhaps une-

qualled in the world. In the winter they are a waste, being enveloped in snow; and no dweller or traveller is ever seen among them. They are now covered by Koords, who have come up from the plains of Mesopotamia to these pasture grounds with their flocks, and dwell in tents. The tents are usually pitched in the valleys, along the streams of water, where they are sheltered from violent winds and storms; and the sheep and cattle graze on the hill side, not stopping till they reach the snow banks which they find even in midsummer, near which the grass is the sweetest, and the water the coldest. It was a pleasant sight to behold hundreds and even thousands of sheep thus scattered over the mountain sides, now feeding on the rich grass, now climbing over a snow bank, and now drinking from a spring or a mountain stream of icy cold water.

Our brethren spent six days, (exclusive of the Sabbath,) in reaching Bashkallah. At this place they were guests of a son of the Hakkary Chief, who, though only ten or twelve years old, is the nominal Governor of the district. Proceeding from Bashkallah, July 1, they reached Oroomiah, July 3; having been absent just two months.

Syria.

VISIT OF MESSRS. WHITING AND HURTER TO HASBEIYA.

Introductory Remarks—Position of the Protestants.

THE progress of events at Hasbeiya has been such, for some time past, as to require the particular attention of the mission; and several of the brethren have felt it to be their duty to visit, from time to time, the little band of Protestants which has sprung up in that place. A letter of Mr. Calhoun, published in the Herald for July, gave an account of the eighteen days which he spent there in February and March of the present year. In April two of the native assistants were sent, to perform such missionary labor as their friends might need. More recently Messrs. Whiting and Hurter, accompanied by a native brother, have spent some time in superintending and cherishing this interesting enterprise. The last number of the Herald contained a letter from Mr. Hurter, presenting a general view of what they saw and heard. The present communication has been prepared by Mr. Whiting, for the purpose of giving a more detailed account of their visit.

The party arrived at Hasbeiya, June 18, and were cordially welcomed by their Protestant friends. More than twenty persons called and joined them at their evening worship; and during their stay nearly as many were present on all similar occasions. The number in attendance on the Sabbath was about the same. The following extracts from the journal which Mr. Whiting kept at Hasbeiya, will show the exact state of things there better than any general description.

June 22. We have thus far had an interesting time with our friends. Our room is pretty well filled with them every evening; and they are not satisfied with a short season of worship. They like to hear a good long exposition, and then to stay and hear and converse, after prayer, as long as we are able to sit up. Some are coming in during the day, at all hours; so that we scarcely cease teaching and preaching, from morning until bed-time.

Mr. Whiting mentions one visiter, a priest, in whom he was particularly interested. "He seemed a serious, candid man, and desirous to learn the truth."

Our friends here seem to be respected, and at present they are not persecuted. Some of them have serious trials from their relatives. F. A., who first became interested in hearing the gospel while Mr. Calhoun was here, and A. S., another new and very interesting inquirer, are at present prevented from attending our meetings. G. A., who is also a new inquirer, is almost constantly with us, and is perhaps the most earnest hearer and learner we have. He has been, until recently, a very bigoted Greek. He says there are many inquiring into these things among the Greeks and other sects; and he thinks that all the town will soon be enlightened.

Our brethren called to pay their respects to the Governor and the other Emîrs, and were received with civility. Next day Emîr Ahmed, eldest son of Emîr Saad ed-Din, returned the call. "He seemed particularly friendly."

24. It is gratifying to find our friends less inclined than formerly to political speculations, and less disposed to ask who will protect them in case of persecution. When Mr. Smith and myself first visited them, two years ago, they were much given to these things, and were perpetually running to us with all sorts of worldly difficulties. But now we hear nothing, comparatively, of such matters. They seem to have learned that they must look to us simply as their

religious teachers, and are satisfied to do so. They have improved also in other respects. The attention which they give to instruction, both in public and private, is very encouraging. The more I am with them, the more I feel the importance of their having constant instruction. And this they themselves greatly desire. They say, and say truly, that they lose much, when left for weeks and months without any competent teacher. Yet with all their disadvantages, they have gained an amount of knowledge, an acquaintance with the word of God, and a skill in meeting the objections of opposers, with scriptural arguments, which far exceed my expectations.

Mr. Whiting does not affirm his belief that any of the Hasbeiyans have been truly born again. A few, he thinks, seem not far from the kingdom of God. "Of nearly all it may be said, that their serious and wakeful attention to the truth is very encouraging."

A Book Distributer—A Storm gathering.

26. We have been much interested in a man from Rasheiyat el-Fukhâr, a village an hour or two distant from Hasbeiya, who has obtained enlightened and evangelical views by simply reading the Scriptures. Last winter, wishing to have an opportunity to hear evangelical preaching, he went to Beirût and obtained employment as a day laborer, solely for that purpose. After spending some weeks there, he took a quantity of our books, and travelled off to the regions around Tripoli, distributing them. He lately went to 'Abeih, and obtained as many Bibles and tracts as he could carry. These he has brought home to his own village, hoping by means of them to do some good among his friends and neighbors. He intends to come to Hasbeiya every Saturday, while we remain here, and spend the Sabbath with us. He seems a very serious, thoughtful man, of good sense, and well acquainted with the Scriptures.

Mr. Whiting refers again to the case of the priest already mentioned, as follows: "He reads the Bible, acknowledges its supreme authority, thinks and inquires with a candor and seriousness which are very promising. He has given up a good many superstitious notions, and we are told that he preaches seriously to his people."

The following remarks were made at the close of the second week at Hasbeiya,

27. Besides the company and conversation which we have had daily at our lodgings during the past week, B. has visited and conversed with many, of various sects, at their houses and shops. He engages in the work with zeal and discretion. Most of the people are ready to converse on the truths of the gospel. Colloquial controversies sometimes arise, but usually with apparent good feeling on all sides. Our Protestant friends seem to have the respect and confidence of the community as well as of the Emîrs. All classes bear testimony to their good character as subjects and neighbors. Up to this time a tranquillity and a seeming friendship have been manifested, almost universally, which is remarkable, and which we have suspected could not last. And now there are indications that a storm is gathering.

Letters were received yesterday from the Emîr Saad ed-Din, now at Damascus, directing his brother, the acting Governor, and the other Emîrs, "to oppose and weaken the Protestants." What measures are to be adopted, does not seem to be settled. A council was held after the letters arrived, in which the question was discussed by the Emîrs and the principal men of the town, what measures should be taken. It is said that the Patriarch has ordered an excommunication to be read in the Greek churches, and that the Emîr Saad ed-Din, ever ready to execute the Patriarch's wishes, has suggested that all the other sects, including Druzes and Moslems, should join the Greeks in a combination against the Protestants, refusing to do business or have any social intercourse with them. Some in the council proposed more violent measures. The Emîr Ahmed protested against all violence, declaring that if any thing of that kind were attempted, he would be a Protestant himself, and defend them to the utmost! The result of the discussion was that they could not agree, and the council broke up.

Nothing occurred on the following day (Sabbath) to disturb either our brethren or their friends. The usual religious services were held.

30. The letters from the Emîr Saad ed-Din have been the great subject of conversation throughout the town during the last three days. So far as we can learn, the proposal to renew the persecution meets with little favor. I have no doubt that if the question were left to the decision of the people, a large majority, of all sects, would say, "Let the Protestants alone." Not a few, even among the Greeks, express great dis-

pleasure and even indignation. Every body seems to ascribe the movement to the Patriarch and the other ecclesiastics; and they, doubtless, have the hearty co-operation of two prominent Hasbeiya Greeks, now at Damascus, who are celebrated for their hatred of the Protestants and their zeal in the former persecution. That they will seek the aid of the civil power, is to be expected; and that it will be obtained, is not improbable. They secured it before, and they know well how to secure it now.

A Council—Declaration of the Governor.

On the previous Sabbath a council was held, composed of the leading men of the different Christian sects. The plan of forming a combination of all the sects against the Protestants was again discussed, but without any harmonious result.

The majority seem to have been opposed to persecution in every form. The most important thing reported of the meeting is the speech of S. D., who took a decided stand against all persecution, either by the ecclesiastical or the civil authorities. "Why should we persecute these people?" said he. "Why should we excommunicate them? Why should we not deal with them? Are they not Christians as well as ourselves? Yes, and better Christians than we are. They do not lie, nor curse, nor drink, nor swear. Look at Nicola Haslab and Khalil el Khoory. What were they once, and what are they now? You had better go and do like them. No, no. As for me, I will have nothing to do with this business. I have troubled the people of God enough. If my five sons were to become Protestants now, I would not oppose them." After this bold speech, the council soon dispersed. For ourselves, we were scarcely prepared to hear such sentiments from such a quarter. We were not expecting to see this man, who had acted so very prominent a part in the previous persecutions, now stand up, like Gamaliel, and, with his powerful influence, restrain the people from opposition to the gospel! What is passing in his mind we know not; but it has been our unceasing prayer that God would restrain the wrath and turn the hearts of those who were fighting against his truth. Is he, in mercy, answering our prayers?

Mr. Whiting states as an interesting fact, that one of the sons of this individual, an intelligent youth of seventeen, is thoroughly evangelical in his sentiments, and not backward to express them in all companies.

July 3. The Governor sent for B., our native brother, and had a long conversation with him. From an account of the interview which B. wrote at the time, I extract the following as the substance. "After many assurances of friendship to us, to Protestant governments, and the Protestants of Hasbeiya, the Governor informed me that a second letter had come to him from his brother, the Emîr Saad ed-Din, repeating his previous orders, and urging, in a more peremptory manner than before, that the Protestants be compelled to return to their former church. The Emîr assured me that what he was doing, was contrary to his real wishes and those of his family. 'But,' said he, 'what can I do? I must obey my orders; and my brother informs me that these orders do not originate with him but with the Pasha, and that the growth of this sect is contrary to the wishes of the government. And now they *must* return to the church, or leave Hasbeiya, unless they bring an order (for liberty) from the Pasha. If they will do that, (bring an order,) I shall rejoice, and none will be dearer to me than they.' And he added, with oaths, that in their allegiance, and their obedience to orders, they were much better than the Greeks; and that from his heart he desired the extension of this (Protestant) sect. He seemed to wish that I would converse with our friends on the subject of returning to the church. I told him distinctly that if he had sent for me for that object, he would be disappointed; that our principles forbade our advising people to embrace or profess error; that our business was to teach those things, and those only, which our Lord had commanded to be taught to all nations; and that as long as a child in Hasbeiya wished to be instructed, we should stay and teach him. Towards the close of the conversation, the Emîr said, with evident reluctance, that there were orders also for the departure of the gentlemen, (the missionaries.) I expressed my astonishment at this, and said that according to treaty and long usage all Franks had liberty to go where they pleased in the country, and live where they pleased; and that these gentlemen could not be driven away, even by the Pasha himself; but if there were any cause for their removal, the Pasha must apply to their consuls. The Governor then apologized, and said

the gentlemen were quite welcome, and he sent them his salutations."

Trouble of the Protestants—An urgent Request.

Soon after the interview described above, the Governor called the Protestants before him, and told them of the fresh orders which he had received. He spoke kindly but earnestly.

Our friends were now in great perplexity. At times they thought of taking their families and leaving Hasbeiya. But that was a measure more easily proposed than carried into effect. Such as were unencumbered, might perhaps remove. But those who had families, houses, shops, or fields, could they carry their houses or their lands with them? Could they dispose of their property, or recover the debts now due them? None of these things were practicable. And if they were, or if they should make up their minds to suffer the spoiling of their goods and go away, where were they likely to find homes, and the means of living; and where could they expect to live in peace as Protestants? Was there any place in Syria, where the strong arm of power would not follow and oppress them, if out of the pale of the Greek church? Of this they could have little hope. They soon came to the conclusion that they could do nothing better than to remain, and commit themselves to the protection of God.

Amid all these exciting scenes, our brethren did not forget their appropriate mission. They had much conversation with members of different sects; and the native brother, especially, found some Maronites who were disposed to listen with candor to his exhibitions of the truth. The usual service was held on the next Sabbath morning.

5. Soon after the close of the service the Emîr, Asaad, second son of the Emîr Saad ed-Din, called and informed us that fresh letters from Damascus had just been received, requiring that the Protestants should immediately be compelled to return to the Greek church, and that we should leave Hasbeiya. And these orders, he said, were not merely from the Emîr Saad ed-Din, but from the Pasha. He spoke with some agitation, and apologized, as his uncle, the Governor, had done, for mentioning the subject of our going away, assuring us that they (the Emîrs) were doing these things solely because they were obliged to do them by the positive orders of the Pasha. We told the Emîr that in regard to the Protestants, we were persuaded they could never be made Greeks again; and we hoped that violent measures would not be employed to compel them to make an insincere profession. He said he was aware they would never be sincere Greeks; but, whether sincere or not, they must go back to the church for the present. With regard to ourselves, we asked if there was a written order from the Pasha for our departure. He said there was not, but that the Pasha certainly had given a verbal order to that effect. We inquired if the Governor was prepared to give us a written order to leave. He appeared to think it would not be prudent for the Governor to do that; but he earnestly entreated us, in behalf of all the Emîrs, to withdraw from Hasbeiya for the present, intimating that otherwise all the Emîrs, with the Druze Sheikhs, would immediately be summoned to Damascus. This request the Emîr pressed with much concern, yet in a very respectful manner. We told him we could not acknowledge the right of the Pasha to order us away; that we were amenable to our respective consuls, to whom complaint should be made if our presence here was obnoxious; but as the Emîrs requested, as a favor to them, that we would retire, we would take their request into consideration, and let them know our decision after the Sabbath was past. He apologized for disturbing us on the Sabbath, but pleaded necessity, and took his leave.

The Protestants obliged to go to the Greek Church.

Meanwhile the Governor had sent for the Protestants to the palace, and ordered them to go instantly to the Greek church. They refused and remonstrated. The Governor threatened to send them by force. "Will your Excellency compel us to do what we believe to be wrong, and what is contrary to the Bible? Will you force us to worship pictures, invoke saints, &c.? Send us to the galleys; send us to Damascus; cut off our heads; but do not send us to the Greek church." To this the Governor replied, "You need do nothing wrong, nothing against your consciences. You have only to go to the church, and stand and hear the priests read the prayers. This you *must* do. My orders are to compel you to do it, unless you go voluntarily." They said, "*Voluntarily never.* Witness all who are here present. If your Excellency

actually means to send us by force to the church, you are stronger than we are; but willingly we will not go." "Willingly or unwillingly," said the Governor, "go you must and shall." Accordingly, the priests were called, guards ordered, and both Protestants and priests were marched together, under guard, to the Greek church!

The priests declined performing any service, (probably because they were not satisfied with this sort of re-conversion,) and our friends soon retired from the church. Some of them came directly to us, and gave us an account of what took place at the palace, as briefly stated above. There was much more of threatening, storming and cursing, on the part of the Governor and some of the other Emîrs, than I have described, or feel disposed to repeat. The Governor, they said, assured them privately, and in the most solemn manner, that all he wished was to make them go once or twice, or only for a few days, to the church; that they should not be required to do any thing against their consciences; that he knew they were Protestants at heart and always would be; that his object was to be able to write to the Emîr Saad ed-Din that they had "returned;" intimating that thereafter he cared little whether they ever went to the church again or not.

The event proved that the Governor was not sincere in these assurances.

The priests, not satisfied with the Protestants having gone once to the church, and in the manner above described, complained to the Governor that they had treated some of the pictures with disrespect, (which however they denied;) whereupon they were ordered to go again the next day, (it being a festival.) Our friends, who were with us in the evening, seemed to think that by their going quietly, the Governor and the priests would be satisfied; and that they should have no further trouble. We told them that we strongly suspected they would not escape so easily. We feared that their going once, though without being required to join in any unscriptural ceremonies, would be only a stepping stone to something more; that one sinful compliance after another would be required, until they should be brought to conform, in all essential particulars, to the Greek ritual. We warned and exhorted them, as they valued the favor of God, to do nothing contrary to his word, nothing against their consciences, whatever the consequences might be. They appeared to think they certainly should not; but we thought they were not duly aware of the danger of the first concession.

Messrs. Whiting and Hurter learned, next morning, that the Protestants had been sent to the church again by the Governor, under an escort of police officers. They were also strictly forbidden to *worship* with "the gentlemen" any more, and they promised to obey the order. They continued their visits, however, as before. But our brethren deemed it advisable, in view of all the circumstances, to leave the place and return to their respective stations.

6. Our afflicted friends, though forbidden to join with us in religious worship, were with us all the morning, and then accompanied us about two miles on our way; when we sat down with them by the side of a river, and gave them some parting advice. After spending an hour with them there, we reluctantly bade them farewell.

It is presumed that the friends of missions will see no reason for discouragement in the series of events which has just been detailed. Religious toleration cannot at present be expected to flow onward, with a calm and steady current, in the Ottoman empire; and it is probable that God perceives a strong necessity for these trials in the tendencies of the native mind. Those who are most competent to form an opinion as to the prospects of spiritual Christianity at Hasbeiya, think they were never more hopeful than now.

Under date of August 8, Mr. Whiting writes, "I had intended to give some account of events that have taken place at Hasbeiya since we left, of the return of the Emîr Saad ed-Din as Governor; of the persecution waxing hotter; of letters since received from our friends there, &c; and also to add some general remarks. But all this must be deferred."

Two days later Mr. Whiting wrote again, "One of the leading men among our friends at Hasbeiya has just made us a visit. He says they were obliged to go to the church two Sundays only, since which they have not been pursued with so much zeal; and that things are somewhat more quiet at present. He says, 'Our little band meet secretly and pray together, at eleven or twelve o'clock at night; that there is much discussion in the town in regard to this persecution, which was intended not so much for us as for others, to prevent the spread of the Protestant leaven. They have no hope of us; nor will they be able to keep others from thinking and talking.'"

Miscellanies.

STATISTICS OF THE JESUITS.

A WORK has recently appeared at Leipsic, Germany, entitled, "Das Innere der Gesellschaft Jesu," (the Interior of the Society of Jesus,) which has excited considerable interest in different parts of Europe. The plan of the writer is to exhibit the principles and regulations of this society, as they are actually in operation at the present time. In the execution of this plan he gives a very full account of the internal economy of the order, its numerous ramifications, and its present efficiency. His statements are professedly founded upon the documents of the society. His book comes to us, therefore, with a claim to our implicit confidence; and nothing is known to have been written in answer to it, which should impair that confidence.

For the purpose of showing the distribution of the members of the order, the writer has published a table, prepared from the communications of the General of the order. The following table is derived from this; the plan of the Herald requiring that it should be somewhat condensed. The statistics for 1845, it will be perceived, are not complete. The author had not been able to procure the necessary documents.

PROVINCES.	January 1, 1841.				January 1, 1844.				January 1, 1845.			
	Priests.	Scholars	Laymen.	Total.	Priests.	Scholars	Laymen.	Total.	Priests.	Scholars	Laymen.	Total.
ROME.												
Rome,	100	143	119	362	113	139	123	375	116	130	127	373
Camerino,	6	–	2	8	6	1	3	10	7	–	3	10
Fano,	5	3	5	13	10	2	5	17	6	5	4	15
Faenza,	7	2	5	14	8	1	5	14	6	2	4	12
Ferentino,	8	1	5	14	7	2	6	15	7	2	5	14
Ferrara,	11	3	5	19	10	4	6	20	10	5	5	20
Ferno,	12	1	4	17	9	3	4	16	10	2	5	17
Forli,	7	3	4	14	10	2	6	18	8	3	5	16
Loretto,	9	2	4	15	10	4	5	19	9	5	4	18
Modena,	14	3	8	25	14	3	7	24	14	4	8	26
Piacentia,	11	7	6	24	12	14	6	32	10	12	6	28
Reggio,	17	5	10	32	15	4	10	29	14	4	10	28
Spoleto,	9	4	5	18	9	4	6	19	10	4	5	19
Tivoli,	8	1	4	13	6	2	5	13	6	3	4	13
Orvieto,	6	2	4	12	8	1	4	13	7	3	4	14
Verona,	19	16	8	43	20	21	18	59	14	32	19	65
Syria,	4	1	3	8	–	–	–	–	–	–	–	–
Traghettino,	–	–	–	–	2	–	1	3	–	–	–	–
Galloro,	–	–	–	–	5	–	3	8	–	–	–	–
Brescia,	–	–	–	–	5	2	3	10	4	4	3	11
Parma,	–	–	–	–	–	–	–	–	12	3	5	20
Citta di Castello,	–	–	–	–	–	–	–	–	2	–	2	4
Venice,	–	–	–	–	–	–	–	–	8	–	3	11
Malta,	–	–	–	–	–	–	–	–	1	–	–	1
Without the Province,	9	–	1	10	20	–	7	27	22	2	8	32
	262	197	202	661	299	209	233	741	303	225	239	767
From other Provinces,	30	24	6	60	41	23	7	71	34	24	7	65
	232	173	196	601	258	186	226	670	269	201	232	702
SICILY.												
Provincial and Assistants,	2	–	1	3	–	–	–	–	2	–	1	3
Palermo,	59	60	56	175	58	68	56	182	59	60	59	178
Alcamo,	4	1	2	7	3	2	3	8	3	2	3	8
Calatanisetta,	6	2	3	11	5	3	4	12	6	3	3	12
Trapani,	3	–	1	4	3	–	1	4	3	–	1	4
Marsala,	5	2	2	9	4	1	2	7	5	–	3	8
Monte Albano,	1	–	2	3	2	–	2	4	2	–	2	4
Modica,	5	1	3	9	6	2	3	11	5	2	3	1
Noto,	4	1	2	7	6	1	3	10	8	2	4	14
Salemi,	3	2	2	7	5	–	2	7	4	–	2	6
Termini,	1	–	1	2	1	–	1	2	1	–	1	2

PROVINCES.	January 1, 1841.				January 1, 1844.				January 1, 1845.			
	Priests.	Scholars	Laymen.	Total.	Priests.	Scholars	Laymen.	Total.	Priests.	Scholars	Laymen.	Total.
Ægean Isles,	5	–	2	7	6	–	2	8	6	–	2	8
Albania,	3	–	–	3	–	–	–	–	–	–	–	–
Mazara,	–	–	–	–	2	–	–	2	3	–	–	3
Modica,	–	–	–	–	1	–	1	2	2	–	–	2
Without the Province,	1	2	1	4	7	2	1	10	7	3	–	10
	102	71	78	251	109	79	81	269	116	72	84	272
From other Provinces,	1	–	–	1	2	4	1	7	4	–	1	5
	101	71	78	250	107	75	80	262	112	72	83	267
NAPLES.												
Provincial and Assistants,	2	–	1	3	–	–	–	–				
Naples,	34	50	34	118	39	40	37	116				
Aquila,	7	3	5	15	8	5	7	20				
Benevento,	8	9	7	24	10	7	8	25				
Lecce,	7	6	5	18	9	8	7	24				
Maglie,	3	–	1	4	4	–	1	5				
Salerno,	9	2	6	17	8	6	5	19				
Sorrento,	6	28	18	52	6	27	21	54				
Without the Province,	3	2	2	7	7	5	4	16				
	79	100	79	258	91	98	90	279				
From other Provinces,	6	6	2	14	6	1	3	10				
	73	94	77	244	85	97	87	269				
TURIN.												
Provincial and Assistants,	2	–	1	3	–	–	–	–	2	–	1	3
Turin,	22	28	13	63	31	42	19	92	31	31	19	81
Chieri,	11	25	13	49	11	26	13	50	7	25	10	42
Aosta,	6	7	4	17	5	8	5	18	5	8	5	18
Cagliari,	19	11	17	47	20	10	18	48	21	12	18	51
Chamberry,	14	6	12	32	18	10	14	42	13	10	15	38
Genoa,	29	18	17	64	23	7	22	52	25	5	20	50
Boghera,	7	4	4	15	6	6	4	16	6	6	4	16
Milan,	15	19	15	49	11	25	15	51	11	24	14	49
Nice,	12	5	7	24	13	7	8	28	14	6	9	29
Novara,	9	7	6	22	10	5	5	20	10	6	4	20
Sanremo,	3	–	2	5	3	–	2	5	4	–	2	6
Sassari,	9	4	8	21	9	5	9	23	9	6	10	25
Massa,	–	–	–	–	–	–	–	–	6	5	4	15
On Missions,	–	–	–	–	–	–	–	–	2	–	3	5
Without the Province,	2	4	–	6	7	3	4	14	6	4	1	11
	160	138	119	417	167	154	138	459	172	148	139	459
From other Provinces,	27	6	5	38	20	8	6	34	16	10	5	31
	133	132	114	379	147	146	132	425	156	138	134	428
SPAIN.												
Provincial and Assistants,	2	–	1	3	–	–	–	–	2	–	1	3
Nivelles, (Belgium,)	12	11	2	25	12	12	5	29	11	10	4	25
Mission at Calpe,	3	–	1	4	–	–	–	–	–	–	–	–
Spain,	60	8	65	133	56	5	60	121	50	6	57	113
In other provinces,	41	38	22	101	49	32	19	100	45	32	19	96
Buenos Ayres,	24	12	14	50	–	–	–	–	–	–	–	–
Mexico,	10	–	1	11	–	–	–	–	–	–	–	–
Aix, (France,)	–	–	–	–	2	4	2	8	2	7	2	11
Paraguay,	–	–	–	–	2	–	–	2	4	–	1	5
La Plata,	–	–	–	–	9	1	3	13	7	3	3	13
St. Juan del Cuyo,	–	–	–	–	3	–	–	3	4	–	–	4
Uraguay,	–	–	–	–	1	–	2	3	1	–	1	2
Brazil,	–	–	–	–	9	–	4	13	5	–	2	7
Going to Paraguay,	–	–	–	–	–	–	–	–	4	–	1	5
Valparaiso,	–	–	–	–	3	–	1	4	6	–	3	9

PROVINCES.	January 1, 1841. Priests.	Scholars	Laymen.	Total.	January 1, 1844. Priests.	Scholars	Laymen.	Total.	January 1, 1845. Priests.	Scholars	Laymen.	Total.
New Grenada,	–	–	–	–	12	–	6	18	11	5	6	22
Vice Provincial and Assistants,	–	–	–	–	–	–	–	–	2	–	–	2
Without the Houses,	–	–	–	–	–	–	–	–	4	1	1	6
	152	69	106	327	158	54	102	314	158	64	101	323
From other Provinces,	–	–	–	–	2	–	1	3	2	–	1	3
	152	69	106	327	156	54	101	311	156	64	100	320
PARIS.												
Provincial and Assistants,	2	–	1	3	–	–	–	–	2	–	1	3
Paris,	24	5	8	37	22	2	11	35	23	–	10	33
Amiens,	24	16	16	56	22	17	13	52	15	20	14	49
Angers,	9	–	2	11	10	–	3	13	10	–	3	13
Strassburg,	4	–	1	5	6	–	2	8	6	–	2	8
Bourges,	6	–	3	9	6	–	3	9	6	–	3	9
Brugelette, (Belgium,)	26	21	12	59	20	33	11	64	19	35	11	65
Quimper,	4	–	3	7	6	–	4	10	6	–	4	10
Kentucky,	11	2	7	20	12	4	8	24	12	5	9	26
Laval,	10	8	8	26	24	21	13	58	28	36	13	77
Metz,	9	–	4	13	10	–	3	13	10	–	3	13
Nantes,	8	–	3	11	8	–	3	11	8	–	4	12
Vannes,	7	–	2	9	7	–	3	10	7	–	3	10
Lisle,	–	–	–	–	3	–	1	4	5	–	2	7
Laon,	–	–	–	–	5	–	3	8	6	–	3	9
Poictiers,	–	–	–	–	5	–	2	7	6	–	2	8
Rouen,	–	–	–	–	5	–	2	7	6	–	2	8
Alsace,	–	–	–	–	3	2	3	8	7	9	12	28
Canada,	–	–	–	–	8	3	4	15	10	4	5	19
China,	–	–	–	–	8	–	1	9	7	–	1	8
Without the Province,	24	7	4	35	16	8	2	26	13	4	3	20
	168	59	74	301	206	90	95	391	212	113	110	435
From other Provinces,	5	2	3	10	11	3	4	18	8	7	4	19
	163	57	71	291	195	87	91	373	204	106	106	416
LYONS.												
Provincial and Assistants,	2	–	1	3	–	–	–	–	2	–	1	3
Lyons,	14	–	8	22	17	–	11	28	18	–	10	28
Avignon,	19	35	17	71	37	46	24	107	29	47	17	93
Aix,	8	6	6	20	6	–	4	10	6	–	4	10
Bordeaux,	9	–	5	14	9	–	5	14	8	–	5	13
Dole,	9	–	5	14	9	–	5	14	13	13	9	35
Grenoble,	4	–	3	7	7	–	3	10	6	–	3	9
St. Puy,	22	–	10	32	7	–	3	10	7	–	4	11
Marseilles,	7	–	4	11	7	–	5	12	8	–	5	13
Toulouse,	10	–	8	18	14	27	12	53	16	27	16	59
Vals,	18	24	11	53	22	43	12	77	25	58	13	96
Africa,	5	–	2	7	11	3	11	25	17	4	18	39
India,	13	–	1	14	16	–	1	17	19	–	3	22
Syria,	–	–	–	–	8	1	3	12	7	–	3	10
Madagascar,	–	–	–	–	–	–	–	–	4	–	2	6
Chatres,	–	–	–	–	5	–	4	9	5	–	3	8
Without the Province,	30	2	3	35	27	5	4	36	24	3	4	31
	170	67	84	321	202	125	107	434	214	152	120	486
From other Provinces,	16	10	5	31	21	7	9	37	23	5	9	37
	154	57	79	290	181	118	98	397	191	147	111	449
BELGIUM.												
Provincial and Assistants,	2	–	–	2	–	–	–	–	2	–	1	3
Alost,	11	7	4	22	10	7	5	22	8	9	5	22
Antwerp,	6	2	2	10	7	7	6	20	6	8	5	19
Brussells,	10	6	2	18	14	11	9	34	11	10	10	31
Ghent,	12	3	5	20	12	6	7	25	13	7	7	27
Liege,	5	5	5	15	8	9	5	22	7	11	4	22

PROVINCES.	January 1, 1841.				January 1, 1844.				January 1, 1845.			
	Priests.	Scholars	Laymen.	Total.	Priests.	Scholars	Laymen.	Total.	Priests.	Scholars	Laymen.	Total.
Louvain,	15	30	8	53	17	16	8	41	13	23	8	44
Namur,	13	14	6	33	14	27	8	49	17	33	7	57
Tournay,	7	3	3	13	5	9	5	19	5	9	7	21
Tronchiennes,	19	45	27	91	16	75	28	119	18	80	31	129
Bruges,	2	–	1	3	3	–	1	4	3	–	1	4
Mons,	2	–	1	3	3	–	–	3	3	–	–	3
Nivelles,	2	–	–	2	–	–	–	–	–	–	–	–
Without the Houses,	2	–	–	2	–	–	–	–	2	–	–	2
Amsterdam,	7	–	–	7	7	–	1	8	8	–	–	8
Kuilemberg,	3	–	–	3	10	6	3	19	10	7	6	23
Hague,	4	–	–	4	5	–	–	5	5	–	–	5
Nimwegen,	4	–	–	4	4	–	–	4	5	–	–	5
Leyden,	2	3	1	6	–	–	–	–	–	–	–	–
Dusseldorf,	1	–	–	1	–	–	–	–	–	–	–	–
Courtrai,	–	–	–	–	2	–	–	2	3	–	1	4
Lierre,	–	–	–	–	2	–	1	3	3	–	1	4
Ravenstein,	–	–	–	–	2	–	–	2	2	–	–	2
Guatemala,	–	–	–	–	2	–	1	3	8	2	5	15
Cattwyck,	–	–	–	–	4	5	2	11	4	6	2	12
Without the Province,	7	–	–	7	7	1	–	8	8	1	1	10
	136	118	65	319	154	179	90	423	164	206	102	472
m other Provinces,	11	25	2	38	17	30	1	48	17	30	1	48
	125	93	63	281	137	149	89	375	147	176	101	424
ENGLAND.												
Provincial and Assistants,	1	–	–	1	–	–	–	–				
England,	67	44	16	127	73	39	19	131				
Calcutta,	3	5	–	8	6	10	4	20				
Jamaica,	1	–	–	1	2	–	–	2				
Without the Province,	2	–	–	2	7	13	–	20				
	74	49	16	139	88	62	23	173				
From other Provinces,	1	–	–	1	5	1	3	9				
	73	49	16	138	83	61	20	164				
GALLICIA.												
Provincial and Assistants,	2	–	1	3	–	–	–	–				
Tarnapol,	18	11	14	43	20	8	14	42				
Lemberg,	10	–	3	13	14	7	9	30				
Gurahumora,	3	–	–	3	–	–	–	–				
Mylatin,	4	–	1	5	6	–	1	7				
Liczkows,	3	–	–	3	–	–	–	–				
Pienaki,	3	–	1	4	3	–	1	4				
Staraweis,	15	15	18	48	16	14	15	45				
Lancut,	4	–	1	5	5	–	1	6				
Neusandek,	14	15	9	38	15	11	11	37				
Tuchow,	4	–	2	6	–	–	–	–				
Staniatki,	2	–	–	2	2	–	–	2				
Innsbruck,	9	9	6	24	17	19	13	49				
Grätz,	9	20	19	48	7	31	22	60				
Linz,	11	8	9	28	10	10	9	29				
Without the Province,	–	–	–	–	2	3	1	6				
	111	78	84	273	117	103	97	317				
From other Provinces,	5	–	–	5	7	–	–	7				
	106	78	84	268	110	103	97	310				
UPPER GERMANY.												
Provincial and Assistants,	2	–	1	3	–	–	–	–				
Freiburg, (Switzerland,)	40	50	30	120	44	60	30	134				
Brigg,	12	29	14	55	11	32	17	60				
Zion,	9	2	5	16	8	2	5	15				
Estavayer,	10	7	12	29	11	7	12	30				
Schwytz,	6	4	2	12	7	2	3	12				

PROVINCES.	January 1, 1841. Priests.	Scholars	Laymen.	Total.	January 1, 1844. Priests.	Scholars	Laymen.	Total.
Bavaria,	2	–	–	2	–	–	–	–
Köthen,	2	–	3	5	2	–	2	4
Dresden,	1	–	–	1	1	–	–	1
Hildesheim,	1	–	–	1	–	–	–	–
Without the Province,	6	3	1	10	15	14	–	29
	91	95	68	254	99	117	69	285
From other Provinces,	8	1	–	9	10	2	–	12
	83	94	68	245	89	115	69	273
IRELAND.								
Provincial and Assistants,	1	–	1	2	–	–	–	–
Clongowes,	8	11	9	28	10	8	9	27
Tullabey,	3	8	5	16	4	4	9	17
Dublin,	5	–	1	6	10	–	4	14
Without the Province,	3	–	8	11	5	10	–	15
	20	19	24	63	29	22	22	73
MARYLAND.								
Provincial and Assistants,	1	–	–	1	–	–	–	–
Alexandria,	1	–	–	1	1	–	–	1
Georgetown,	12	18	26	56	15	13	26	54
Baltimore,	1	–	–	1	–	–	–	–
Fredericktown,	5	3	11	19	5	16	12	33
St. Thomas's Manor,	2	–	1	3	2	–	1	3
Newtown,	2	–	2	4	3	–	1	4
St. Inigoes,	2	–	1	3	2	–	1	3
Bohemia,	2	–	1	3	2	1	–	3
St. Joseph,	1	1	–	2	–	–	–	–
Whitemarsh,	2	1	2	5	1	1	–	2
Worcester, (Massachusetts,)	–	–	–	–	3	2	3	8
Philadelphia,	2	–	–	2	2	–	–	2
Goschenhappen,	2	–	–	2	1	–	–	1
Conewago,	3	–	–	3	3	–	2	5
Paradise,	2	–	–	2	–	–	–	–
Without the Province,	1	–	–	1	2	–	–	2
	41	23	44	108	42	33	46	121
From other Provinces,	1	–	2	3	3	2	–	5
	40	23	42	105	39	31	46	116
MISSOURI.								
Provincial and Assistants,	1	–	–	1	–	–	–	–
St. Louis,	7	6	8	21	14	13	13	40
St. Francis Xavier,	3	3	3	9	–	–	–	–
St. Charles, (Louisiana,)	6	5	5	16	5	4	7	16
St. Michael, "	1	–	–	1	1	–	–	1
St. Stanislaus, (Missouri,)	1	16	9	26	4	13	16	33
St. Charles, "	3	–	2	5	3	–	2	5
St. Ferdinand, "	2	–	–	2	1	–	–	1
St. Francis Xavier, "	1	–	1	2	1	–	3	4
St. Joseph, "	1	–	–	1	1	–	–	1
Independence, "	–	–	–	–	1	–	–	1
St. Francis Borgia, (Washington,)	1	–	–	1	1	–	–	1
Sugar Creek, (Potawatomies,)	2	–	2	4	3	–	3	6
Council Bluff, "	3	–	2	5	–	–	–	–
Westport,	1	–	–	1	–	–	–	–
Cincinnati,	–	–	–	–	6	7	5	18
Beyond the Rocky Mountains,	–	–	–	–	5	–	6	11
Without the Province,	–	–	–	–	–	–	1	1
	33	30	32	95	46	37	56	139
From other Provinces,	9	1	4	14	17	–	7	24
	24	29	28	81	29	37	49	115

The following table will show at what rate the Jesuits have been increasing, in their different provinces, since 1838.

PROVINCES.	January 1, 1838.				January 1, 1841.				January 1, 1844.			
	Priests.	Scholars	Laymen.	Total.	Priests.	Scholars	Laymen.	Total.	Priests.	Scholars	Laymen.	Total.
Rome, ...	194	147	172	513	232	173	196	601	258	186	226	670
Sicily, ...	83	72	67	222	101	71	78	250	107	75	80	262
Naples, . . .	54	86	65	205	73	94	77	244	85	97	87	269
Turin, ...	107	120	96	323	133	132	114	379	147	146	132	425
Spain, ...	116	113	110	339	152	69	106	327	156	54	101	311
Paris, ...	145	32	57	234	163	57	71	291	195	87	91	373
Lyons, ...	133	41	64	238	154	57	79	290	181	118	98	397
Belgium, . . .	97	59	32	188	125	93	63	281	137	149	89	375
England, . . .	66	46	16	128	73	49	16	138	83	61	20	164
Gallicia, . . .	104	67	67	238	106	78	84	268	110	103	97	310
Upper Germany,	67	81	67	215	83	94	68	245	89	115	69	273
Ireland, . . .	20	25	16	61	20	19	24	63	29	22	22	73
Maryland, . .	40	27	39	106	40	23	42	105	39	31	46	116
Missouri, . . .	20	18	19	57	24	29	28	81	29	37	49	115
	1,246	934	887	3,067	1,479	1,038	1,046	3,563	1,645	1,281	1,207	4,133

Hence it appears that the increase of the Jesuits in six years, ending January 1, 1844, was more than thirty-three per cent. In the province of Missouri they more than doubled their number.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.— Mr. King writes, under date of September 12, that he had ventured to leave his house a few times. He adds, however, "I do not feel that I am safe."

TURKEY.—The intelligence from the mission to the Armenians is still very cheering in its character. At Constantinople ten persons were admitted to the church on the first Sabbath in September. At Trebizond the persecution has been very active of late; but the native brethren manifest an excellent spirit. One of their number has been sent to Constantinople in charge of a cavass; and another has been released from prison when his life was almost despaired of. At Ada Bazar the evangelical Armenians and enlightened Greeks have been subjected to severe trials. Our missionary brethren, however, are rejoicing in the displays of God's goodness which they are permitted to behold.

AHMEDNUGGUR.—Under date of July 14, Mr. Ballantine writes as follows: "Our new station at Wudáley has been much prospered since its establishment. Harripunt, our native assistant, has been stationed there since March 1; and although he has met with considerable opposition from the principal men of the village, who even refused him the privilege of getting water from the public wells, he has had quite a number of inquirers from the lower castes around him. As the fruits of his labor, four persons from the vicinity of Wudáley were baptized here on the first Sabbath in this month. One of them was an old man who applied for baptism in February, at the time the Wudáley chapel was first opened. His advance in religious knowledge since that time has been very gratifying." One other individual was admitted to the church on the occasion mentioned above.

MADURA.—Mr. and Mrs. McMillan arrived at Madras, July 27. They embarked from Boston for the Madura mission, March 17.

Mr. Muzzy, writing from Madura, April 28, says, "Since the commencement of the year twelve persons have been received into the church, five of whom were formerly connected with other denominations. Ten others are still candidates for the same privilege. Of those received, all except one have been on trial for more than a year."

Under date of July 20, Mr. Muzzy states that two congregations, one of forty-three persons, the other of thirty-nine, have recently come under Christian instruction. Other villages are anxious to receive instruction; but the mission cannot comply with their wishes.

Mr. Tracy says, July 24, that there is some seriousness in the seminary. "Of some of the pupils," he says, "I have considerable hope that they will come out on the Lord's side. One or two, I trust, have already passed from death unto life."

From a letter from Mr. Lawrence, dated August 6, it appears that N. Strong and three other native assistants have been suspended for deception. Others have dissembled; but Mr. Lawrence hopes that no farther discipline will be necessary.

CEYLON.—From a letter of Mr. Hoisington, dated August 8, the following extract is taken.

Last month I had the pleasure of receiving nine into our little church. One is an old man, Nicholas, a hopeful convert from Romanism. His native village lies within the bounds of the Chavacherry station. He came here in February last, and has been with us ever since. His history is interesting. I will endeavor to send it to you at some future time. A son and son-in-law of his express a desire to join the Protestant communion.

The eight others received into the church are students. Their names are Abner Bryant, William W. Pitt, Augustus Anketell, Royal S. Chapin, Loomis Pomeroy, Stephen S. Wardwell, Jacob Bailey, (son of R. W. Bailey, teacher at Oodooville,) and Charles McIntire. These have stood as candidates for some months, and give us pleasing evidence that they are such as will be saved.

There are other cases of encouragement, both in the seminary and without. I do not know that I have mentioned the case of Sanmoogam, the old Tamil teacher in the seminary. For many years he was with us, and under faithful instruction and admonition; but he stood firm as a heathen, frank and open his professions. He ever seemed one of the most honest and ingenuous of heathen men. Within the last few months, (having been for years entirely away from us,) he professes to have received the Savior. He talks well, and so far as we can learn, walks well. Certainly, in many respects, he appears like one who is sitting at the Savior's feet.

We have recently had a visit from the Bishop of Colombo and the Chief Justice of Ceylon, Mr. Carr. The Bishop repeated his visit. They both seemed highly satisfied with what the Bishop styled "an unostentatious and excellent institution," which he publicly declared to be "altogether superior to any other school in the island." He said, after some hours of examination, "We all profess to teach the Bible and to make it our leading book; but you do it in reality."

Mr. Meigs, under date of August 10, gives the following information respecting the Oodooville school.

In the early part of July we gave notice at four of our stations, that the committee on the female boarding school would attend at Oodooville on the seventeenth of the month for the purpose of receiving a few girls, to fill up the vacancies which had been made by deaths and marriages. For some reason Mr. Poor did not give the notice at Tillipally; though there are thirty or forty girls there who wish to be received into the school. The committee were, however, surprised to find sixty-six present, most of them girls of good caste, from respectable families, and most of them also able to read. Had notice been given at Tillipally, at least one hundred would have been present, earnestly seeking admission to the school. It is worthy of special notice that twenty-five were present from Batticotta, where, a few years ago, we could scarcely obtain one. There was room in the school for only seventeen. The friends of the remaining children, as well as the children themselves, were of course sadly disappointed, when we told them that no more could be admitted at that time. Those whom we did admit were all of them fine girls, and very considerably advanced in their studies. This is a great improvement upon our former practice, when we were obliged to receive them without a knowledge of the alphabet. In this country, where early marriages are the rule and not the exception, as in Europe and America, it is of great importance that the education of females be commenced at an early age; otherwise they leave us before their education is completed.

Last Sabbath we had the communion at Oodooville, when seven of the girls belonging to the boarding-school were received into the church. Four of these were baptized on profession of their faith; and three of them had been baptized in infancy. Their names are as follows: Mary Weir, Frances Burchard, Charlotte Armstrong, Augusta Kehoe, Rebecca R. Brundige, Abby Ann Egerton, and Harriet S. Tucker. Their benefactors in America who have long supported them in the school, and prayed for their conversion, will rejoice to hear that they have been received to the communion of the church, and that they all give very satisfactory evidence of true conversion. I also conversed individually with fifteen others. Several of them seemed much affected, and all of them appeared to be serious. Most of them may be considered candidates for admission to the church a few months hence.

CHEROKEES.—From a letter of Mr. Willey, dated August 20, it appears that two individuals stood propounded for admission to the church at his station. Others were contemplating the same step. "The cause of temperance," he says, "prospers greatly in most parts of the nation. At the last two meetings held here, one hundred and sixty or seventy members were added to our society."

SIOUX.—This mission held its annual meeting in September last. The report of its operations is not particularly encouraging. At Traverse des Sioux and Oak Grove appearances are perhaps rather more favorable than heretofore. At Lac Qui Parle the attendance on public worship has diminished, and only five church members residing near the station, are in good standing.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the twenty-sixth of September, the following missionaries and assistant missionaries embarked at Boston for Bombay, in the ship Bertrand, Capt. Meacom:—Rev. Ebenezer Burgess, of the Ahmednuggur mission, and Mrs. Burgess, of South Hadley, Massachusetts; Rev. Allen Hazen, of Berlin, Vermont, and Mrs. Hazen, of Somers, Connecticut. From Bombay, they will proceed, with as little delay as practicable, to join the Ahmednuggur mission.

On the tenth of October Rev. Lewis Grout, of Brattleboro', Vermont, and Mrs. Grout, of Springfield, Vermont, sailed from Boston in the Barque William H. Shailer, Capt. Holmes, with the intention of joining the South Africa mission.

On the twenty-first of October, Mr. and Mrs. Benjamin, of the mission to the Armenians, embarked at Boston for Smyrna, in the Barque H. T. Bartlett, Captain Baker.

NEW WORK ON MISSIONS.

The Redeemer's last Command. By Rev. John Scudder, M. D. Missionary to India. Published by the American Tract Society. New York. pp. 112.

Doct. Scudder is expecting to return to India, his chosen field of labor, about the middle of November. In anticipation of his departure, he has prepared a little volume, with the foregoing title, the design of which is to urge upon Christians the duty of sending the gospel to the heathen. The professed followers of Christ are addressed in classes; but these are so comprehensive that a personal appeal is made to all. The topics discussed will be readily inferred from the captions of the different sections. They are as follows: "General Remarks:" "To Christian Mothers;" "Duty of Ministers;" "To Sabbath-school Teachers;" "To Laymen;" "Legacies;" "To pious young Laymen;" "To pious Physicians;" "To theological Students;" "The reflex Influence of Foreign Missions;" "Conclusion." A faithful and earnest discussion of such themes cannot fail to be attended with salutary consequences. The book deserves a thoughtful and serious perusal. May it accomplish all that is in the heart of the author, and much more!

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RECEIVED IN SEPTEMBER.

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New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. 25; union m. c. 19; Mrs. M. A. Gibbs, to cons. Prof Josiah W. Gibbs an H. M. 100; Mary Ball, 20; 164 00

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Branford, Gent. 54; la. 37,52; 91 52
Northford, Gent. 24; la. 16,88; 40 88—132 40

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr. 341 02

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Brookline, Harvard ch. m. c. 80 58
Roxbury, Eliot ch. m. c. 12 36
Wrentham Centre, Cong. ch. and so. 55 00—147 94
Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.
Lisbon, Newent so. gent. and la. 27 26
Ded. worthless note, 2 00—25 26
Old Colony Asso. Ms H. Coggeshall, Tr.
Fairhaven, 1st cong. ch. and so. 170 00
Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Camden, Fem. miss. so. 3 00
Deerfield, C. Preston, 10 00
New York Mills, Pres. ch. 35 00
Remsen, Welch cong. ch. 10 00
Utica, 1st pres. ch. m. c. 8,05; family off'g, 3,13; 11 18
Westmoreland, Friends, 4 75—73 93
Orange Co. Vt. Aux. So. J. Steele, Tr.
Williamstown, Cong. ch. and so. 18 00
Palestine Miss. So. Ms. E. Alden, Tr.
South Braintree, m. c. 12 82
Pilgrim Aux. So. Ms. J. Robbins, Tr.
Kingston, Evan. cong. ch. m. c. 14 41
Plattsburgh & Vic. N. Y. Aux. So. L. Myers, Tr.
Plattsburgh, Juv. miss. so. 50 00
Rhode Island, Aux. So.
Kingston, Cong. ch. 2 00
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Greenland, Mrs. L. P. Weeks, 10 00
S. New Market, m. c. 19 44—29 44
Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Barrington, Cong. ch. and so. 10 72
Wakefield, do. 15 50—26 22
Taunton & Vic. Ms. Aux. So.
Pawtucket, Gent. 84 50
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 687 00
Washington Co. N. Y. Aux. So. M. Freeman, Tr.
Whitehall, Pres. ch. m. c. 86 00
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Putney, I. Grout, 10 00
Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
North Woodstock, Village corner, 16 20
Pomfret, 1st ch. a fem. mem. dec'd, 50 00
South Woodstock, s. s. miss. so. 8 76—74 96
Windsor Co. Vt. Aux. So. E. P. Nevins, Tr.
Norwich, So. ch. 10 16
Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.
Worcester, W. R. Hooper, to cons. Mrs. Martha Hooper an H. M. 100 00
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Biddeford, 2d ch. m. c. 28 00
Limerick, Mrs Allen, dec'd, 25
S. Berwick, N. Hanson and wife for *Lynthia Ann Hanson*, Ceylon, 20 00—48 25

Total from the above sources, $6,239 95

VARIOUS COLLECTIONS AND DONATIONS.

A friend, for *Samuel Gay*, Ceylon, 20; do. 50c. N. L. 30; 50 50
Albion, N. Y. Pres. ch. 20 00
Andover, Ms. Rev. Dr. Edwards and fam. 30 00
Baltimore, Md. 5th pres. ch. 104 00
Beloit, W. T. Cong so. m. c. 20 00
Bennington, Vt. 2d cong. ch. G. Lyman, to cons. Rev. Enos J. Montague, of Summit, W. T. an H. M. 50 00
Bethlehem, N. J. 1st pres. ch. 21 15
Binghamton, N. Y. Henry M. Gregory, wh. and prev. dona. cons. him an H. M. 50 00
Bradford Co. Pa. Wells ch. 3,83; Wells and Columbia ch. 2,03; 5 86
Burlington, Iowa, Cong. ch. 2 87
Caledonia, Miss. J. H. Robinson, 5 00
Canaan Centre, N. Y. Pres. ch. 21 00
Cedarville, N. J. Pres. ch. 20 03
Champlain, N. Y. P. Moore, 50 00
Chelsea, Ms Winnisimmet ch. and so. m. c. 36,23; av. of ring, 25c. 36 48
Colchester, N. Y. A friend, 100; pres. ch. m. c. 11,03; Mrs. E. A. J. 2; 113 03
Concord, Vt. Cong. so. 2,56; Rev. Mr. Morse, 1; 3 56
Cortlandville, N. Y. 1st pres. ch. 56 00
Deckertown, N. J. Pres. ch. m. c. 7 81
Fairfield, N. J. 1st pres. ch. 22 40
Frankfort, Me. Cong. ch. 16 13
Jamaica, N. Y. Pres. ch. (of wh. for *Adeline Lamberson*, Ceylon, 30;) 71 87
Kingsboro', N. Y. A. Judson, 50; W. J. Heacock, 10; indiv. 13,75; 73 75
Kingsboro' and Gloversville, N. Y. Juv. miss. so. boys, 6,37; girls, 2,70; for Dr. Scudder, 9 07
Lancaster, N. H. Cong. so. 11 01
Long Island, Mrs. C. M. T. 1 00
Maine Village, N. Y. s. s. miss. so. for N. A. Indians, 8 00
Malden, Ms. Cong. ch. and so. m. c. 40 92
Marion, N. Y. M. M. 1 00
Marshall, Mich. Pres. ch. 15; s. s. juv. miss. so. for China, wh. and prev. dona. cons. Rev. Calvin Clark an H. M. 25; 40 00
Martinsburgh, N. Y. Pres. ch. m. c. 16,62; A. B. Johnson, dec'd, 5; 21 62
Newark, N. J. Rev. Dr. Eddy, 10; 3d pres. ch. a bro. and sister, 1; 11 00
New Haven, N. Y. Cong. ch. 20 50
New Lebanon, N. Y. R. Woodworth, a rev. pen. for Madura miss. 100; pres. ch. m. c. 10; 110 00
New Providence, N. J. Pres. ch. m. c. 28 51
Newton, Ms. E. par. m. c. 14,82; W. par. a friend, 20; 34 82
Niles, Mich. Pres. ch. 74 00
Northumberland, N. H. Mrs. Cleaveland, 50
Ontario, N. Y. Cong. ch. m c. 12 00
Orange, N. J. 2d pres. ch. 116,58; 1st do. 19,68; 136 26
Patchague, N. Y. Cong. ch. 6 00
Peekskill, N. Y. Rev. A. Bundage, 5 00
Philadelphia, Pa. Mrs. E. Forbes, 10 00
Pike, N. Y. Ch. 19 00
Reading, Pa. Pres. ch. juv. sew. so. 10; s. s. No. 2 for Ahmednuggur miss. 15,08; 25 08
Richland, N. Y. Dr. Robinson, 10 00
Smithville, N. C. D. P. Woodbury, 15 00
Terre Haute, Ia. Juv. miss. so. for Dr. Scudder, 6 63
Van Buren, N. Y. Mrs. E. Warren, 4 00

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Doaksville, m. c. 19 25
Fort Towson, m. c. 22 81—42 06

$7,794 37

LEGACIES.

Brooklyn, N. Y. Mrs. Eliz. Lockwood, by F. T. Peet, Ex'r, 50 00
Middletown, Ct. William Plumbe, by W. Southmayd, Jr. Adm'r, (prev. rec'd 746,29;) 120 00
Stockbridge, Ms. Cyrus Williams, by E. Burrall and D. R. Williams, Ex'rs, prev. rec'd 2,344 85;) 126 63
East Longmeadow, Ms. Nathaniel Bliss, by Mary Bliss, Ex'x, 25 00

$321 63

Amount of donations and legacies acknowledged in the preceding lists, $8,116 00. *Total from August 1st to September 30th*, $14,248 16.

DONATIONS IN CLOTHING, &c.

New Haven, Ct. Two kegs, for Doct. DeForest, Beirût; a box, from J. F. Babcock, for Doct. Ball, Canton.
New York City, (via,) A box, for Mr. Kingsbury, Choc. miss.
Salisbury, Ct. A cask, for Mr. Whittlesey, San. Isl.
Southampton, Ms. Two tin canisters, for Mr. Hoisington, Ceylon.
Ware, Ms. A cask, fr. la. and chil. for Miss Goulding and her sch.
Unknown, A box, for Mr. Hume, Bombay; do. for Mr. Dwight, Constantinople.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLII. DECEMBER, 1846. No. 12.

American Board of Commissioners for Foreign Missions.

Constantinople.

FRATERNAL EPISTLE TO THE PATRONS OF THE AMERICAN BOARD.

THE following letter is from the First Evangelical Armenian Church of Constantinople to the friends of the American Board. It was written in Armenian, and translated by a member of the mission. Those who have aided, by their prayers and their alms, in the establishment of a witnessing church in the midst of the corrupt communions of the East, will doubtless feel constrained to render thanks to God, after reading this truly Christian and fraternal address, for the privilege of doing something in so good a work.

To the much respected and honored members of the society of the American Board; grace and peace from God our Father, and from us love and salutations.

Behold, beloved brethren, the appropriate time to express to you our heartfelt and grateful acknowledgments, for all those benevolent and Christian favors which you have ministered unto us; to us who were in utter destitution of all the excellencies of that faith which is established by the pure and simple preaching of the gospel, and were rich only in external rites and human doctrines, hostile to the holy Scriptures. Through your efforts the gospel has been preached to us in its holiness and simplicity, by the honored missionaries whom you have sent to us; and its wondrous light, shining in upon our minds, has, through the grace of God, scattered our darkness. Thus have we been led to reject all those rites, ceremonies and human doctrines which are opposed to the holy Scriptures, and under which our national church still groans. We bewail that dreadful ignorance and superstition in which our nation remains fast bound; and we beseech God to open their eyes to behold Christ and his salvation.

It is unnecessary for us to detail to you the injuries which our nation has, in former times, inflicted upon us, to make us abandon the truth; or to recount the persecutions which Archbishop Matteos, the Patriarch of our nation, has excited against us, in all the cities and villages of our land where the lovers of gospel truth are found. We have all had trials of cruel mockings from our dearest friends; and many of torture, of stripes, of imprisonment, and the loss of all things; so that if your missionaries and other foreign friends had not aided us, we should have remained in the streets without shelter or food. But God, who always knows how to protect his children, did not permit the gates of hell to prevail against them, but in his faithfulness gave us strength according to our day of trial; and by his strength helped us to be willing partakers of the sufferings of the gospel, so that no one should be able to pluck us out of his hand. And truly his power has been made perfect in our weakness. Neither the virulence of the adversary, nor promises of worldly ad-

vantage, could root up those plants which our heavenly Father had planted. It is true, some subscribed, unwillingly, the Patriarch's new creed, which was prepared expressly for us, which contained all those anti-scriptural things which we reject; but soon, with inconceivable sorrow, they repented and returned to us again. A few also went out from us, because they were not of us.

When the Patriarch saw that he was not able to destroy the work of God, but that, on the contrary, it was going forward with greater power,—the Lord adding daily to his church of such as should be saved,—he put an everlasting barrier between us and our nation, by appointing a day for the commemoration of our anathema, so that it may be repeated every year in all the Armenian churches.

But we who, by the grace of God, are the disciples of Jesus Christ, being separated from our national church, have become the *Evangelical Armenian Church*, formed according to the expressed will of the great Head of the Church, and built, not upon human traditions, but upon his revealed truth alone, as upon an everlasting rock. The church was formed on the first of July, and, one of our number having been chosen the pastor, he was ordained, at the request of the church, by the reverend missionaries of your society, on the seventh of July. Thus has the wrath of man been made to praise Him, and the remainder of the wrath has He restrained.

From this you perceive, beloved friends in Christ, who labor and wait for the coming of the kingdom of God, what reason we have for devout thanksgivings and praise to our gracious Creator. Come and let us praise the Lord together; for he is good; for his mercy endureth forever. Lift up your eyes, and behold the fruit of your labor, and the seed you have sown whitened unto the harvest!

Receive the humble and sincere offering of our thanks, since from you the word of God came to us. And we beseech you, brethren, always to remember that as this newly-formed church is the fruit of your labor, so it is still in need of your prayers and assistance.

May God, who has promised to reward the giver of a cup of cold water in the name of a disciple, be your rewarder, according to the greatness of his power, for all the benevolence you have shown us, and may still show us in future times. And may the divine blessing, and the grace of our Lord Jesus Christ, be with you. Amen.

Thus pray your humble servants and brethren,

H. H. Apisoghom, *Pastor.*
H. S. Muggerditch, H. Asadoor, } *Deacons.*
Z. Yegizarion, A. Vertanes, Steppan Seropean, } *Adjunct Committee.*

LETTERS FROM MR. DWIGHT.

Visit to Trebizond.— Outbreak of Persecution.

The last number of the Herald contained a letter from Mr. Dwight, in which he briefly announced the formation of a church at Trebizond. He has since written, under date of September 4, giving a more extended account of this interesting event, and dwelling at some length upon the scenes of violence which preceded this important step. The subjoined extracts are from this letter. The communication of Mr. Bliss, on a subsequent page, should be read in connection with it.

I found on my arrival at Trebizond, that every thing was apparently ready for the organization of a church. As in other parts of the Turkish empire, so there the evangelical Armenians had been cut off from all connection with their own church by the anathema of the Patriarch, and, consequently, nothing remained for them, but to form themselves into a church on the apostolic basis. The brethren, in giving me a hearty welcome, assured me that I could not have come in a more favorable time. For some time previous, there had been no fresh outbreak of persecution. The congregation on the Sabbath, though small, was increasing, and especially by the accession of females and children; and on the Sabbath before my arrival, the communion had been administered for the first time, to those of the Armenian brethren who felt themselves prepared to receive it, and one of their children had also been baptized.

The sequel proved, however, that I could not well have chosen a more stormy time to visit Trebizond, though I have now no reason to regret that I was found there at such a crisis. For awhile I feared the effect on my health. I had gone there, in part, to escape from exciting scenes and enjoy a little repose; but I found myself thrown again into the hottest of the battle.

On the first Sabbath after my arrival, while I was preaching to the Armenians

in Mr. Powers' house, a mob of women collected at the street door, loaded with stones, and intending to pelt those females who had attended the meeting, when they should return to their homes. Our service was somewhat interrupted by the noise; and we afterwards learned that the women had been dispersed with some difficulty, by a company of Turkish police officers. The effect of this dispersion, however, was only to transfer the disturbance from one part of the town to another. The premeditated attack was made upon the unoffending females of our congregation, as they approached their own houses; and the consequence was, that two of the leading Armenian brethren, Bedros and Hagop, were arrested by order of the Pasha, and thrown into prison.

It would puzzle an American to make out on what principle it is, that the innocent victims of a mob are seized and punished, while the guilty movers of the disturbances, the assailants, are permitted to go free; but such is Turkish justice, at least in several instances which have come under my observation.

These two men, who had actually done nothing but attend the preaching of the gospel, and take their wives and children with them, were treated by the Turkish authorities of Trebizond as the vilest malefactors. They were cast into the worst prison in the town, with thieves and murderers, and their feet were made fast in the stocks. During the whole of the first night, they lay on the bare damp ground, upon their faces, with their legs stretched asunder as far as possible, and rendered immoveable by the stocks. All food and water were kept from them during the night and nearly all the next day. One of them was afterwards sent to Constantinople, where he is still in prison. The other would have been sent also; but he was so reduced by want of food and the torture to which he was exposed, that he came near dying in the prison. Two regular physicians worked over him for several hours before they could restore consciousness; and one of them declared to me that if the man had remained in prison another hour, he certainly would have died. Such was the boldness of the enemy inspired by these acts of cruelty of the Pasha, inflicted on Protestants for no other real reason than that they are Protestants, although other ostensible reasons were alledged, that Mr. Powers' house seemed constantly in danger of being attacked by a mob, as Doct. Smith's had been in Erzeroom. Some nights it was thought necessary to have a guard stationed in front of his dwelling; and on the Sabbath, during the time of service, some police men were on the premises to prevent disorders.

Funeral of a Native Brother.

To add new fuel to the excitement already existing, one of the evangelical Armenians, just at this crisis, was reported as having died. This became the signal for the gathering of another mob.

Strange as it may seem, and difficult as it may be to account for the feelings that prompted to such conduct, it is nevertheless true that a large number of angry and fiendlike women and children gathered around the house of mourning, and began to stone it! The poor man was in reality not yet dead, though very near it. He expired the next day. But these hardened and fanatical wretches in human shape, supposing that his dead body lay in the house, and that his deeply afflicted friends were weeping around, made this brutal assault upon the dwelling, in order to gratify their truly Satanic feelings of opposition. The bereaved family needed kindness and sympathy in their distress; but their merciless opposers seemed determined to do all in their power to harrow up the feelings of these afflicted but hated Protestants. I never heard any thing like it; and I doubt whether, even among savage nations, a parallel can be found. The police, however, was very energetic on the occasion, and, in a few minutes after they appeared on the ground, the mob, amounting to more than a thousand perhaps, was entirely dispersed.

The next day the man actually died, and then new difficulties began. When and where, and by whom should he be buried? The Pasha was evidently very anxious that the Armenians should bury him; and, if I am correctly informed, he sent twice or three times to the vartabed and rulers of the Armenian community, to ask whether they would bury the man or not. The answer was uniformly the same: "He is an anathematized man, and we cannot bury him." By the Pasha's orders the Armenians were then informed that, as they themselves disowned all connection with the Protestants, they were henceforward to consider these people as entirely separate, and were not to interfere in the least in their religious matters. The evangelical brethren were also told by the same officer, that they were now separate from the Armenians,

and that they had permission to bury their own dead in their own manner. The next difficulty was in regard to a place for the grave, there being no Protestant burying ground in Trebizond. This difficulty was removed by the family's paying a Turk the exorbitant sum of twenty-one dollars, for the privilege of digging a grave by the side of a road that passed through his land!

The funeral was attended in the night with lanterns, to avoid another mob. Hundreds were collected, however, even at that hour, on the public square, through which the procession passed. Mr. Powers went to the grave with the native brethren, who took turns in carrying the bier. As they passed through the crowd they were assailed by hoots and hisses, and now and then by an oath, but the presence of police officers prevented any offer of violence. The grave was dug by the brethren themselves; and there they laid the body of the departed saint, who, while his relentless enemies were endeavoring to cast the utmost contempt on his lifeless remains, was already joining, as we believe, in the high praises of heaven, clothed in white, and gazing in extasy on the unveiled glories of his Savior.

Formation of a Church.

Notwithstanding these scenes of violence, so discreditable to all implicated in them, our brethren went forward and organized a church.

On account of the absence of the brother who is in prison at Constantinople, he being a leading man, and also in anticipation of the speedy admission of several more members, it was thought best to choose only one deacon for the present, and two committee men. Another deacon and another member of the standing committee will, in due time, be chosen. As there is no one at Trebizond, as yet, fitted for the pastoral office, no choice of a pastor was made; but the church unanimously requested Mr. Powers to act in this capacity, until a native pastor should be provided. My own impression is, that Baron Garabed, one of Mr. Hamlin's scholars, who is now native assistant at the Trebizond station, and a member of the church, will ultimately be called to this office; and I took the liberty of suggesting to our brethren there the importance of aiming to give him a good theological education with this end in view.

I was delighted with the truly primitive character of the piety of our Armenian brethren in Trebizond. They are few in number, but rich in faith; and this has made them formidable to their enemies. Their organization into a church, based as it is upon the New Testament alone, will render them ten fold more formidable. On the first Sabbath that I preached there, about thirty persons were present, including women and children. The number is usually from thirty to forty. I attended an evening meeting in one of their houses, the day before I left, at which several were present who never attend the public service. There were about thirty in all, several of whom were females; and they listened with the most intense interest to my remarks. The meeting was to me a very delightful one.

In concludiug this communication, Mr. Dwight remarks, "I foresee that many trials are before the brethren at Trebizond, as well as in other parts of Turkey; but the right hand of the Lord of Hosts will secure to them the victory." As we read the accounts which our brethren are sending us of what is taking place among the Armenians of Turkey, we are carried back at once to apostolic times. Indeed we turn to the New Testament with new interest and profit, inasmuch as many of the scenes there described, are so aptly illustrated by this modern persecution.

Communion at Constantinople.—Addition to the Church.

Three days later Mr. Dwight wrote again, giving a brief account of a communion season which occurred on the first Sabbath in September.

We yesterday celebrated once more our communion in the Evangelical Armenian Church. I first preached a sermon on the true meaning of the Lord's Supper to a crowded house. Notice was then given to the congregation that the communion would be celebrated after fifteen minutes intermission; and the members of the church were requested to take the front seats, and any others who might choose to remain the back seats. The pastor and myself officiated together on the occasion. Ten new members were publicly admitted to the church, three of whom were females. They took their stand in front of the pulpit, and assented to the confession of faith and covenant, precisely in our American fashion. It was a deeply interesting season. I believe that all the congregation remained to witness the services, several of whom were strangers to us.

LETTER FROM MR. WOOD, SEPTEMBER 6, 1846.

Persecution of Greeks at Ada Bazar.

In the letter of Mr. Wood which was published in the last number of the Herald, it was stated that he had received, while at Nicomedia, a visit from two Greeks, who appeared to be serious inquirers after the truth. A subsequent letter, dated August 13, announced that both of these individuals had been seized and carried in chains to Constantinople, where they were confined in the Greek mad-house or prison. The present communication gives some further details respecting these new sufferers for the gospel's sake.

The two Greeks who were forced from their homes in so barbarous a manner, and brought in chains to the capital, a distance of eighty miles, are not yet released from their confinement; but they are allowed the liberty of walking about the grounds of the hospital in which they are kept, and, excepting that they are held as prisoners, and intercourse with their friends is in a great measure cut off, they are not treated with severity. We trust that the influences which have secured this measure of relief, will speedily effect their restoration to their homes, and gain for them protection in the exercise of their rights, as faithful subjects of the government under which they live.

You will be gratified to learn that these Greeks have not compromised their consciences by any concession. They seem to be truly born of the Spirit, and strengthened from above to suffer with patience, for the sake of Christ and his truth. They are the same that I mentioned as visiting me at Ada Bazar. I was then much pleased with the scriptural knowledge which they evinced, and the spiritual experience which they seemed to possess. The fiery trial which they have since endured, though not conclusive, is certainly very satisfactory evidence that they are among God's chosen ones.

I stated in my last that, at the time of their apprehension, the infant child of one of them was lying dead in the house. The letter from which I gathered my information was so expressed, as to leave it doubtful whether the death of the child was connected with the irruption of the mob into the house or not; but I have since learned, from one of the officers of the evangelical church in Ada Bazar, that the accurate history of the case is as follows. Two days previously to his being arrested and sent off in chains to Nicomedia, the police officers, with a mob of men and boys, went to this man's house to seize his books. As they rushed into and through the house, the child was either knocked out of the arms of the mother, or she in her fright and distraction of mind, let the child fall; and it received an injury which caused its death! The knowledge of this fact had, however, no effect in abating the savage fury which the fanatical bigotry of his persecutors caused to rage within them. For having the Psalms and the New Testament in the modern tongue, the only heretical books found in his possession, and for reading them and trying to walk according to their directions, the bereaved father must be torn away and borne off as a felon, it was hoped, to the severest bodily tortures; while the desolate mother must be left a heart-broken wife and, in apprehension at least, a lonely widow. And this too by men called Christians, and at the direct and open instigation of the professed ministers of the gospel of Christ! Alas for such Christianity as this!

Arrest of a Teacher at Ada Bazar.

Mr. Wood next furnishes an account of the trials to which one of the evangelical Armenians of Ada Bazar, a teacher by profession, has been recently subjected. He is one of the leading brethren, and also a member of the session or standing committee.

On the fourteenth of August, Garabed, the teacher, was arrested by a soldier, and at first carried to the shop of a tailor in the bazars, where were sitting the Governor's deputy and secretary. They ordered the soldier to conduct him to the Governor, who wished to see him. On their arrival at the palace, the Governor asked the soldier why he had brought that man. The soldier replying that the deputy and secretary had sent him there, the Governor said that he had no knowledge of the matter, and he ordered the soldier to go and inquire the cause of the arrest. The soldier went out, but immediately returned and whispered something in the Governor's ear. On going out the second time, he told the teacher to follow, which he did; whereupon he was conducted to prison.

After the soldier had left, however, the teacher prevailed upon the keeper of the prison to conduct him into the presence of the Governor. He then, in a respectful manner, begged of the Governor to inform him why he was put in prison.

"If it is for debt," said he, "I will endeavor to pay it; but if it is on a criminal charge, I pray you to let me know what the charge against me is." The Governor told him not to be impatient about the matter, but to go and stay quietly in prison, until he (the Governor) could inquire into the case. As Garabed was returning to the prison, he saw the chief ruler of the Armenian community in private conference with the Governor's deputy and secretary, who were just returning from the bazars. After about a quarter of an hour the prison-keeper was summoned to the Governor; and when he returned, he put chains upon Garabed's feet, as though he were a murderer, or other criminal, whom it was necessary in that manner to secure. He remained in chains five days, during which time no examination was made of his case. On the fifth day the chains were taken off, and he was carried before the Governor, who told him that the *Kaimakan* at Nicomedia wished to see him, and that he must go there in charge of a kavass (armed constable) who was present.

In the mean time it appears that both the Armenians and the Greeks made great efforts to fasten some crime upon him, that they might justify their own proceedings. An Armenian priest, Der S., went to the Turks, who reside in the neighborhood of the teacher's honse, to persuade them to complain that he had been teaching their children Protestantism. The priest, however, failed in this iniquitous scheme, as the Turks declared that they would not be the instruments of such injustice against that young man, of whom they knew no evil.

In explanation of the foregoing fact, it should be stated that the Turks allowed the teacher to live in their quarter, after he had been driven out of the Armenian quarter. Hence it happened that Messrs. Wood and Peabody, during their visit to Nicomedia, were enabled to hold the meeting for the organization of the church, and and also one other meeting, at his house, the only place in Ada Bazar where they could have been thus accommodated.

The Teacher taken to Nicomedia.

After the failure of the attempt just related, the primates of the two nations entreated the Governor to send some accusation against Garabed; but he refused, telling them that the matter would afterwards be inquired into, and he should be made to suffer. He merely wrote to the Kaimakam that he had sent the person whom he desired. Garabed was conducted to Nicomedia, without being bound or ill-treated on the road. On arriving there, he was carried to the prison; but in a few minutes an officer came and asked whether he could find a surety in that town. One of the Protestant Armenians, offering to be his surety, was accepted; and Garabed was liberated, on the condition that he should not leave Nicomedia, and should be ready for his examination when called for.

Two days after, he was summoned before the council of the Kaimakam, and asked to what place he belonged, and how he procured his living. Garabed replied that he was a native of Koordbeleng. The Kaimakam then said that he had been the cause of disturbance, and of stirring up the young men of two communities (the Armenian and the Greek) in Ada Bazar, and that the chief men of these communities, and the people generally, had petitioned that he should not be permitted to reside in their town; and that, therefore, he must return to his own village. Garabed replied that he left his native village, many years ago, and came to Ada Bazar, where he married; and, having now a family of children, he could not leave Ada Bazar to go back to Koordbeleng. He then inquired what the crime charged upon him was. The answer was: "If you were a good man, and without crime, they would not have brought any accusation against you. We do not know what you are; but two communities unite in testifying that you are a bad man, and that you cause disturbances among them." Garabed then asked whether he was charged with meddling in civil matters, or with committing robbery or theft, or any such thing. The Kaimakam replied that he did not know, but that here was the complaint against him, holding up a paper with seals and signatures. Garabed rejoined that it was a false and calumnious complaint, and that it was on account of his being a Protestant and teaching those who came to him the truths of the gospel, that these people had become his enemies.

The Kaimakam on this told him not to mention the word Protestant, adding, that the august Sultan has committed to the Patriarch of these two nations the power of exhorting and governing their people. "And what have you to do?" said he. "Are you the leader of your nation? Are you their preacher? If so, where is your beard?" Garabed replied that he was neither a ruler nor a leader,

but that he was a teacher by profession, and was in duty bound to inculcate religious truth on all who came to him seeking instruction. The Kaimakam asked him who gave him this authority; to which he replied, Jesus Christ, and that he was authorized from the holy Scriptures to assist the weak, according to his ability, by instruction and counsel.

The chief ruler of the Greek community in Nicomedia then thrust himself forward, and said that, although Garabed was once a teacher, yet on account of his being a disturber of the peace, his nation had thrust him out of the office, and that he was now only a giver of offence, stirring up the young men of the two communities, teaching them error; and that, therefore, he ought not to be allowed to go back to Ada Bazar. Garabed begged to be informed who had seen him thus trying to stir up the young men of that town. The chief ruler of the Nicomedian Greeks immediately declared that he had himself seen it; but when Garabed inquired how he, being in Nicomedia, could see what took place in Ada Bazar, nine hours distant, he had no answer to give!

The result was, that the Kaimakam repeated that Garabed must go to Koordbeleng, and he again declared that he had nothing to do at that place, and could not go, unless ordered by the government. He was then ordered out of court; and soon after the Greek Bishop came in and remained some fifteen minutes. The Armenian vartabed also came, but was called aside by one of the Greek rulers; and while they were in consultation together, the council adjourned. Garabed was told to go and stay with his surety, and be ready to appear again when called. Thus the matter remains.

The Dayspring for December, 1845, contained an affecting account of the barbarous treatment which three Armenians received at Koordbeleng, a few months before. One of them is a brother of Garabed. Respecting him Mr. Wood writes, "He is an intelligent, modest and quiet young man, whose heart the Lord has opened to receive and love the truth."

The local Authorities—Light diffused—Defection.

The views of the Turkish authorities in respect to these persecutions, and the principles on which they act, may be better understood after a perusal of the following remarks.

I have related thus minutely the particulars of this case, to illustrate the kind of treatment to which the followers of the gospel are yet subjected, notwithstanding the promises of protection against persecution on account of religious faith, which have so recently and so strongly been made. That the local authorities of Nicomedia and Ada Bazar are not of themselves disposed to persecute the Protestant Armenians, I am quite sure. In several instances they have stood between the persecuted and their persecutors; they have publicly testified to the innocence and worth of the former; and avowed their knowledge of the character of the motives of the latter in seeking to persecute. But when Pilates are seated in the judgment-hall, however positively they declare, "I find no fault in this man," and however sincerely and earnestly even they may inwardly desire to "release him," what can we expect, but that they will yield to the necessity of self-interest, and, rather than run serious personal risks, deliver the innocent victim to be "scourged" and "crucified?" No one acquainted with Turkish character and the constitution of things under the Turkish government, will at all wonder at the inconsistency between the declarations and acts reported in the account of my visit to Nicomedia and Ada Bazar, and the acts which have been perpetrated since. The Kadi at the latter place, just as the late storm was rising, privately exhorted some of the leading evangelical brethren to make peace with their nation; "for," said he, "you are few in number, and not yet recognized by the Porte as a separate civil community; the ecclesiastics and civil rulers of the nation have a control over you, with which we cannot interfere, and they have found out a way of accomplishing their object, by bringing against you false charges supported by false testimony; and what can we do to prevent it?" This statement of the Kadi proves only that the local authorities were afraid to put themselves in open conflict with the Armenian and Greek communities; that contradictory orders had gone to them from the Porte; or that the orders to prevent religious persecution had been so ambiguously and indefinitely expressed, that they shrunk from acting decisively. There is no difficulty in preventing persecution when Christians become Mussulmans; and were similar vigor now put forth on the part of the Porte, there would be no difficulty in putting an end to these persecutions.

Still Mr. Wood is confident that religious freedom is gaining ground in Turkey. "The principle," he says, "is conceded, and its practical enforcement is extended by the violations of it. Ultimately it will be a reality as well as a name." In the mean time the trials which may come upon the friends of Christ, will give purity and energy to the churches that may be organized by our brethren. God probably sees that all these sufferings and rebukes are needful to the formation of "a peculiar people, zealous of good works." In the following paragraph Mr. Wood alludes to another important result of the present trials.

The course which events are taking, is eminently fitted to advance the spiritual kingdom of Christ in this land. There is a testimony given to the truth, and an exemplification of its character and power, which are necessary to its triumph. The gospel must be illustrated, or it will be preached in vain; and it is now receiving an illustration which will command attention and be understood. The public mind is intensely agitated. Not only among nominal Christians, but among the Mussulmans also, "the Breaker" is going forth. It is probably no exaggeration to say, that within a year past more knowledge of the true gospel has been spread among the Turks, than all which they had previously obtained since they first crossed the Euphrates!

The subjoined item of intelligence will be read with sorrow, but scarcely with surprise.

You will be grieved, but not surprised, to learn that one of the members of the church at Ada Bazar, unable to bear the heat of the furnace into which they have been cast, has yielded, gaining worldly peace by submission to the ecclesiastics. This individual was admitted to the church with considerable apprehension that he might fail in the hour of severe trial.

When we remember that those brethren are but babes in Christ, with no regular means of grace, no missionary or even native pastor to guide, strengthen and counsel them, and no Christian influence around them on which to lean for support, we are surprised that so many have grace to stand, rather than that one has fallen, like Peter, we hope, soon to return with a broken heart to the Master, whom, in a moment of weakness, he has denied. Will not all who love Zion and her sons pray that the baptism of the Spirit may accompany the baptism of suffering which these feeble ones receive? Then will they sing in the furnace, and glorify God in the day of their tribulation: "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun."

Trebizond.

LETTERS FROM MR. BLISS.

Persecution—Spirit of the Native Brethren.

The formation of a church at this station is already known to the readers of the Herald. But the following narrative, illustrating the wisdom and grace of God in preparing the way for this important step, cannot fail to be read with the liveliest joy by all the friends of the Redeemer. It is taken from a letter of Mr. Bliss, dated August 1, 1846.

When the persecution commenced, we had many fears as to the result in Trebizond. In respect to some of the evangelical men, we hoped that they were rooted and grounded in the truth, and would stand any blast, however severe; for others, for the majority, indeed, we feared. We prayed for them that they might be strengthened for the hour of trial; and we prayed too that, if it were possible, they might be saved from that hour; but God's thoughts are not as our thoughts. The persecution commenced; for weeks and months it held on its fiery way. Our hopes that it would be rebuked from this quarter or from that, one by one, were disappointed. The enemy became more bold and more violent, and at length roused themselves to one last determined effort to crush the work of God. A general arrest of the evangelical men commenced. In sharp and distinct terms each individual, as he was called up, was bid to choose between an instant subscription to the Patriarch's idolatrous confession and a bastinadoing, which was to be followed by imprisonment, the two to alternate and continue till a subscription was obtained.

But now, as has often happened in the history of God's people, when the darkness had become all dark, without one ray of light, save that which was round about the throne of God, the day began to dawn. After the arrests had proceeded awhile, and the plan of the enemy was apparent, those of the brethren who were yet free, assembled together at one of our houses for counsel. In earnest prayer they presented their case to God, and, conscious that in former times they

had been overcome by not acting in concert, they now determined to stand by each other, for Christ and his truth, to the last extremity. They little expected that it would be any thing but a fellowship of suffering; but the event showed God's gracious purpose. When he had made them feel that there was help in none but himself, when he had brought them near to himself and near to each other, he gave them deliverance from their trials. Their petitions to the Turkish authorities for deliverance from persecution, were received with a degree of favor that neither we nor they had anticipated; and their rights of conscience were secured to an extent they had never known before. But a greater blessing than this was conferred upon them. During the week that their fate hung in doubt, they were all together, with one accord, in one place; and much of the time was spent in prayer. The effect was most happy. As I have remarked above, they were brought near to God and near to each other. They learned to pray for spiritual things, as well as for deliverance from persecution; and this spirit of prayer has continued to the present time, and has been accompanied by other most pleasing evidences of the presence of the Holy Spirit. Those among the gospel readers whom we regarded as pious men, have been growing rapidly in grace; indeed so great has been the change in the views and feelings of some of them, that they are ready to regard themselves as now for the first time born of the Spirit, while others, who gave no evidence, or but very imperfect evidence of piety, now speak and act like true Christians. How all this has affected our plans for organizing a church here can easily be imagined. When we have seen these men, whose connection with their old corrupt church has been fully and finally severed, thus prepared by God's Spirit for the duties and privileges of a pure and evangelical church; and when they themselves have been desirous that we should assist in organizing such a church for them; who were we that we should not obey the voice of God, thus speaking by his providence and his Spirit!

At the date of this letter, our brethren at Trebizond were waiting for a copy of the confession and covenant, used in the organization of the church at Constantinople; on the receipt of which they intended to form the native brethren into a visible communion without delay.

First Communion—First Baptism.

Meanwhile, however, Messrs. Powers and Bliss administered the Lord's Supper to ten of their number, as guests at their own table.

This occurred last Sabbath; and it should be mentioned, as proof of a great advance in discriminating views of what constitutes the Christian character, that although we invited all present to partake of the ordinance who, after a careful examination of their own hearts and a prayerful conference with us, should deem themselves prepared to do so, not an individual presented himself who has not given us good evidence of piety.

In past times, whenever we have thought of spreading the table of the Lord for this people, we have shrunk from doing it, through fear that, in consequence of the loose notions which prevail on the subject, those who were least worthy would be most forward to come to that table; and that an attempt on our part to run a dividing line, would be regarded by some even of our pious brethren as arbitrary and invidious. But now that line has been run just where it seemed to us that it should be, and that without the least interference on our part, in a single case. It was a subject which, as we looked at it in the distance, gave us much anxiety. We saw in our little audience a body of men who, for years, had borne together the brunt of persecution for the truth's sake. They regarded themselves, and were regarded by the community, as one body; while we felt that a part of them only were true Christians; and that the rest, though giving abundant evidence of an intellectual conviction of the truth, and though correct in their outward conduct, could not be regarded as having been born of the Spirit. It was the thought of running a dividing line between these two classes which filled us with anxiety; and we cannot but bless God that he has so completely taken the matter into his own hands, and, as it were by the infallible guidance of his Spirit, has designated who are to be members of the new church; for of course the question of coming to the table of the Lord is identical with that of church membership.

Not only had the communion been administered to the native brethren, for the first time; another important step had been taken preparatory to their complete organization as a Christian church.

On last Sabbath also Mr. Powers baptized the infant child of one of the brethren. Such an occurrence as this, a public sign and recognition of the fact and the extent of the separation of the evangelical Armenians from their old church, awakened afresh the animosity of opposers; though none of them attempted to deny that such a separation had taken place, or desired a reunion. Before this baptism, fierce threats were made against the lives of the parties concerned by some of their relations, in case the thing should be attempted. For this reason, and as a precautionary measure, the parents and other relatives of the child came to the place of worship very early in the morning; and after service went out, accompanied by others of our little congregation, as a sort of body guard. A number of women were gathered about the door of Mr. Powers, evidently intent upon deeds of violence; but seeing the number and resolute bearing of those whom they would attack, they ventured upon nothing beyond cursing and gnashing of teeth. One of the brightest signs of promise now is, that women,—the wives, mothers and sisters of our brethren,—are beginning to attend our religious services. As many as nine have been present at one time, bringing their children with them.

Violence of the Enemy.

Under date of September 2, Mr. Bliss wrote again, making a brief reference to the stirring events which had occurred subsequently to the date of the foregoing letter, with the expectation that either Mr. Powers or himself would enter more into detail in a future communication. The letter of Mr Dwight, however, which will be found on a previous page, presents an outline of these occurrences.

Our brother Pedros, who has suffered so much for Christ's sake, is again in exile, having been sent under the charge of a cavass to Constantinople. He was arrested on the false charge of having beaten his father. And although he has always treated that father with the utmost respect, and yielded again and again to his unreasonableness for the sake of peace, and has even taken blow after blow from him unresistingly and uncomplainingly, yet the guilty father is at large and in honor, while the innocent son is sent a prisoner to a distant city, when to return no one can tell. His brother was imprisoned at the same time, on a like unfounded charge, and would have been sent with him, had not his lying upon his face in the filthy dungeon, with his feet in the stocks and his being deprived of food, brought him so low that two European physicians who visited him, declared that had he remained in prison another hour, he would have been a dead man. His imminent danger alone procured his release.

Death has also been among the little band of believers here; death attended by deeds of outrage and insult to the departed and to surviving friends, which have made our hearts ache. It was the husband of the woman, respecting whose burial I wrote you last year; and after a commotion like that in her case, his body was cast out, as hers was, to the burial of a dog. The most strenuous exertions have not yet secured to these poor persecuted people the right to a decent burial, though we hope the time is near when this will be accomplished.

In the midst of these "troublous times," we have laid the foundations of Zion here, and we have done it in the firm conviction that her walls shall yet rise in grandeur, and be the beauty and glory of the land. The infant church now numbers only nine, death and the persecutor's hand having taken away two who were candidates for admission to it. It is a little flock; but if it is the Father's good pleasure, they will possess the kingdom. To the watchful care of the great Shepherd we commend them; and we ask too that they may be remembered in the prayers of the friends of Zion at home.

Nestorians.

LETTER FROM MR. BREATH, JULY 27, 1846.

Introductory Remarks.

The last number of the Herald contained an account of the visit recently made by Messrs. Wright and Breath to Bader Khan Bey. In accordance with a previous arrangement between them, Mr. Breath paid special attention to the collection of facts bearing upon the condition and prospects of the Mountain Nestorians. In the present letter, he has communicated the substance of what he learned in respect to this scattered and oppressed people.

While Messrs. Wright and Breath were at Julamerk, they saw many Nestorians from different parts of the mountains. It was generally

agreed that there was no suffering for want of food in the districts invaded by the Koords, some three years since. It was also stated that those who had been captured or driven away, had to a considerable extent returned; and that, with the exception perhaps of a poll-tax, no burdens were laid upon the people; nor was there any Koordish military force, or ruler even, to secure obedience. The Nestorians appear to be slowly collecting flocks and herds around them again, and to be gradually resuming the cultivation of the soil. The number killed in the two campaigns was said to be about seven thousand; but this estimate may be too high.

Their trials have made them feel the importance of union; and there appears to be rather more harmony among them than has heretofore prevailed. A strong desire was expressed for the return of Mar Shimon. Still there is too much reason to suppose that their pride and self-will and obstinacy are not yet sufficiently subdued to incline them to receive the gospel. They continue to feel confident in their own valor and in the strength of their fortresses, and are, consequently, looking elsewhere than to God for deliverance. And even their union is very far from being complete. The several districts take but little interest in the welfare of their neighbors; and fierce controversies not unfrequently spring up between them. Indeed while Messrs. Wright and Breath were at Julamerk, there was a contest between the inhabitants of Tehoma and Diss, respecting certain pasture grounds, claimed by both, which resulted in the loss of several lives. There appears to be a singular absence of law and order among all these mountaineers. "If their conquerors," says Mr. Breath, "extend to them even good oriental law, their condition will be improved by the change; and their subjugation will be a blessing rather than a curse." In this point of view it might, and probably would, prove an advantage to them, if Bader Khan Bey should bring them under his own immediate supervision. The prospect of success in the prosecution of the missionary work in their districts would be much greater, in such a contingency, than it now is.

While Mr. Breath was the guest of Bader Khan Bey, he made a short tour among some of the Nestorian villages lying in that vicinity. From his report of this excursion a few extracts will be made. They will show us the pitiable condition of the Nestorians in that part of Koordistan, and awaken the desire that something may be done for their spiritual welfare. Mr. Breath was accompanied by deacon Tamo, mentioned in the last number of the Herald, and by another Nestorian. They first directed their course toward the small district of Atwill, which was seen to the northeast of the encampment of Bader Khan Bey, through an opening in the mountains.

Nestorians in Atwill.

We halted at the first village, inquired for the priest, and made our arrangements to stop at his house. We found but few, except women and children, to receive us; and we afterwards learned that most of the male inhabitants had fled on our approach, supposing us to have been sent by the Chief for the purpose of extortion. Their fears, however, were soon relieved. We were kindly welcomed, and food was placed before us. After we had partaken of it, the people gathered about us to learn more particularly our object. They could scarcely believe that we had come with no other motive than to ascertain their condition, and make known to them the Word of life; but they feared there was some covert design. After being again assured of our real object, they repeated their welcomes, in a manner expressive of gratitude for this manifestation of kindly feelings towards beings so low and despised as themselves. They were very ignorant, the priest himself not being able to read; and there was only one person in the village who had any knowledge whatever of letters. They had been exposed to the influence of Romanists, and some of them were inclined to adopt a portion of their errors; while others, tossed about by so many conflicting doctrines, were almost ready to abandon all. A deacon from a neighboring village, and the most intelligent man in the company, stoutly maintained the orthodoxy of the confessional; and others expressed their doubts as to the resurrection and another life. Deacon Tamo read to them from our Gospels, printed in the modern language, and preached with much power Jesus Christ, crucified and risen, and the way of salvation through him. The crowd listened with interest; and, at the conclusion of his discourse, they acknowledged that they were wrong. They said, as an excuse for their errors, that they were unlearned; that they had no readers, and no one to teach them the truth.

Next morning Mr. Breath proceeded to a neighboring village.

We were hospitably entertained by the priest. He is the most learned man in the district, and is somewhat tinctured with the errors of Rome. He seemed open to conviction, however, and expressed a desire to be taught. We staid with him half a day, and during the time endeavored to impart some instruction to

the people of his benighted village. He received gratefully a copy of the Gospels, and gave in return a small book of "pelosopee," "falsely so called." On leaving, he followed us a short distance from his village, and implored upon our heads the "blessing of the God of Abraham, of Isaac, and of Jacob."

The rest of the day and the succeeding night were spent at the village of the Bishop, Mar Toma.

We found the Bishop an unlearned, simple-hearted man, "given to hospitality." He did not seem to be one who would stand in the way of the progress of the truth, which, you are aware, is saying much for an oriental Bishop; but, on the contrary, as one who would follow judicious guidance as readily as his flock. He received one of our modern Gospels; and it afforded him evident gratification to obtain a book that he could comprehend. As we left him, his last request was, that we should send him a copy of the Psalms, with his name written in it.

For want of time Mr. Breath did not visit the remaining villages in the district.

We met most of the ecclesiastics, however, and saw enough of the destitute condition of the people to mourn over their state. They spoke of their oppressions; but, at the same time, acknowledged that they were in better circumstances now than they had been. Before the stern rule of Bader Khan Bey, this part of Koordistan was the theatre of constant struggles between petty chiefs, and the Christian population became a prey, now to one, and then to another. They were compelled to worship in secret, and their churches were made ruinous. One interesting feature in the construction of their churches was, that they had an elevated platform for the preacher. The district numbers perhaps sixty houses.

District of Kutlus.

Proceeding on his way, Mr. Breath came, after a journey of about six hours, to the first of the two nearest villages in the district of Kutlus.

Both villages are under the ecclesiastical care of a single priest. We found him a mild, unassuming man, conscious of his own ignorance, and the destitute condition of his people, and seemingly very desirous of instruction. He wages as stout a war as he is able with the enemies of his people, the Roman Catholics; but he said that they were slowly yielding. They had been led to believe that the remaining Nestorians alone, of all the Christian world, now resisted the Pope. They had been informed by the Romanists that there were American missionaries at Oroomiah, but that they were Catholics, and were fast converting the people to the faith of Rome. They rejoiced to find that they had been deceived; and they urged us to send instructors among them, that they might be grounded in the faith, and that a barrier might be thus raised against the encroachments of their foes. The priest said if there was no other way by which he could be taught, he would go to Oroomiah. The deacon preached with acceptance, both evening and morning, at the church; and to a late hour at night the people sat around us on the roof, listening to the word of God, or engaged with us in prayer and conversation.

In the morning, the priest accompanied us to the other village of his charge, on the opposite side of the plain. Here we sat for several hours under the shade of a mulberry tree; and, by conversation and reading, endeavored to instruct the people. From the conversation of one or two individuals, it was evident that a few had imbibed some of the errors peculiar to Rome.

In the afternoon Mr. Breath pursued a westerly course for about two hours. It was his intention to pass by the next village, as he had been told that the inhabitants were all Romanists, and spend the night at the last place in the district. But when he arrived at the former, he was importuned to stop and partake of refreshments, the villagers at first supposing him to be a physician.

The priest was present to partake with us; and the whole population formed a dense mass around us. The deacon seized the opportunity to preach; and soon the priest began a dispute. But it became evident that he was unable to contend with the deacon, and he produced a book of the traditions of his church, as the end of the controversy. His opponent told him that he knew the book well; that it was a mass of fables; and that he did not receive it as of any authority. "Then I do not receive this; and this is a mass of lies!" So saying the priest threw from him, with indignation, the word of God, from which the other had been drawing his arrows for the conflict.

The conversation between them had been begun in the ancient language, it

being a measure of precaution on the part of the deacon; but the knowledge of the priest being quite limited, they soon fell into the modern, and spoke to vulgar ears and to the comprehension of vulgar minds. The deacon turned to the people and said, "You are deceived, my friends; you are not taught the truth. How should you be, when your poor priest does not know the word of God. Rabbi," continued the deacon, turning to him, "have you read the Bible?" "No," was the reply. "The Testament?" "No." "Then what have you read." "These," said the priest, producing his book of traditions. "This is what he gives you; but this is the word of God," laying his hand upon it; "and every teacher, be he English, Catholic or Syrian, who writes any thing contrary to this, does not teach the truth."

The mass of the people appeared to sympathize with the deacon.

Many of the inhabitants in the remaining village of this district were found to be Romanists, at least in name. They agreed to become such, a short time since, on condition that the papal Bishop would rebuild their church. "But he has not done so," they said; "and if he fails, we will again become Syrians." The number of houses in the district of Kutlus is about eighty, one third of which belong to Romanists.

It was the wish of Mr. Breath to visit the district of Mar Yoosuph, which is larger than the two already mentioned; but unforeseen occurrences made it inexpedient. He subsequently saw this aged Bishop, however, who is regarded by his people as very pious and learned. His piety appears to consist in living in his church, and being very scrupulous as to his diet. His learning may rest upon a better foundation.

In concluding his notices of the Nestorians residing in the neighborhood of Bader Khan Bey, Mr. Breath says, "We saw enough of the poor people to interest us very much in their welfare. They manifested so much simplicity, were so ready to acknowledge their ignorance and to listen to instruction, and, from their situation and character, so liable to fall a prey to devouring wolves, that we longed to do something for their relief."

LETTER FROM MR. PERKINS, AUGUST 15, 1846.

Revival in Tergaver.

The diffusive character of the revival among the Nestorians, has been frequently noticed in the reports hitherto published. This work of grace, it has been already seen, is not even confined to the plain of Oroomiah; but it has extended to the mountains which touch upon the borders of Koordistan. Our brethren have been giving special attention of late to Tergaver, a district lying about thirty miles west of Oroomiah. Messrs. Stocking and Stoddard spent some time in that region, during the past summer, and they will probably communicate the result of their observations. In the mean time, however, a few extracts from a letter of Mr. Perkins, which give some new information, will be read with interest.

You have doubtless received intelligence of a very interesting state of things in Tergaver, in connection with the revival in Oroomiah. I trust that the brethren who have been there of late much more than myself, will send you an account of the good work and of their own labors in that district. I write you at this time merely to give you, in few words, my own impressions, derived from my intercourse and observation during the single Sabbath which I spent among that people.

That an exceedingly interesting work of grace is in progress in Tergaver, we have the most satisfactory evidence. The number there who hope that they have passed from death unto life, is not large; but some of these cases are very clear and striking. There is also a strong disposition to listen to the gospel among the mass of the people, in most of the villages of the district; and there is a considerable number who manifest concern for the salvation of their souls. I preached three times on the Sabbath, in two villages, to deeply attentive audiences. In one instance I addressed a large congregation, assembled in the shade of an immense haystack, that being a more comfortable place for worship, at this hot season, than the imperfectly ventilated church of the village. As I took that novel position to proclaim Christ and him crucified to a large concourse of eager listeners, my mind reverted to an event that occurred some forty years ago, in the neighborhood of Williams College; where, as it has not inappropriately been said, "the American Board of Commissioners for Foreign Missions was prayed into being by Mills and his associates, behind a haystack." And the scene before me, taken in connection with this revival of religion among the rude Nestorians on the wild borders of Koordistan, seemed a counterpart, as legitimate as it is interesting, to that memorable prayer meeting behind the haystack, among the mountains of Berkshire!

Two of the individuals who give evidence of piety in Tergaver, are Nestorian deacons, whose cases are very interesting; for they are apparently not only themselves heirs of salvation, but instruments chosen of the Lord to make known the gospel to their people. I saw and heard a good deal of one of these deacons. His education is very limited; but having naturally a quick, discerning mind, his views of gospel truth are very clear and discriminating, while his experience of that truth, in his own heart, is manifestly deep and transforming. He was formerly a notoriously troublesome, wicked man; but he is now changed from a violent, vindictive Saul into a penitent, forgiving Paul. And such is the strength and ardor of his religious affections, such his almost overwhelming sense of personal unworthiness and of obligation to the Savior who has snatched him as a brand from the burning, and such his yearning compassion for his perishing people, that he feels constrained to give himself wholly to the work of preaching the Word to them, travelling from village to village and from house to house for that purpose, without the least desire, poor as he is, of receiving any other remuneration than the luxury of serving Christ and benefiting his fellow men.

Nature and grace seem to have combined eminently to qualify this deacon for the important work in which he has so heartily embarked. Engaging in person, winning in manners, with a consciousness that he is "the chief of sinners," which is always beaming from his meek features, speaking in his subdued tones, and is often, moreover, formally reiterated in his intercourse and addresses, he effectually disarms, and even forestalls any opposition that might be raised against ordinary persons, who should thus zealously proclaim the gospel to these wild mountaineers. As though God did beseech them by him, he literally prays them in Christ's stead to be reconciled to God. All are impressed with his earnest sincerity, while many are won by the pungency and tenderness of his appeals. His own village, notorious before for the bad character of its inhabitants, is already greatly changed for the better, through the blessing of God on his labors; and his influence is strongly felt throughout the district. Of the other deacon, above named, I know less; but he also is said to be a very interesting man.

How great the amount of good which may be effected by one such pious Nestorian ecclesiastic among his people! And how vast may be the results of this revival of religion on such a remote and wild district, and, indirectly, throughout the Koordish mountains! May the churches be encouraged to continue their prayers for us and our work, in view of the great mercies which the Lord is condescending to bestow upon the Nestorians. How much more ready he is to bless, than we to ask, or even desire!

Syria.

LETTERS FROM MR. WHITING.

Events at Hasbeiya—Position of the Protestants.

The last number of the Herald contained a full history of the recent case of persecution at Hasbeiya. The following extracts from a letter of Mr. Whiting, dated August 17, contain the latest intelligence from that place.

The teacher of our school was reported to the Governor as having re-opened his school. The Governor sent for him and put him in prison, threatening to beat him, if the accusation proved true. On inquiry it was found that he had not re-opened the school, but had been teaching his own children and a few others in his own house. The Governor released him from prison, but charged him not to teach a child nor read a book, to attend church morning and evening, and to see that there were no meetings of the Protestants by themselves. "Otherwise," said he, "you leave Hasbeiya." After this he thought it prudent to leave the place, as he had been particularly obnoxious to the priests. Accordingly he came to 'Abeih, and, after some days, was followed by his family. Being in want of a teacher, we have employed him for the present to teach a school in our village.

The Emîr Saad ed-Dîn, whose absence at Damascus was mentioned in the November Herald, returned to Hasbeiya about a month after our brethren left.

He announced that his orders were to root out Protestantism utterly from Hasbeiya, and that he was determined to do so, even if he had to take the lives of the Protestants. One method of oppression resorted to was this. A forged bond was produced against Khalil el-Khoory, one of our friends, to the amount of nearly

eight hundred dollars, in favor of a man from Damascus. It was in the handwriting of the Emîr Saad ed-Din himself; and the Emîr's name and seal were affixed to it as one of the witnesses. Khalil utterly denied the claim, and appealed to the divân of Damascus. The Emîr refused to hear any appeal, or any reason; but sent him to prison, where he lay seven days, in a dungeon and in chains. Nobody seemed to doubt that the bond was a forgery. The man in whose favor it was drawn, being asked how he could lend himself to do such iniquity, replied, "Such is the Emîr's pleasure." The Emîr's sons remonstrated strongly with their father in respect to this flagrant injustice and cruelty, but in vain. A remonstrance from another quarter was more successful. The kind influence of the Prussian Consul General was promptly exerted, not officially, but effectually, for the poor man's release. The owner of the bond was now directed by the Emîr to make out an account, representing that he had received on the bond sundry payments, leaving a balance of about forty-four dollars still due. This sum the man was obliged to pay, as the condition of his release from prison. It went, however, not to the pretended creditor, but to the Emîr.

When the Emîr began this proceeding, he was intending to raise a similar false claim against another of the Protestants, a man of property, and was prevented only by the very praiseworthy interference of his two sons, the Emîr Ahmed and the Emîr Asaad. Of the kindness of these two young men, which has been shown in various ways during this season of trouble, our friends speak with gratitude; and they ascribe it to the good providence of God that their hearts have been inclined to befriend them in this time of need.

The disappointment which is naturally felt, in view of the recent developments at Hasbeiya, is somewhat mitigated by the fact stated below.

There is one important difference between this persecution and that of 1844, which you will not fail to notice. Then the fanaticism of almost the whole community was roused against the "infidel sect," as they called it; a large majority of the people, of various sects, having combined with the Greek clergy and the local government for its extermination. But now the case is different. In the present movement we see only the clergy and the government. The people stand aloof; and there is no doubt that the sympathies of the community are with the Protestants. This fact is important as showing a great change in the minds of the people, and the strong hold which the evangelical party have gained upon their confidence. The persecution of course originates with the ecclesiastics; the prime mover being, unquestionably, the Patriarch at Damascus. As usual, they are afraid to rest upon truth and argument for the support of their cause; and, therefore, they try to sustain it by brute force. This fact the people are beginning to understand.

Mr. Whiting supposes that the course pursued by the public authorities may appear inexplicable to persons at a distance. "To those, however," he says, "who know the power of money in this country, and of certain foreign influences to which, it is well understood, the Greek ecclesiastics have access, the matter is quite intelligible." In regard to the course pursued by the Protestants, and the position which they now occupy, he makes the following suggestions.

Some may be ready to condemn our friends at once as insincere in their professions of attachment to evangelical truth. Others may think them justifiable in what they have now done. Perhaps it were wiser not to attempt either to justify or condemn them. To judge belongs to One who knows all the circumstances of the case, and whose estimate of human actions is infallibly and perfectly just. No doubt it were infinitely to be desired that they had the faith and courage of our Armenian brethren at Constantinople, so as to face the fiercest persecution and hold fast their profession, even at the hazard of life. And when we see that they do not exhibit that faith and firmness, a feeling of discouragement is apt to come over our minds, and an impression that all the hopes we have cherished respecting them are vain, and all the labor bestowed upon them lost. But this would be a hasty conclusion.

Let it be borne in mind that these people have not been reported as converted persons. We have stated, indeed, that there was a promising door open for preaching the gospel among them, a strong desire in many for Christian instruction, and a thorough abandonment of the errors and superstitions of the Greek church. In regard to some of them, we have thought that the truth was making an impression upon their consciences; and there was an attentiveness to instruction which gave us great en-

couragement to labor and pray for their salvation. We have been deeply interested in our labors there; we have hoped, and still hope, that those labors have not been, and will not be in vain. But we have not represented the people as regenerated, nor thought that they gave satisfactory evidence of being so. We do not think, therefore, that their not showing the martyr's faith and constancy, under their present trials, is to be wondered at, nor a thing to discourage us. For ourselves, if the door should be reopened for preaching the gospel in Hasbeiya to-morrow, we should not hesitate to go at once and preach it there again. We should go with encouragement and hope; and we are very sure our friends would receive us gladly, and that numbers would listen again with attention and joy to the word of life. We have no doubt that they are really and deeply interested in the truths of the gospel which they have learned through us, and thoroughly convinced that these truths alone can save them.

Encouragement at Sook el-Ghurb.

God has evidently given to our brethren in Syria a field of labor which promises, at no distant day, an abundant harvest. A spirit of inquiry is abroad in Lebanon, which cannot be put down by any human device or effort. And when the Arab mind shall have been thoroughly aroused to an earnest search after the truth, its progress will undoubtedly be characterized by the ardor and energy of this interesting people. In the meantime, however, there must be many abortive attempts to throw off the load of superstition and error, which has so long burdened the land. The strength necessary for success cannot be acquired in a week or a year. The history of Hasbeiya proves this; indeed, without any examples to guide us, we might infer the same thing from the nature of the human mind. But these movements of unquiet and thoughtful minds, though unsuccessful for a time, will not be in vain. They will become more and more frequent and resistless, until the hour of deliverance shall have fully come.

The following extracts, from a letter of Mr. Whiting, bearing date September 1, afford a good illustration of what may be expected hereafter to occur, with increasing frequency, in Lebanon and the adjacent country. The apparent issue of this affair should occasion no apprehension or despondency. Such failures are inevitable; unless, indeed, the Spirit of the Lord shall descend with unwonted power. But we shall hear again from this little community; and we shall probably have new facts to record, which will show us that the contest between truth and error is far from being terminated.

The village of Sook el-Ghurb, in which a spirit of inquiry has so unexpectedly arisen, is near Aitath, about two hours northeast of 'Abeih, and three hours south of Beirût.

There is a small church in the village, dedicated to St. George, in which is a celebrated picture of that saint. This picture is greatly venerated by the superstitious Greeks; because, among other reasons, it has the reputation of perspiring at times in a supernatural manner. The location is pleasant and healthy; and the place is much resorted to in the warm season by invalids from the plain. It is famed, like many other places where St. George has a church and a picture, for the extraordinary cures effected there, and which are of course ascribed to the miraculous agency of the saint. I remember visiting this place in company with a native friend, fourteen years ago, and having an earnest discussion with the priest respecting the pretended miracle of the picture's sweating, after having discovered, to the great annoyance of the priest, a basin of water concealed by a curtain, from which the picture had evidently been sprinkled. The priest, as I remember, affected a great deal of pious horror at our unbelief, and the company who heard the conversation, appeared to sympathize with him.

Our brethren have always regarded this village as one of the strong holds of superstition; and a movement towards Protestantism would have been expected at almost any other point sooner than in such a place.

Some time in February last the teacher of our school at Aitath, himself originally from Sook el-Ghurb, though now living in Aitath, informed us that the people of that village were becoming dissatisfied with their church and clergy, and thinking seriously of a separation; that they had been begging him to procure a minister for them; and that he had thus far put them off, being unwilling to mention the subject to us until they should have had time for due deliberation. "Wait a while," had been his advice to them, "until we see how you hold out, and whether you really mean to adhere to your purpose. If you do, I will engage you shall have a minister, who will teach you and your families according to the word of God."

Extracts from Mr. Whiting's Journal.

Mr. Whiting continues the history of this movement by a few extracts from his journal.

March 23, 1846. At our service yesterday there were five men from Sook el-Ghurb, who have resolved to separate from the Greek church and seek instruction henceforth from us. There has been a dispute of long standing between them and their Bishop, which has now come to an open rupture. The Bishop has been repairing and enlarging the little church in their village, and erecting other buildings around it, with the view of turning the whole into a convent. The people meanwhile, have been continually remonstrating, declaring that they never will consent to have a convent in the village, or monks residing among them, and begging the Bishop to give them a married priest, such as they have always had. The Bishop has turned a deaf ear to their remonstrances, and has gone steadily forward with his own plans. The despotic course he has pursued, together with the character of the monk and of the company that is attracted to the place by means of the convent, has quite alienated the people of the village, and they seem now utterly disgusted with Bishop, monks and church.

For many months past they have refused to receive the ministrations of the monk who was sent to them by the Bishop, resolutely absenting themselves from church, all this while, being determined to do no act which the Bishop can construe into an acknowledgement of the monk as their priest, or into a surrender of their rights to him, or an assent to his plan of converting the church into a convent. On Saturday last, one of their number died, and they would not allow the monk to perform the funeral service for him. Nor would they consent to have any of the neighboring parish priests officiate. They said they had resolved to have nothing more to do with Greek priests or the Greek church, and were going to seek religious instruction elsewhere. The prayers of the priest, they said, could not benefit the dead man, though they might be useful to the living. Accordingly they buried him without any funeral service. The next day was the Sabbath, and five of the principal men came over to 'Abeih, as already stated, to attend the service in our chapel. They listened with deep attention to the preaching. It was the first evangelical sermon they had ever heard.

These individuals became acquainted with the operations of the mission through the schoolmaster at Aitath. Having obtained some knowledge of the gospel through our brethren and their books, he has freely communicated his views to others. One of the native brethren lately spent a night at his house, on which occasion the schoolmaster invited his friends of Sook el-Ghurb to call and make further inquiries concerning "the new way."

30. On Saturday last a messenger came from Aitath, requesting one of our native brethren to go and spend the night there, to instruct and pray with our new friends, and also to hold a meeting with them on the Sabbath. He returned much gratified and encouraged.

It seems that the people of the Sook received letters from the Bishop on Saturday last, requesting them to send him a delegation of two of their number to confer with them on their grievances, and promising that everything shall be arranged according to their wishes. They replied that they had no longer any controversy with the Bishop, nor anything to ask of him. The meaning of which is, that *they have seceded from the Greek church.* It now remains to be seen whether they will adhere to this decision.

31. After holding a meeting with the schoolmasters at my study, Naseef, the teacher of the Aitath school, told me that the movement at the Sook was exciting very great interest, and becoming the one absorbing subject of conversation, not only there, but in all the neighboring villages. The seceders appear more and more interested in the new things they have begun to learn, and more and more determined to adhere to the simple gospel, cost what it will. Great alarm is awakened among the Greek ecclesiastics and their leading laymen at Beirût. They evidently fear another "Hasbeiya excitement." The panic extends to the other sects. The papal Greeks and the Maronites, having tried in vain to proselyte these seceders to their own churches, now join with the Greeks in begging them to give up these new notions and return to their mother church. One of the monks of Deir esh-Shir, a papal Greek convent near Sook el-Ghurb, said, "Pray do not open this door; if you do, we shall lose all our people."

April 4. On my way from Beirût, I called upon the schoolmaster at Aitath, who informed me that efforts had been

begun to bring back the seceders of the Sook, by intrigues with the principal Sheikh of the district. As yet, however, he says, they remain steadfast. Persecution will come, no doubt, and they expect it. They say they are prepared for it, and are resolved to adhere to the truth, whatever be the consequence. We shall see how they will feel and act when actually called to suffer for the truth.

The extracts from Mr. Whiting's journal here terminate.

Partial Disappointment of the Missionaries.

Regular Sabbath preaching had been already established at Aitath, conducted sometimes by ourselves and sometimes by our native brethren. There were usually present from ten to twenty adults; and generally about as many women as men. This small company embraced nearly the whole of the secession. One of the native brethren also held a meeting with them one evening in each week, at the house of the schoolmaster, that being still the most eligible place, both for the Sabbath and the week day services. These meetings were kept up, with very few interruptions, until near midsummer, when, on account of our increasing labors at Hasbeiya and elsewhere, we were not able to sustain them as regularly as before.

But there was another cause that affected the regularity of the services at Aitath. This was *the return of most of the seceders to their church.*

Their return was effected in much the same way, and about the same time, with that of our friends at Hasbeiya. In both cases the thing was accomplished, not by conviction, not by argument, but by persecution and intrigue. More of craft and intrigue was resorted to here, and less of direct persecution, than at Hasbeiya. In both cases the aid of the local authorities was obtained, either openly or covertly; and in the present case, not only the principal Sheik of the district, a wily and powerful Druze chief, but also some leading men in the Greek community at Beirût, were very active auxiliaries of the ecclesiastics. They operated upon the men a great deal through the women; sometimes flattering and coaxing them, and sometimes reproaching them with the shame of forsaking the religion of their forefathers. Sometimes they would try to intimidate the poor women by representing to them, with awful solemnity, the blessed Virgin, (whose name, with the Greeks, one may almost say, is *above every name*,) would be displeased, and would certainly visit them and their children with terrible judgments. At other times both women and men were threatened with ejection from their houses, and with other endless and insupportable annoyances. Besides, these zealous and importunate proselyters hung upon them, from day to day, like so many leeches. They could not get rid of them, but were obliged to entertain them, day and night, at an expense which was fast ruining them.

The trial which thus came upon these poor people, may have been, in their circumstances, even more severe than stripes and imprisonment.

There remained, however, the schoolmaster, his wife and his mother, together with two promising young men, who resisted all the efforts of priests, sheiks or others to get them back to the church, and who still firmly adhere to the truth. With this little handful we continue to meet regularly for religious instruction and prayer; and we have much satisfaction and hope in our labors with them. The most interesting case of all is that of the schoolmaster himself. We should rejoice in this movement, if no other good had resulted from it than the bringing of this man out of the darkness of the Greek church, and giving him his present enlightened and evangelical views. The truth, moreover, seems to have made some impression upon his heart. It can at least be said of him, "Behold he prayeth." He prays in his family, in his school, and, I have reason to believe, in his closet also. He is not only deeply interested himself in the evangelical views he has obtained, but very zealous in his efforts to enlighten others. He is known and respected in all the neighboring villages, and appears to be exerting a good influence. He expresses a strong confidence that the truth is working in the minds of the people very extensively, and that ere long it will prevail, not merely in Sook el-Ghurb and the neighboring villages, but through all the country. "You cannot stop this work," he says, "it is the work of God and not of men. If all you missionaries were to leave the country now, you could not take the word of God away with you. The truth has got into men's minds, and it is not possible to get it out." He thinks that his friends at the Sook, who

have made their peace with the church, are ill at ease; and that they will not long rest contented where they are.

That this man is truly converted, I cannot affirm; but neither would I take it upon me to say that he is not. We have at least great encouragement to pray for him and instruct him continually, and great hope that he will one day come out a decided Christian, and be a valuable helper in the work of the gospel. The case of his aged mother also is an interesting one. It is a rare and wonderful thing for an old woman of seventy, who has grown up from infancy in the depths of Greek ignorance and superstition, to emerge fully, as this poor woman seems to have done, into the light of evangelical truth. Like her son, she is very zealous in communicating what she knows of the truth (and this is considerable) to her friends and neighbors. She expresses fervent thanks to God that she has lived to see this day, when the truth of the gospel begins to be known in this land.

Of the two young men who continue steadfast, as mentioned above, one is quite promising. He is an intelligent and zealous Protestant; and our brethren hope that he may be qualified for extensive usefulness. He will probably join the little seminary which the mission have concluded to open. The schoolmaster's eldest son is another interesting candidate for a place in this institution.

LETTER FROM MR. THOMSON, SEPTEMBER 16, 1846.

Visit to Aleppo—Motive—Incident.

This communication of Mr. Thomson appropriately and naturally follows Mr. Whiting's account of the movement which has recently taken place at Sook el-Ghurb. The spirit of inquiry which seems to be waking up in Lebanon and Hermon, is by no means confined to those regions. It was stated in the September Herald, that very encouraging reports had been received from Aleppo and some of the neighboring places. Our brethren of the Syria mission have been anxious, for some time past, to send one of their number to inquire into the truth of these reports. They have at length been enabled to gratify this desire; and the result is given in the present letter.

Before proceeding with Mr. Thomson on his journey, it will be well to learn the reasons which induced him to make it, in his own language.

A good deal of interest in the people of Aleppo, Aintab and Killis has been kept up during the past year, by letters from Dr. Kerns of the London Jews Society, and by the reports of Bedros, a pious Armenian vartabed, who came to Beirût from Constantinople more than a year ago, and has been employed in the above mentioned cities in distributing the Scriptures and in other missionary labor, chiefly among the Armenians. Dr. Kerns has recently returned to England, and, on his way, spent some time in Beirût, and gave us much pleasing information about the progress of religious inquiry in Aleppo. A few days after he left, we received two letters, one of which was from the Armenians of Aintab with six or eight seals of the most prominent men of the place attached. They write in behalf of two hundred families in Aintab, who had heard the gospel from Bedros, and, having become convinced of the errors of their church, were resolved to abandon them and to adhere to the gospel alone. They prefer a very earnest petition for a missionary to instruct them; and they state also that they are violently opposed and persecuted by the Bishop, who has entered a complaint against them to the Pasha of Aleppo, and some of their leading men have been summoned to that city to be tried for the crime of adhering to the gospel. The other letter was from Bedros, confirming the statements of the people of Aintab, and pleading very earnestly that some of us should visit them.

Mr. Thomson was accordingly requested to repair to Aleppo. He left Beirût, August 6, in a small vessel, called the Express. On the following day, as he approached the Orontes, "the wind freshened to a gale, and the boat seemed to fly from wave to wave in its headlong haste."

The Express could not make the mouth of the Orontes, and there was no other harbor in reach. The terrified captain, after trying in vain to carry his craft out to sea, was obliged to let her drive directly on the sandy beach. Throwing off his clothes to be ready for any emergency, and calling loudly upon St. George to protect us, he yielded to necessity, and we were quickly aground. The violence of the waves wheeled the vessel round and threw her on her beam ends, emptying us into the surf without ceremony. The water was not deep, and we easily reached the shore, with the loss only of my hat and pocket book. Having landed all the baggage and

taken down the masts, the vessel righted; and, after the wind had lulled, she was got off with but little injury. I hired some donkeys, which were at work in a neighboring field, and had my baggage conveyed to the hospitable mansion of Mr. Barker in Swadiyeh, three or four miles distant.

Mr. Thomson started for Aleppo, by way of Antioch, August 10, and reached his place of destination on the following day.

Aintab—Protestants—Measures.

Mr. Thomson proceeded at once to make the necessary inquiries respecting the state of things at Aintab. He found Pedros, the vartabed, at Aleppo; the violence of the persecution at the former place having rendered it unsafe for him to return thither. Mr. Thomson concluded that it was inexpedient, in the circumstances, for him to go to Aintab. He wrote to the Protestants, therefore, apprising them of his arrival at Aleppo, and requesting further information as to their condition and wishes.

Aintab is two long days' ride north of Aleppo, and on the fifth day I received an answer to my letter, stating that eighteen of their number, including two priests, were coming to see me. The day on which they were to arrive, another messenger came, informing me that they had prepared to come, according to promise; but, finding that this movement would produce a great commotion in the city, they had concluded to abandon it and write to me. Their letter contains a very earnest appeal for a missionary, with a strong affirmation of their attachment to the gospel, and their determination to adhere to it at all hazards. There are several hundred united in this resolution; the messenger said there were three hundred families, and Bedros says there are two hundred that can be depended on.

The day after receiving this letter, a Frank who resides at Aintab, came to Aleppo and called to see me. I had heard of this gentleman before, and particularly of his friendly interference in behalf of Bedros and the Protestants during the persecution. He is a British subject and an intelligent man. Many years ago he lived with Mr. Gobat, the Bishop of Jerusalem, and was acquainted with several of our earliest missionaries to Syria. He takes much interest in our work, corroborates the accounts of Bedros in their fullest extent, and strongly advises the establishment of a mission either at Aleppo or Aintab. I gave him a copy of the vizierial letter, directed to the Pasha of Erzeroom; and he thought he could persuade the Governor of Aintab that he would be acting in accordance with the wishes of his master, by protecting the Protestants from violence. Bedros informs me that this gentleman has considerable influence with the Governor; and that when the persecution was at its height, he took him to the palace and introduced him to the Governor as his particular friend, which proved of great service to him.

After much deliberation and prayer for divine guidance, I returned answer to this interesting people, that the mission at Beirût was too weak to spare any of their number at present to commence a station in their neighborhood; that none of us, moreover, knew their language, which was a serious impediment in our way; that, therefore, I had concluded to employ Bedros in missionary labor among them and at Aleppo, where he would for the present have his home in connection with a book magazine; that from this place he would visit them, from time to time, give them such instruction as he was able to impart, and supply them and their families with the Scriptures and other religious books; that I should lay their case before the mission at Constantinople, forward all their letters and those of Bedros to the brethren there, and request that they would send one of their number who knew Turkish and Armenian to preach to them, and, if this was impossible, to send one of their most spiritual and experienced native preachers to assist Bedros in his important work.

The arrangements, mentioned above, Mr. Thomson completed at Aleppo, as far as was in his power. He wrote to Constantinople immediately, bringing before our brethren of that station the case of the Protestants of Aintab. Just before his departure from Aleppo, he received another letter from these new friends of the truth, in which they express their concurrence in the measures proposed by him, and their gratitude for the interest taken in their welfare. They repeat their request for a missionary as soon as possible. They say, "We are the fish in the great sea, and wait for you to spread the gospel net around us."

Aleppo—Christian Sects—Encouragement for missionary Labor.

Mr. Thomson next proceeds to give some account of Aleppo itself as a missionary field.

During a visit to this place in 1840, he made some inquiries in respect to its population. The Christians he estimated at more than twenty thousand. The number of taxed Moslems he found to be 9,515, of Jews 982. From these data the inference would naturally be, that the entire population would be at least sixty thousand. The restoration of the Turkish authority, since Mr. Thomson's previous visit, has proved beneficial to Aleppo; and the number of inhabitants must have increased.

1. I shall first speak of Aleppo as a residence. It is healthy, and good houses are easily obtained, rent being moderate compared with what it is at Beirût. Living is also much cheaper; all kinds of supplies are easily and rapidly obtained. Communications with Constantinople and Beirût by post are maintained regularly every week; and with all parts of Asiatic Turkey intercourse is kept up, by numerous caravans. Aleppo is also a safe residence for Franks of all nations, which is a matter of considerable importance. There are but two English mercantile houses in Aleppo.

2. In considering the nature, extent and promise of the work to be done in Aleppo, I shall speak of the different sects separately. The most promising, for the present, are the Armenians. Like their brethren in other parts of the empire, they are more accessible and more disposed to serious inquiry than any other sect. Bedros has constant intercourse with them. Quite a number are decidedly evangelical in sentiment; and some with whom I became acquainted, appear to be earnest inquirers after the way of salvation. Besides meeting with individuals daily, I spent two hours on Sabbath morning with a company of about twenty, at the room of Bedros. I addressed them through an interpreter, as nearly half of them did not know Arabic sufficiently to comprehend a religious discourse. Several of those present were travelling merchants. All of this class seem to be much enlightened. The time of my visit was not favorable to gaining access to the Armenians, because a violent excommunication had been read, on the Sabbath before my arrival, in the church, against Bedros and all who associated with him. Copies of the Scriptures and other books had been burnt, and all the agencies of a rigorous persecution had been set in motion. This made our intercourse, so soon after, dangerous to the people, most of whom are poor and dependent upon others for their means of living. Those whom I saw, were unanimous in requesting a missionary; and they urged me to open a school for their children at once. I heard the protestantized Armenians estimated at fifty; some placed this number still higher.

Rooms were taken by Mr. Thomson for a book depository, &c. They are to be used for religious conversation, like the khans at Constantinople; meetings for prayer, &c., will also be held in them.

The orthodox Greeks are, as you know, not numerous in Aleppo. The Bishop was in ill health, and sent word that he could not leave the house, but would be glad of a visit from me. I was received with great cordiality; and he appeared quite pleased to hear that we might possibly establish a mission and open a school in Aleppo. Being hardly pressed by the papal Greeks, he is disposed to welcome us as friends. His people will be, to a good degree, accessible to missionary labor.

But the Greek Catholics are by far the largest body of Christians. When I visited Aleppo in 1840, they appeared to me to offer the most encouraging field to an evangelical missionary; and I must still represent them as full of promise. To this body belongs the Archbishop of Tripoli, Athanasius, about whom Dr. Kerns has written so frequently. I had much pleasant intercourse with him. He is a man in the vigor of life, not yet forty years old, has travelled extensively, and resided two years in England and two in Malta. He is the most promising ecclesiastic that I have seen in Syria. He seems to be evangelical in sentiment, of a serious and earnest character, one who truly desires to reform and elevate his countrymen, and has a mind sufficiently enlightened to take a comprehensive survey of the work to be done, and a rational estimate of the difficulties and obstacles to be encountered and overcome. He is an Archbishop of the Greek Catholic Church, in full standing and authority; but he does not officiate. I was told by persons well informed on the subject, that he is greatly respected by all classes; and this corresponds with what I myself saw during my frequent visits to him. He is also held to be the most learned theologian in the sect, at least in Aleppo. I have been assured that although his Protestant sentiments are well known, there is no power in his church to depose him; and no man dares

enter into discussion with him on religious matters.

During one of the Archbishop's visits, Mr. Thomson asked him what should be done to promote a reformation in Syria. "What means," Mr. Thomson said, "would you adopt to accomplish the great work?"

After reflecting for some time, he said in substance: "The people must be brought back to the Bible. To do this, you must give them a good translation of the word of God from the original Hebrew and Greek. Our clergy will condemn and excommunicate it at first; but the truth will certainly triumph at last, and the people will ultimately receive it. Then you ought to furnish a concordance, a commentary, and a reference Bible. Lead the people to the word of God and enable them to understand it, and the work is accomplished. As fast as you find or raise up preachers, suitably qualified, send them forth to preach the gospel throughout the land. Christian education, by means of common schools and higher institutions, should be carried on as extensively and as rapidly as possible. And by all means establish a good religious publication." The value of such a journal, he thought, could not be too highly estimated. He placed it second to no other means in efficiency and importance. He wishes us to commence one as soon as possible. "We are few," said he, "and must have some means of constant access to the people at large."

Dr. Kerns has written a very earnest and faithful letter to the clergy of Syria, calling upon them to renounce some of their leading errors, and urging them to adopt the standard of doctrine and practice found in the Bible. This letter the Archbishop has translated into Arabic; and he is very anxious to have it printed and sent to him for distribution. Our brethren of the Syria mission were intending to issue it from the press at an early day.

He is a French scholar, speaks English a little, and reads it sufficiently to consult books with advantage, and is about to commence the study of Hebrew, in the hope of some day aiding others in their efforts to give his people the unadulterated word of God. I need only add that he bears an excellent private character, lives with his mother's family, which is respectable, has much intercourse with the most influential people of Aleppo. A considerable number of the leading Greek Catholics are united with him in sentiment, and stand steadily by him against all opposition. Several of the priests also are his friends, and have embraced his views, and approve of his plans. We may be disappointed in him, but there is much reason to hope, and much encouragement to labor amongst this large and powerful body of papal Greeks.

The Syrian Catholics constitute the next largest body in Aleppo; Mr. Thomson gained but little information, however, respecting them. He has been told by one of their number, that many are inclined to embrace evangelical sentiments and separate from their church. The same he supposes to be true of the two thousand Maronites residing at Aleppo.

3. We may now briefly examine the claims of Aleppo as a centre of influence upon the surrounding country. The caravans leave Aleppo more regularly and more frequently now than they did under the Egyptian rule. There is also a greater concourse of Armenian merchants, and other strangers from Asia Minor and the East, than formerly. This furnishes excellent opportunities to send far and wide the word of God and other books. It is plain also, as I think, that the press is destined to exert a more effective agency hereafter, in enlightening the people of these oriental churches, than it has hitherto done. The Armenians, moreover, of Killis, Aintab, Merash, and the numerous towns and villages to the north and west of this city, must look to the station established in Aleppo, and to the native assistants connected with it, for whatever foreign assistance they are to receive. Nor is it probable that there will be an Arabic mission established nearer to Edlip, Hamah, Hams, and the Christians of different sects scattered between Aleppo and these cities. From Aleppo also must go forth the native missionaries and the Bibles to the Syrians and other Christian communities, inhabiting the great valley of the Euphrates and Tigris. But I need not enlarge on this theme.

Mr Thomson returned to his station by a different route, passing through Edlip, Hamah, the plain of Baalbeck and Zahleh to 'Abeih.

On being apprised of the state of things at Aleppo, the mission adopted a resolution, recommending to the Prudential Committee the commencement of missionary operations at Aleppo, as speedily as possible. It is presumed that no one who has carefully read the foregoing statements, can doubt for a moment as to the desirableness of complying with this recommendation.

Two missionaries, one for the Armenians and one for the Arabs, should be stationed at Aleppo without delay. While the call is urgent, the encouragement is most gratifying. But the Syria mission is too weak to part with even one of its members; and our brethren of the mission to the Armenians can hardly keep pace with the march of events in their appropriate field. Is it not manifest, then, that new missionaries are needed to enter the fields which are opening so auspiciously in Western Asia?

Sandwich Islands.

LETTER FROM MESSRS. ALEXANDER AND EMERSON, MAY 13, 1846.

The Seminary at Lahainaluna.

In the present communication Messrs. Alexander and Emerson submit their report respecting the state and prospects of the seminary at Lahainaluna. Mr. Dibble was formerly associated with them in the management of the institution; but his death, on the twenty-second of January, 1845, deprived them of his counsel and assistance. "The fruit of his labors that remain," they say, "will long attest his diligence, perseverance and zeal in the work of the Lord; and the lessons learned at his bed of suffering will not soon be forgotten by those who witnessed his patience, resignation and peaceful triumph." During the six months which preceded the date of this letter, Mr. Hunt had been a fellow-laborer in the instruction of the seminary. "His arrival," say Messrs. Alexander and Emerson, "was opportune, and we bless the Lord for his goodness in sending him."

It is mentioned by our brethren, as an interesting fact, that the church of Kaluaaha, on the island of Molokai, has recently established a scholarship in the seminary. Twenty dollars have already been paid into the treasury of the institution, towards defraying the expense of educating one of its pupils.

A new class was admitted to the seminary on the first of July of last year. Some of its members had not been selected with sufficient care. The pressure of other duties, doubtless, prevented the brethren who sent them from cultivating such an acquaintance with the boys, as would have led to a judicious choice in all cases. Many had not made the prescribed attainments in the elementary branches of knowledge; and some, whose characters ought to have been known before they came, were very soon detected in crime. After a two months' acquaintance with them, therefore, we sent back a number to the fields whence they had come; and in September we matriculated a class of thirty-nine, who engaged to give their notes, when they should leave the school, for the amount expended on their education.

On re-opening the school after the general meeting of the mission, held in 1844, the number of pupils was eighty-six. Of these one has since died; four have been dismissed in poor health; thirty-six have graduated; and fifteen have been expelled, at different times, for immorality. Most of the expulsions occurred in July and August, 1844, just after the long vacation. "Since that time order and sobriety have prevailed to a remarkable extent." Of the thirty-six graduates mentioned above, two were sent to aid Mr. Lyman in his school at Hilo, and one to labor with Mr. Parker as an evangelist.

We sent a circular to all the members of the mission, about a year ago, the replies to which contain much information as to the effects which the seminary is producing throughout the Islands. At a later period we collected and published a general catalogue of all the scholars, who have ever been connected with the institution. From these data we learn that two hundred and ninety-six pupils have gone out from the seminary; of whom forty-two have died, leaving two hundred and fifty-four now in the field. Of this number one hundred and eight (almost one half) are engaged in the work of teaching; forty-three (one sixth of the whole number) are in the service of government; thirty-one, though not engaged in teaching, are usefully employed and letting their light shine. In regard to the remaining seventy-two, some are engaged in honorable employments, while others are idle or worse than idle; but none of them are considered as answering the end for which they were educated. One hundred and fifteen who have graduated, are in good standing in the churches; and about forty who have gone out from the seminary, are of a decidedly immoral character.

On the whole the institution is evidently scattering blessings throughout the nation. Its graduates are every where the leading members of society, in matters civil, religious and literary. In manual labor they are represented as many times more valuable than other natives, having acquired habits of industry, and learned how to work when at school. When we reflect that most of them were selected when young, before their characters were developed, and that they

have, moreover, been chosen on comparatively slight acquaintance, we ought not to be surprised that so many of them have turned out badly. It is just what we ought to have expected. Indeed when we consider the Hawaiian character, and the small amount of scrutiny exercised in selecting our pupils, we are surprised to find that the seminary has yielded so much good fruit.

Prospect of a Native Ministry.

The expectations of the friends of missions in this country, in regard to the preparation of native preachers through the agency of the seminary at Lahainaluna, have not been fully realized. The disappointment which has been felt in some minds, has been frankly communicated to the mission. Messrs. Alexander and Emerson admit, first of all, that the mission has much reason for humiliation before God, in view of the fact just adverted to. "Had we labored with more faith, zeal, diligence and prayerfulness," they say, "we doubtless should have reaped a more abundant harvest." But, on the other hand, have not the expectations of Christians in this country been unreasonable? In their endeavor to establish this fact, they present some suggestions which are certainly entitled to a very respectful and attentive consideration.

When missionaries first arrived at the Hawaiian Islands, they found a people whose character and intelligence were very unlike what the apostles found in Palestine, Greece and Rome. The former were not only debased to the lowest depths of degradation in morals, but they were utterly destitute of education and mental discipline, and a system of oppression had for ages crushed and well nigh annihilated every vestige of manly independence; whereas among the latter were many acute philosophers, poets and statesmen. When, therefore, the preaching of the apostles was blessed, and souls were converted, churches could at once be organized, and from their members all the necessary officers could be selected and ordained to manage their affairs and minister in holy things.

It is far otherwise with the thousands of converts in our churches. They are shrouded in a mental darkness so profound, that, after years of close observation, we hardly understand its depth. Their moral perception is so obtuse that they cannot always discriminate accurately between right and wrong; and hence conscience speaks in feeble tones. As wild animals, when tamed, are more liable to wander and resume their original habits, than those which for generations have been domesticated; so we find our converts unstable, destitute of that firmness which is almost essential in the gospel ministry, and prone to return to the vices of barbarism. How often are our hopes disappointed, and our hearts filled with sorrow, by seeing those in regard to whom we had entertained high expectations falling back into the slough of degradation. Of those whom we have expelled from the seminary since our last general meeting, there were four whom we had regarded as promising candidates for the ministry.

We do not despair, however, of raising up a ministry to supply the Hawaiian Zion. We must not forget that a light, like unto the light of seven suns, has been shining on this people for the last quarter of a century; and under the refining influences of the gospel, they have made great progress, so that they are no longer the debased and darkened people found by the pioneers of our mission. An imperious necessity is indeed laid upon us. We must go forward. Whatever may be the issue of the struggle between the white and Hawaiian races, there will evidently remain many thousands of Polynesians in these islands for generations to come, who, if instructed in religion, must be instructed in the Hawaiian tongue. We are admonished that the American churches will not long continue to furnish these instructors. Where then shall we look for the future ministers and teachers of the Hawaiian race? They must be raised up from among themselves; and, with the divine help, they can be raised up.

We have sent out three since our last general meeting who, we hope, will yet become ministers of the gospel. There are three now in the seminary who are qualified for licensure; besides four other promising candidates, who have been studying didactic theology during the past year. The second and the third classes will, in their turn, probably furnish a number of candidates for this high calling. And may we not hope that the great Head of the church will touch the hearts of those whom he calls to this work, and prosper our efforts to qualify them for it!

Will not Christians in this country strive together with the missionaries in prayer to God for his blessing on these efforts? May there not have been a fault in us, as well as in the brethren who are doing the work of the churches in these distant islands?

Recent Intelligence.

CONSTANTINOPLE.—Two members of the church at Constantinople have died recently, both in the triumph of faith. A notice of this event will appear in the next Herald. Mr. Dwight says, under date of October 6, "From Nicomedia and Ada Bazar we have encouraging accounts. The brethren in those places are enjoying more freedom than heretofore. In Nicomedia they have themselves fitted up a room temporarily for public worship; and on the Sabbath about thirty persons regularly come together."

BROOSA.—Mr. Ladd reports, August 19, the spirit of hostility to evangelical truth at this station as not having essentially abated. "The two excommunicated brethren and one sister appear well, and endure the reproach and injuries brought upon them by their persecutors with a Christian spirit." Others, however, have been driven away from the influence of the missionaries, and continue to stand aloof from them.

TREBIZOND.—The brethren at this station are in greater quietness than they were a few weeks ago. In the latter part of September they were able to hold their Sabbath services without the presence of policemen; and females had begun again to attend. Two persons stood propounded for admission to the infant church of Trebizond on the first Sabbath in October.

MADURA.—The prosperity of this mission still continues. From a letter of Mr. Muzzy, dated September 2, it appears that our brethren are receiving fresh applications from different villages for Christian instruction. "In other villages," he says, "we are opposed. The people in a place which is five miles from Madura, have united together to prevent us from building a school-house; and they have threatened the man with whom the catechist stays, that if he does not expel the catechist, he shall be expelled himself. A report has been spread by some evil minded person, that the missionaries are looking for treasure, and that they offer human sacrifices to the devil, so that they may be successful. This rumor is widely spread, and in some cases it operates to our prejudice."

MADRAS.—The brethren of this mission have been recently encouraged by the admission of four persons to their communion, three of them being females. Some further difficulty has been occasioned by caste; a few communicants have been drawn away, and will probably be cut off from the church. A meeting was held by the mission simultaneously with the annual meeting of the Board, which is represented as having been very interesting.

CEYLON.—Under date of September 19, Mr. Hoisington says, "There have been a few cases of interest among the students at Batticotta, and perhaps of conversion, within the last month. But we need the great and latter rain, and are trying to ask for it."

CANTON.—Mr. James G. Bridgman received ordination, May 31. The exercises were as follows: Prayer and reading of the Scriptures by Doct. Parker; questions to the candidate, charge and ordaining prayer by Dr. Medhurst, (English missionary;) sermon and right hand of fellowship by Mr. E. C. Bridgman; concluding prayer by Mr. Pohlman of the Amoy mission.

AMOY.—Mr. Pohlman was at Canton, August 26, on account of a disease of the eyes. He had heard, however, that there were nine girls in the female school at Amoy taught by his teacher. The two old men who had been admitted to the church, continued to "run well." Rev. J. Stronach, of the London Missionary Society, and Doct. Cumming were kindly performing missionary work for Mr. Pohlman.

BORNEO.—Letters have been received from Messrs. Youngblood and Thomson, both of whom were at Karangan. Mr. Youngblood has been dangerously ill; but he had nearly recovered at the date of his letter, July 20. The other members of the mission were in good health. The climate is regarded as excellent. Mr. Youngblood expresses the hope that the truth is making some impression upon the minds of a few. Mr. Thomson, under date of July 6, states that the Panambahan at Landak recently gave him a written assurance that the Dyaks should be involved in no difficulty, though they might labor for the missionaries, receive instruction from them, or embrace and practice their religion.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the fifth of November Rev. Eli Smith, of the Syria mission, and Mrs. Smith, late of Northampton, Massachusetts, sailed from New York for Beirût.

On the eighteenth of November, the following persons embarked at Boston for Madras in the ship Flavio, Captain Crocker: Rev. Levi Spaulding and Mrs. Spaulding, of the Ceylon mission; Rev. John Scudder, M. D., and Mrs. Scudder, of the Madras mission; Rev. John E. Chandler, of Woodstock, Connecticut, and Mrs. Chandler, of Cincinnati, Ohio; Rev. George Ford, of Groton, Massachusetts, and Mrs. Ford, of Patchogue, Long Island; Rev. William W. Scudder (son of Doct Scudder) and Mrs. Scudder, both of New York City; and Rev. Eurotas P. Hastings of Clinton, New York. Mr. Chandler received his theological education at Lane Seminary, Mr. Ford at Andover, Mr. Scudder at Princeton, and

Mr. Hastings in the Union Theological Seminary of New York City. Messrs. Chandler and Ford are expecting to join the Madura mission, and Messrs. Scudder and Hastings the Ceylon mission. Doct. Scudder will be obliged to labor in connection with the Madura mission, for some months at least, inasmuch as the Committee have not been able to obtain a physician for that field. The missionaries received their instructions from one of the Secretaries, November 3, in Dr. Hutton's church, New York city.

On the same day Mr. Levi Chamberlain, of the Sandwich Islands mission, sailed from Boston for Honolulu, in the ship Montreal, Captain Doane.

DONATIONS,

RECEIVED IN OCTOBER.

Board of Foreign Missions in Ref. Dutch Ch.
W. R Thompson, New York, Tr. 545 85

Addison Co. Vt. Aux. So. A. Wilcox, Tr.
Bridport, Cong. so. gent. and la. 8 75
Salisbury, Cong. ch. 11 50
Shoreham, do. la. 3 75
Weybridge, do. 25 00—49 00

Auburn & Vic. N. Y. T. M. Hunt, Agent.
Genoa, Pres. ch. 67 92
Homer, miss. asso. 81,30; E. Root for Gaboon miss. 10; cong. ch. 108,70; 200 00
267 92
Ded dis. 42—267 50

Berkshire Co. Ms. Aux. So. T. Green, Tr.
New Marlboro', J. W. C. a bal. 1 50
W. Stockbridge, S. Gates, 10 00
Windsor, Cong. ch. and so. 22 00—33 50

Boston, Ms. S. A. Danforth, Agent, (of wh. fr. Old South s. s. for *Thomas Vose*, Ceylon, 20;) 90 71

Brookfield Asso. Ms. W. Hyde, Tr.
Brimfield, Gent. la. and m. c. 156 85
Brookfield, Gent. 33,38; la. 30,42; m. c. 32,43; 96 23
Charlton, m. c. 11; la. 30,76; 41 76
Dana, Gent. and la. 8,03; m. c. 5,32; 13 35
Hardwick, Gent. 38,25; la. 37,38; m. c. 15,80; 91 43
Holland, m. c. 7 00
New Braintree, Gent. 104,27; la. 82,85; m. c. 29,19; 216 31
N. Brookfield, Gent. 114; la. 101,35; m. c. 62,50; which cons. EZRA BATCHELLER and SAMUEL G. REED H. M. 277 85
Oakham, Gent. 42,32; la. 61,55; m. c. 21; juv. sew. so. 20; juv. so. 16,58; 161 45
Southbridge, Gent. 60,47; la. 78,78; m. c 59.17; 198 42
Spencer, Gent. 88,61; la. 100,03; m. c. 13,92; 202 56
Sturbridge, Gent. la. and m. c. 195 00
Ware Village, Gent. 274,25; la. 133,65; m. c. 109,24; wh. cons. Rev. URBAN HITCHCOCK, Mrs. U. HITCHCOCK, DARIUS EATON, GEORGE H GILBERT and ELEAZAR PORTER, H. M. 517 14
West Ware, Gent. 44,40; la. 34,10; m. c. 21,50; la. benev. so. 18,22; 118 22
Warren, Gent. 94.04; la. 44,46; 138 50
West Brookfield, Gent. la. and. m. c. 141 81-2,573 88

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Peacham, m. c. 12; John W. Chandler, to cons. GEORGE B. CHANDLER of Danville, an H. M. 100; 112 00
St. Johnsbury, 2d Cong. ch. m. c. 58,94; 1st ch. m. c. 10; 68 94—180 94

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Carroll, Cong. ch. 10,25; dis. 13c. 10 12

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, Cong. ch. m. c. 16,73; Mrs. R. W. Francis, to cons. Mrs. L. M. DRAKE of Royalton an H. M. 100; 116 73
Essex, Cong. ch. m. c. 8,30; la. 4; 12 30—129 03

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Cumberland, Cong. ch. m. c. 11 00
Falmouth, 1st par. la. 15 50
Gorham, Cong. ch. and so. 20 00
N. Bridgton, do. 3 50
Otisfield, do. 10 00
Portland, 2d Cong. ch. and so. m. c. 65,50; Miss D. 2; 67 50
Scarborough, Cong. ch. m. c. 10 00—137 50

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Newbury, Belleville, 18,06; a friend, 5; 23 06
Newburyport, Mr. Campbell's so. m. c. 52 92—75 98

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Lynn, 1st ch. 14 03

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Bridgeport, Coll. 150 00
Darien, do. 47 12
Easton, do. 30 90; m. c. 15,76; 46 66
Fairfield, Coll. 111,07; Miss Mills for *G. A. Mills*, Ceylon, 20; 131 07
Greenfield, Coll. 44 25
Greensfarms, do. 33,72; m. c. 18,71; 52 43
Greenwich, North, m. c. 11,50; la. 71,53; West. coll. 229; la. 52; la. hea. sch. so. 35; 2d so. av. of jew. 1,61; 400 64
Long Ridge, Coll. 5 00
New Canaan, Gent. 49,61; la. 51,57; m. c. 26,23; 127 41
Ridgebury, Cong. ch. 20 00
Ridgefield, Coll. 37,59; m. c. 70,82; 108 41
Southport, Coll. 53 59
Stamford, do. 154 10
Stamford North, m. c. 17 00
Stanwich, Coll. which cons. Rev. CHAUNCEY H. HUBBARD an H. M. 56 57
Weston, m. c. 9 20
Wilton, Coll. 40,20; m. c. 9,90; C. Marvin, 15; 65 10-1,488 55

Franklin Co. Vt. Aux. So. C. F. Safford, Tr.
Enosburg, G. Adams, 18 90

Geneva & Vic. N. Y. C. A. Cook, Agent.
Chapinville, Cong. ch. 5 00
Coventry, 1st Cong. ch. 24,33; 2d do. 56,67; G. D. Phillips and fam. 50; 131 00
Danby, Cong. ch. 14 00
Geneva, Pres. ch. 54,53; P. Hastings, 50; C. A. Cook, 25; 129 53
Havanna, Pres. ch. m. c. 25 00
Hopewell, Pres. ch. 2 50
Lyons, Pres. ch. 48,41; la. 26,41; 74 82
Mount Morris, Pres. ch. 77 21
Vienna, do. 47 00
506 06
Ded. dis. 38—505 68

Greene Co. N. Y. Aux. So. J. Doane, Tr.
Durham, Fam. m. box. 1 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Belchertown, J. Walker, 20 00
Chesterfield, A bal. 75
Easthampton, m. c. 60,93; gent. 109,21; la. 80,51; 250 65
Hubbardsville, Cong. so. 15 00
Granby, m. c. 42,44; la. 93,71; E. N. 10; 146 15
Northampton, 1st par. m. c. 90,34; Edwards ch. m. c. 11,49; fem. benev. so 22,28; 124 11
Prescott, Cong. so. 4 00
Southampton, m. c. 57 63
South Hadley, s. s. class for fem. sch. at Ahmednuggur, 2 00
Westhampton, m. c. 23,49; la. 13,20; 36 69—656 98

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Douglas, m. c. 15 00
Grafton, Evan. cong. ch. and so. to cons. WILLIAM R. HILL an H. M. 100 00
Millbury, 2d ch. 100 00
Uxbridge, m. c. 41 50

Webster, ch. 64 00
West Millbury, do. 15 00
Whitinsville, ch. to cons. JOHN C. WHITIN an H. M. 124 59
Coll. at ann. meeting, 31 61—491 70

Hartford Co Ct. Aux. So. H. A. Perkins, Tr.
Burlington, Coll. 16 33
Canton, La. 22 39
Enfield, Coll. 79,19; m. c. 13,03; 92 22
Hartford, Centre so. gent. and la. 1,100,85; N. so. (of wh. fr. L. H. Woodruff, for Choctaw miss. 5;) 531,23; Centre s. s. m. c. 16,10; 1,648 18
West Hartford, A. P. Talcott, 20 00-1,799 12

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Middletown, S. ch. gent. and la. 40; m. c. 23; 63 00
New Britain, South, Gent. and la. 181,67; m. c. 28,84; 210 51
Newington, L. Deming, 10; E. Lattimer, 10; A. Camp, 10; J. Seymour, 10; L. C. Brace, 10; Rev. J. Brace, 10; la. (of wh for *Joshua Belden* and *Joab Brace*, Ceylon, 40;) 58; 118 00
Southington, Gent. and la. (of wh. fr. T. Higgins to cons. EDWARD TWICHELL an H M. 100;) 426 00—817 51

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
A friend, 100 00

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Wiscasset, Cong. ch. 36 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Bethlem, 77 35
Canaan, N. so. 39,29; m. c. 18,71; 58 00
Colebrook, Coll. 93 25
Cornwall North, 45 50
Ellsworth, 6 25
Goshen, Coll. 167 25
Harwinton, do. 138 08
Hitchcocksville, Gent, 38,50; la. 30; wh. and prev. dona. cons. Mrs. LUCINDA BARBER, an H. M. 68 5
Litchfield, 1st so 207,24; m. c. 13,31; (of wh. to cons. Rev. BENJAMIN L. SWAN an H. M. 50;) 280 55
Milton, Coll. and m. c. 15 00
New Milford, Coll. 175,66; la. mite so. 13; 188 66
New Preston, Coll. 142,45; m. c. 11,48; which cons. ISRAEL BRONSON an H. M. 153 93
Northfield, Coll. 29,60; m. c. 21,75; cent so. 8,65; 60 00
Plymouth Centre, Coll. 143,50; m. c. 33; 176 50
Plymouth Hollow, Coll. 75,77; m. c. 43,06; 118 83
Sherman, La. 32 00
South Britain, Coll. 90 20
Southbury, do. 82 00
South Farms, Coll. 107,64; m. c. 14,74; (of wh. to cons. Mrs. SALLY PARMELEE an H. M. 100;) 122 38
Torringford, Coll. 76 12
Torrington, Coll. to cons. Rev. JOHN A. MCKINSTRY an H. M. 50 00
Warren, 71 83
Washington, 111 44
Watertown, Collection, 111,19; m. c. 29,59; 140 78
Wolcotville, Coll. 22 68
Anniversary coll. 39,87; less countf. 5; 34 87-2,481 95

Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, Miss S. V. Hosmer, to ed. a youth at Oroomiah, 30 00

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Hopkinton, m. c. wh. and prev. dona. cons. NATHAN B. ROGERS an H. M. 11 68

Michigan. Aux. So. E. Bingham, Tr.
Barry, 1; California, 5; Dearbonville, 11, 40; Flat Rock, 1,53; Elkhart, 6,87; Goshen, Ia. 11,20; Hillsdale, 10; Jackson, 17,97; Jonesville, 4,93; Lima, Ia. 2; Little Elkhart, Ia A. Davis, 5; Dr. H. 1; Michigan City, 8,25; Monroe, 30; New Hudson, 1; Ontario, Ia. 9,50; Orland, Ia. 5,25; Southfield, H. T. 1; Tecumseh, 27; Troy, A. S. W. 15; Rev. L. C. Rouse, 5; 179 90

Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Holliston, La. benev. so. 14 00

Monroe Co. & Vic. N. Y. E. Ely, Tr.
Perry Centre, Fem. benev. so. 10 44
Rochester, 1st. pres. church, 193,04; Brick do. 100; Washington street do. 75,34; 368 38-378 82

New Haven City, Ct. Aux. So. A. H. Maltby, Agent
New Haven, 1st ch. and so. 18,57; Yale col. m. c. 10,92; 3d ch do. 10,65, Chapel-st. ch. do. 16,66; Union do. 32,64; Church-st. ch. do. 5,56; a lady, 50; 145 00

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Clinton, Cong. ch. m. c. 28 50
Durham, Rev. Dr. Smith, 2 00
Meriden, Cong. ch. 47 82
North Madison, Cong. ch. and so. 8; m. c. 10,30; 18 30—96 62

New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
Bethany, 26 77
Birmingham, m. c. 12 09
Derby, 1st so. 47,12; m. c. 42; 89 12
Hamden, Mt. Carmel, 50; m. c. 11,92; Plains, gent. 25,02; la. 16,50; m. c. 21,30; Farms, m. c. 1,26; 126 00
Middlebury, 67 49
Milford, 1st so. gent. 122,12; la. 95, 34; coll. 38,92; s. s 27,08; united m. c. 40,33; 323 79
Oxford, 17 50
Prospect, 18 50
Waterbury, Gent. 102,56; la. 63,20; m. c. 33; Naugatuc, 39,37; m. c. 27,63; 265 76
West Haven, 169,94; m. c. 22,21; C. Philips, 10; wh. cons. WILLIAM STEBBINS of New Haven an H M. 142 15
Woodbridge, Gent. 74,82; la. 40,81; 115 63-1,198 71

New York City & Brooklyn, Aux So. J. W. Tracy, Tr.
(Of which from Anson G. Phelps, 1,000; W. E. Dodge, wh. cons. WILLIAM E. DODGE, Jr. an H. M. 150; by E. Dwight, 5;) 1,633 62

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Brookline, Japan sew. cir. 26 67
Roxbury, Eliot ch. and so. gent. 2; m. c. 25,86; 27 86—54 53

Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Clinton, B. W. Dwight, 8 00
Madison, Fem. cent so. 21 00
Utica, 1st pres. ch. m c. 7 08—36 08

Palestine Miss. So. Ms. E. Alden, Tr.
Easton, Evan. cong. so. 10 50

Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.
Bangor, Hammond st. ch. 43 73
Foxcroft and Dover, m. c. 10 00
Hampden, 50 00
Springfield, Three chil. for books for heathen, 25—103 98

Rhode Island, Aux. So.
Kingston, Ch. 3 00

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Derry, Pres. ch. 82; m. c. 18; 100 00

South Western For. Miss. So. Rev. W. Potter, Agent, 343 00

St. Lawrence Co. N. Y. Aux. So. H. D. Smith, Tr.
Helena, Pres. ch. m. c. 17 00

Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Meredith Bridge, Cong. ch. and so. 70 00
Somersworth, Great Falls, Cong. so. 89 44—159 44

Taunton & Vic. Ms. Aux. So.
Attleboro', Mr. Crane's ch. m. c. 31 00

Valley of the Mississippi, Aux. So. G. L. Weed, Tr.
Cincinnati, 3d pres. ch. s. s. for Madras miss. 16 00

Washington Co. N. Y. Aux. So. M. Freeman, Tr.
Cambridge, Cash, 75

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Ashtabula, 43,70; s. s. for *Russel Clark,* Ceylon, 8,89; Atwater, 15; Canton, A bal. 94c.; Cuyahoga Falls, 2,84; Edinburg, 15; Elyria, 1,50; Florence, 18,51; Geneva, 2,92; Hudson, 16,37; Wes. Res. col. 6,11; Rev. C. Pitkin, 10; S. Tracy, 6,65; Huntington, S. Clark, 15; Kings-

ville, 8,30; Middlebury, Rev. W. Hanford, 10; Milan, 78,48; Nelson, 8; Painsville, 11,28; E. Merrill, 10; Plymouth, 18; Ruggles, 2; Southington, 5,06; Sullivan, 3; Tallmadge, 30,25; Vienna, Mrs. Birge, 1,12; Windham, Young men's asso. 13,90; Rev. J. Hough and wife, 10; av. of paper, 1,62; do. of articles sold, 1,25; 374 99

Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro', East, m. c. 18,14; West, two classes in s. s. 8,61; 26 75
Grafton, m. c. 22,50; D. Wright, 10; 32 50
North Wardsboro', Coll. 10 13
Putney, do. 16 85
Saxtons River, do. 11 00
Townshend, Gent. 38,94; la. 22,19; 61 13
Westminster East, Gent. 12; la. 21, 83; 33 83
Winhall, Mrs. L. Brooks, 2 00

194 19
Ded. worthless note, 2 00—192 19

Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr. 3,622 00

York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Biddeford, 1st ch. 5 33

Total from the above sources, $21,263 57

VARIOUS COLLECTIONS AND DONATIONS.

Adrian, Mich. 1st cong. ch. 32 00
Albany, N. Y. 4th pres. ch. 50 00
Allentown, Pa. 1st pres. ch. m. c. 10 00
Andover, Ms. Old South ch. 2 00
Argyle, N. Y. D. Stevenson, 10 00
Beecher's Island, Pa. Pres. ch. 10 00
Billerica, Ms. m. c. 15 00
Bryan co. Ga. Mrs. G. M. McAllister, to cons. Miss ANNE CLAY an H. M. 100 00
Buffalo Grove, Ill. Cong. so. 10 15
Caldwell, N. Y. 1st pres. ch. m. c. 10 00
Cannonsburg, Pa. S. R. W. 2 50
Canterbury, N. Y. Pres. ch. m. c. 25; a friend, 5; 30 00
Carbondale, Pa. Pres ch. 15 22
Chelsea, Ms. Winnisimmet ch. and so. m. c. 32 60
Chester, N. Y. Pres. ch. 26 00
Christiana, Del. Fem. mite so. 16 58
Cincinnatus, N. Y. Pres. ch. 6 00
Cohoes, N. Y. A lady, 1 00
Connecticut, A gent. 10 00
Crown Point, N. Y. 1st cong ch. 34 00
Denton, N. Y. Pres. ch. 28 75
Drapers Valley, Va. Miss E. Graham, 5 00
E. Cambridge, Ms. Evan. ch. m. c. 8 75
East Smithfield, Pa. Cong. ch. 21 75
Ellsworth, O. L. Lord, 15 00
Florida, N. Y. Pres. ch. 36,11; s. s. at Union S. House, 1,51; 37 62
Galway, N. Y. Young la. miss. so. for the Galway sch. Dindigul, 25 00
Green Bay, W. T. Mrs. B. Newton, 5 00
Greenport, N. Y. Pres. ch. 20 00
Guilford, N. Y. D. Beebe, 3 00
Hamiltonville, Pa 1st pres. ch. wh. and prev. dona. cons. Rev. JOHN MCKNIGHT an H. M. 20 00
Honeoye, Richmond, N. Y. 1st cong. ch. 17; E. Gilbert, 20; 37 00
Jamaica, N. Y. Pres. ch. m. c. 7 53
Lawrenceville, Pa. Mrs. M. Hudson, 10; H. M. 1; 11 00
Lewistown, Pa. E. Hoffman, 5 00
Lima, Ia. Mr. Morse's ch. 24 00
Marathon, N. Y. J. M. Roe, 5 00
Mendham, N. J. Pres. ch. 3 88
Methuen, Ms. Young la. miss. so. for *Elizabeth H. Thaxter,* Ceylon, 20 00
Middletown Pt. N. Y. W. Parker, 5 00
Millers Place, N. Y. m. c. 20 00
Mississippi, S. Daggett, 7,50; Mr. Boyle, 4,50; 12 00
Newton, Ms W. par. a friend, 20 00
Philadelphia, Pa 5th pres. ch. E. B. 8; a la. 10; 3d do. J. C. F. 25; C. R. 10; indiv. 89,95; Mrs. E. Hildeburn, 10; an Episcopal lady, for Smyrna, 5; for Arm. fem. sch. Constantinople, 5; Clinton-st. pres. ch. la. 25; Kensington, 1st pres. ch. coll. and miss. asso. 50; Fairmount, 1st pres. ch. 8; 245 95
Phoenix, N. Y. Pres. ch. 8 27
Pine Grove, Pa. Mrs. C. P. Haskins, 50
Preble, N. Y. Pres. ch. 46; less expenses, 1; 45 00
Rome, N. Y. J. W. Bloomfield, 20 00
Smithtown, N. Y. W. P. Buffet, 10 00
South Middletown, N. Y. Two friends, 2 00
South Orange, N. J. 1st pres. ch. 37 16
South Reading, Ms. Miss. asso. 18 50
Sparta, N. J. W. Finn, 2 00
Summit Four Corners, N. Y. L. Ives, 10 00
Truxton, N. Y. S. Hutchinson, wh. and prev. dona. cons. Rev. WILLIAM T. DOUBLEDAY an H. M. 30 00
Walton, N. Y. 2d ch. Mrs. E. Wood, 10 25
W. Bloomfield, N. J. Pres. ch. 31 00
West Nantmeal, Pa. 1st pres. ch. 23 00

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Fort Gibson, m. c. 25 50
Park Hill, m. c. 9,75; J. C. McMaster, 2,50; 12 25—37 75

$22,578 28

LEGACIES.

Canton, Ct. Mrs. Amelia Everest, by H. Ely, Admr. (prev. rec'd, 1,976,78;) 600 00
Union co. Pa. Andrew McClenahan, by J. F. Linn, (prev. rec'd 948,24;) 98 08
Woodbury North, Ct. David S. Miner, by N. Miner, Ex'r. 25 00

$723 08

Amount of donations and legacies acknowledged in the preceding lists, $23,301 36. *Total from August 1st to October 31st,* $37,549 52.

DONATIONS IN CLOTHING, &c.

Amherst, Ms. 1st par. 33 Reference bibles fr. s. s. for Nestorian miss.
Atwater, O. Boots and shoes, 7 50
Bethel, Vt. A box fr. la. sew. so. 20 84
Boston, Ms. 100 Greenleaf's Arithmetic and 1 set Greenleaf's Series of Arithmetics, fr. R. S. Davis, for Madura miss.; 70 Book of Peace, fr. Amer. Peace So.
Cazenovia, N. Y. A box, fr. la. benev. asso. of pres. ch. for miss. to Constantinople, 70 52
Cooperstown & Vic. N. Y. A box, fr. fem. miss. so. for Cattaraugus miss.
Cuyahoga Falls, O. Paper, 34 00
Dennysville, Me. A barrel, fr. la. sew. so. for Mr. Paris, Sandw. Isl. 27 37
Frankfort, Me. A box, fr. s. s. chil. for Mr. Bond's sch. Sandw. Isl.
Hallowell, Me. A barrel, for Mr. Bond, do. a half barrel.
Hudson, O. Shoes, fr. S. Tracy, 6 25
Natchez, Miss. A box fr. la for Sandw. Isl.
New Boston, N. H. A box, fr. indiv. for Mrs. Winship, Stockbridge.
New Haven, Ct. A box fr. N. ch. s. s. for Mrs. Minor and Ceylon miss. 24 70
New York, (via,) A box, for Mr. Taylor, Madura; two kegs, for A. Smith, Constantinople.
Northfield and Bristol, Ct. A box, fr. indiv. for Mrs Peet, Bangkok.
Paxton, Ms. A box for J. C. Smith, Ceylon.
South Braintree, Ms. A bundle, fr. juv. miss. so. for Mrs. Ward, Ceylon.
Stockbridge, Ms. A box, fr. la. asso. for Mr. Byington, Choc. miss. do. for Mr. Powers, Trebizond.
Vienna, O. Yarn for Mrs. B. 75
Windham, O. Clothing, fr. la. 30 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Date Due

Storage

The Missionary Herald vol. 42 1846

~~Storage~~ CBPac

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